

# The Progressive Thinker.

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

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## A NOBLE HUMANITARIAN WORK.

An Outing Enjoyed by Chicago Mothers and Children, at Clinton Camp, Iowa.

We hear so much criticism both outside and inside the body, about the lack of humanitarian work undertaken by Spiritualists generally, that it is a matter for great rejoicing when any move is made by any of its people that is calculated to make the world understand that they do not live for themselves alone.

Such a move has been made by the Mississippi Valley Spiritualist Association of Clinton, Iowa, and I am more than anxious that a report of the work done there, should be scattered far and wide, through the pages of The Progressive Thinker.

It may not be generally known that two years ago the M. V. S. A. became interested in the summer outing work of the Bureau of Charities of Chicago, the object of this work being to provide a much needed summer outing to the hard-working mothers and children of the congested districts of the city. During the correspondence that followed the M. V. S. A. generously offered the use of their beautiful camp ground at Clinton, Iowa, for this purpose. The offer was gratefully accepted by the Bureau, and a year ago the first party of 50 were sent, and enjoyed the hospitality offered them by the friends there.

The venture was a most satisfactory and successful that this year again the offer was repeated, and an enlarged number invited, and a very pleasant surprise was given the writer when he received a telegram from the Bureau of Charities, with a special request that she would go to Clinton and take charge of the camp. The telegram was like the boom of a cannon to an old war-horse, and so with her indulgent husband's permission the invitation was accepted, and on the 28th of August, the first of the party of 75, accompanied by the children and three attendants—started for the camp grounds at Clinton.

We were met at the depot by the citizen's committee, representing the city generally, who had generously provided a fund amply sufficient to pay all the expenses of the party while there. We were conducted to a special car and taken to the park, and were cordially welcomed there by the representatives of the M. V. S. A., Mr. and Mrs. Chambers, superintendent of the grounds. The camp was at once conducted to the dining hall, where a sumptuous supper was already awaiting us, and having done justice to this, the work of settling the family for their ten days' outing was begun. We found the spacious pavilion on the grounds already prepared to receive us, the association having furnished all the supplies necessary for our comfort. The beds were quickly allotted, the mothers with large families being placed in tents by themselves, and this finished, the entire party threw care, toll and trouble to the winds, and entered upon what will be to them a never-to-be-forgotten ten days of unalloyed happiness and rejoicing.

To those who know the beautiful grounds at Clinton, Park, the delight of the busy mothers and happy children, as they enjoyed the absolute freedom of the grounds, will be fully appreciated. "No restriction" was placed upon them save that which exists in all well regulated families, and to their credit be said, no liberties were taken, no breach of discipline occurred, and we think the management of the grounds will bear us out in saying no injury was done the park in any way. Our genial host and hostess were everywhere to be seen, assisting in their efforts, and no stone was left unturned to insure the comfort of the party.

As already intimated the fund for the support of the camp had been raised among the citizens, and the provisions were of the best quality, good, generous and bountiful, and one of the most delightful features of the venture was that all the churches worked hand to hand and heart to heart with the Spiritualist association in the good work. Every day a committee of ladies, representatives of the various churches, met at the grounds and waited upon the tables, thus bringing them in personal touch with the recipients of their bounty, the enjoyment to them being found in the rapidly with the disappearance of the good things disappeared and the evident enjoyment of the consumers.

A trip to beautiful Eagle Point Park furnished one delightful afternoon's enjoyment, and other amusements in the pavilion at night were enjoyed by all, some of our friends still on the grounds sharing the fun with us, and on Sunday a concert was given in the auditorium by the church choirs of the city, and once more we were permitted to hear the voice of our own sweet singer, Mrs. Frankie Cole, so well known to Spiritualists generally, and who fortunately was still upon the grounds.

Indeed each day was a continuous song of joy, which was heard at the close of ten happy days the party again boarded the train for home, shouting themselves hoarse for the M. V. S. A., and the generous citizens of Clinton for their hospitable welcome. The temptation to enlarge more upon this record-breaking outing is very great. I know the space is limited—but who can tell the good that was accomplished there? It did the writer's heart good to see the kindly spirit evinced by all, and to hear the words of respect, esteem and gratitude from the citizens to the association for the generous loan of their grounds, and the use of the necessary supplies, and so enthusiastic have they become in the work that at the close it was determined to make a two weeks' outing at Clinton a permanent institution. One hundred (mothers and children) are to be entertained next year.

This is the kind of work we need; no need to erect great buildings of wood and stone, if we reach the hearts and souls of humanity, and lift them up to higher and better things. Clinton has set a noble example. She has opened the door to a wide sphere of usefulness, and too much praise cannot be given. They have proven the possibility of success, and the name of Clinton is already engraving in gratitude upon many a suffering heart; and what she has done, other Spiritualist associations may do. The need is great, and hearts are waiting for that ray of sunshine which it is in the power of our people to give, and we believe the generosity of the M. V. S. A. will find its echo, and that in the near future other camp grounds will add in the good work.

CAROLINE CATLIN SILVER.

## PETTY GRAFT PREVALENT.

The Need of More Genuine Spirituality Is Apparent When One Considers Petty Graft as Exemplified in Ordinary Business Transactions.

The great American public is protesting against graft. Any yet that the grafting, money-pointing, public daily is giving support and encouragement to hundreds of little grafts which should be forced out of existence. The dear blind public overlooks the fact that the only difference between the small grafter and the big grafter is measured by dollars and limited by opportunity. The little grafter of to-day may be the big grafter of to-morrow.

One of the strongest pillars of the small graft is the bargain-hunting craze. In the desire to get something cheap or something for nothing people with limited means will grasp at any opportunity which presents itself garbed in a well-worded ad. The woman who wants to buy a fur coat, for example says, "Why should I go to the department store and pay an exorbitant price just for the name when I can go right to a pawnshop and buy a garment which has not been redeemed by its owner, but which is quite as good as new, for about half price?"

### Buying Furs from Pawnshop.

Accordingly she goes to the pawnshop and purchases the coat. She does not stop to consider that compared with the fur she has just bought and fewer leaves than unredeemed, nor does she realize that quite a number in proportion will be moved by the same impulse which took her to the pawnshop, or that the supply of unredeemed garments does not begin to match the demand for fur bargains.

What is the result? Old furs are bought up for a song, dyed, made over, given an up-to-date touch in buttons or trimming and sold as "almost new." A pawn ticket attached to a button is all that is needed to carry the sale.

### Perhaps you will say the writer has gone a long distance out of his way for this illustration. Granted. But when it becomes known that a single pawnbroker offered to buy the services of a leading furrier, taking his furrier as it stood, for this work exclusively, and agreed to give him a contract for five years, the possibilities of this seemingly insignificant graft become apparent.

### Fake Auction Grifters Flourish.

A few years ago a man in Cincinnati had a small store which he found falling behind and he decided to sell out. His entire stock occupied but one floor, and with a good auctioneer and a buying agent, could not have been sold in more than a week of brisk selling. Eight months that closing out sale continued, and was terminated only by the expiration of the lease. Goods which never had a place in the store were brought in in packed boxes and sold at enormous profit in the excitement of the auction. The proprietor of the store retained the auctioneer and together they go from town to town, staying from six months to a year in a place, and selling out the business of some merchant who has failed to succeed.

### Bankrupt stocks and antiques and merchandise he buys up right and left for these sales, and the latest addition to his working force is a buyer who draws a salary of \$5,000 a year. And the money he makes comes from the pockets of the American public bitterly protesting against graft.

### Eyeglass Game Is Easy.

Some of the little grafts practiced in the city are so small and so unobtrusive that they are interesting and small enough to make the mind which could originate them seem most contemptible. There is the "eye-glass game," as it is called by members of the profession. A peddler of eye glasses comes through the country with a line of goods which he displays to the farmer and his family. Perhaps he makes a sale, but whether he does or not he has gained an audience with them. He discovers some member of the family wears eyeglasses, so, quite casually, he remarks that he has a pair of splendid pair of solid gold glasses on the train that morning—some traveler must have dropped them. Then he searches around in the bottom of the case and brings out the glasses which he has hidden away for the purpose. The intended victim is then resplendent and stylish, and immediately the desire to exchange the old steel bowed spectacles for a pair of shiny, up-to-date nose glasses is created. Reluctantly the agent parts with them for from \$1 to \$3 and then goes on his way.

### Cost 27 Cents a Pair.

At the next sewing society the story leaks out, and it is well for the agent that he has sought new territory. These glasses cost him at wholesale about 27 cents a pair.

It seems a far cry from the pawnbroker to the auctioneer, and the eyeglass seller to the bank robber, but the close of ten happy days the party again boarded the train for home, shouting themselves hoarse for the M. V. S. A., and the generous citizens of Clinton for their hospitable welcome. The temptation to enlarge more upon this record-breaking outing is very great. I know the space is limited—but who can tell the good that was accomplished there? It did the writer's heart good to see the kindly spirit evinced by all, and to hear the words of respect, esteem and gratitude from the citizens to the association for the generous loan of their grounds, and the use of the necessary supplies, and so enthusiastic have they become in the work that at the close it was determined to make a two weeks' outing at Clinton a permanent institution. One hundred (mothers and children) are to be entertained next year.

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### LONG YEARS AGO.

The sun went down upon our wrath

Dark shadows fell upon our path.

"Tis ever so.

Spring time and summer come and go,

With bud and flower,

Then autumn rains her warning down

In golden shower.

The sun went down upon our wrath

Long years ago;

The shadows deepen on our path.

We older grow,

Conscious of the passing of the day

And every bright;

Then the pale embers whisper low,

"Good night—Good night."

—D. E. Chevelon.

## SECULAR MORALITY.

It Is the Most Exalted Kind, Spiritualizing and Uplifting, and Leads to Excellent Results, as Set Forth in the Searchlight.

The English people have had a world of trouble over the desire of so many that religion be taught in the public schools.

At an earlier stage of the interminable controversy going on, mainly between the Church of England and the dissenting Protestants, Mr. W. T. Stead said: "When once we begin to examine the religion which is not to be long in discovering that nearly everything which is of vital practical importance in the 'religious' lessons can be taught as part of the ordinary compulsory 'secular curriculum,' in which connection he states that, 'The only definition of religion in the Bible limits it to the secular virtues of visiting the fatherless and widows in their affliction, and in keeping ourselves unspotted from the world.'"

That is coming near the position I have suggested, and more than once that true morality of the highest type can be taught without any reference to the Bible. It is not necessary to quote the Ten Commandments in order to teach children to honor their parents. There is no moral good in the Bible that cannot be found elsewhere, and nothing is morally good because it is in the Bible.

Liberals are just as anxious to have morality taught in the schools as are Christians, but they object to having that morality cloaked with religion. There are Sunday-school churches, and family circles in which those who so desire can teach religion, but in the public schools, let us have morality without religion.

Some time ago it was reported that in New York City there was to be introduced a "Syllabus of Ethics" which would be the press of that time published extensive quotations. "If the plan was ever put into execution I have seen no statement regarding its results."

As may be observed from the following paragraphs, which are taken from reports then current, the plan proposed was truly non-sectarian in character, and suggestive of considerable improvement over former methods. It went on to say:

"It should be the aim of every teacher to make each part of the life of the school count toward the education of the child. This aim should be present, not only in formal instruction and training, but also in the general atmosphere and spirit of the class-room and of the school. In working toward this aim the following suggestions, based on the experience of practical teachers, will be found helpful:

"The personality of the teacher is at the root of all moral education in the school. The teacher's ideals, sincerity, poise, self-control, courtesy, manner, dress and general attitude toward life, are potent forces for character building.

"Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best, and when he is made to feel that his work is worth while and within his power to perform.

"The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to the success of any group should be made real and vital. This truth is brought home through 'group work,' where the work of each is necessary to the work of all, and through the feeling in a school or class that the honor of all is in the keeping of each.

"The child should also learn that he is a member, not only of the school, but of the family, of the neighborhood, of the city, and of the State and Nation. The meaning of loyal membership of these social institutions should be made clear. The naturalness and the necessity of obedience and helpfulness should be shown. The moral aspect of home tasks and work of the school should be emphasized. The child should be encouraged to do his best, and to be proud of his work, and to be helpful to his fellow pupils. The child should be taught that the honor of all is in the keeping of each.

"No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself; a moral man obeys himself. Each child, in every grade, should be steadily helped towards self-direction and self-government. Effective means to this end are: appeals to motive and resourcefulness; the development of such a sense of honor as will preserve form of organization designed to quicken and exercise the sense of responsibility.

"In connection with the regular studies of the school, certain aspects of contemporary civilization, which are of value for developing the social spirit, should receive attention. Hospitals, societies for the prevention of cruelty to children and to animals, homes for orphans and for the aged and infirm, fresh air funds, and similar agencies for social service, should be brought within the child's comprehension at the proper stage. Deeds of heroism and self-sacrifice done by women, policemen and brave men, and persons in the ordinary walks of life, should be presented and dwelt upon. The truth that success in life means more than mere money getting can thus be brought home again and again. The contemplation of deeds of cruelty, dishonesty and crime has a necessary, though subordinate, place in molding moral taste."

The glory of science is that it is freeing the soul, breaking the mental manacles; getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

This is a world of compensations; and he who would be no slave must consent to have no slave.—Abraham Lincoln.

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

By carrying on your government, why should you use killing at all? Let your virtues be for the good of the world, and the people will be good. The grass must bend, when the wind blows across it.—Confucius (to Emperor Ko Wang).

The true rule in business is to guard and do by the things of others as they do by their own.—Buddha.

## A Pertinent Illustration.

It Demonstrates the Infamous Work of the Catholic Priesthood in Our New Possessions, the Philippines.

### DOCTRINE OF THE HOLY CHURCH.

Concerning the Election of Public Officials.

[From the Manila Daily American.]

To the Voters:—"CATHOLICS MUST NOT VOTE FOR MEN TO FILL RESPONSIBLE POSITIONS EXCEPT THOSE WHO ARE TRUE AND LOYAL CATHOLICS. It is not possible and unreasonable to expect that irreligious men (non-Catholic) will put down existing evils."—Leo XIII.

"The voter will sin if he does not fulfill his duty at election time. He must choose Christian men who are faithful to the church and who fear God, men who will not bring discredit upon it and not cause it to take a backward step by working against truth and righteousness, but who will rather advance the interest of the government."—Archbishop of Colon.

THE ONES WHO HAVE IN KEEPING YOUR BODY AND SOUL ASK THAT YOU NOT ONLY VOTE FOR MEN WHO ARE WISE, BUT FOR MEN WHO ARE GOOD CATHOLICS, who will promote the welfare of the

### TRENCHANT REFLECTIONS.

Important Extract From Faraday's Origin of Religion, Illustrating How the Church Once Bled With an Iron Scooper.

The church once ruled with an iron scepter "over science, and crushed it out wherever it threatened to reveal the falsity of her claims. Millions of spirits were sent into the life hereafter with no knowledge of that life as it really is, and the effect upon the spread of the truth concerning spirit life to those on earth. By the law of temperamental adaptation, they hover near the earth without knowledge of the means to effect their own redemption from the material plane, and reflect their own ignorance and sorrow upon the "sensitive minds there, producing 'fantastical and extravagant feelings which ignorant people suppose to be a necessary proof of religious experience. Such people are the victims of self-imposed limitations of knowledge as well as psychological impressions; for if they could fearlessly inquire of other people the opinions held by such people upon religious topics, they would change the action of the brain and vent the overflow of the spirit life of the mortal body an impetus in a new line of thought."

"Much of the persecution and evil that has centered around the religions of the world came from the determination of the priestly caste to suppress the new ideas with violence, filling the earth with blood and crime in the name of religion. In the history of all religious persecutions the priests of the old religions have been the persecutors of the founders of the new. The priesthood claimed a higher position for themselves in morals than they demanded of the common people, but usually their lives were below the average moral standard. Living simultaneously upon the sacrificial offerings of animals and other gifts, the developed abnormal passions, which caused much of the degradation which involved the temple and the cloister. The vestal virgins in ancient religions, and nuns in modern religions, and other classes of women in the priesthood afford the passages of the priesthood a safe and secret method of gratification.

"In ancient days the birth of a child from one of the sacred priestesses was considered by the people to be evidence of the proximity of a God in the temple, and the woman so favored was regarded as honored beyond other women, but in modern days no woman even in seclusion can attribute the paternity of her child to the favor of the Almighty and be believed. Since the acceptance of Jesus as the only son of a virgin begotten by God, the public occupation of such 'virgins' has changed in religious orders, although you have no evidence that the real object for which the order was instituted has been modified."

Mr. Editor, please pardon me if I permit any comments on the foregoing extract. That Spirit Faraday is one of the most difficult fellows to get hold of in logic and argument, and it is my opinion the entire priesthood are tired and disgusted with him. Several years ago I read and studied the "Confession of the Roman Priests of Rome," and thought, I should have to fight this same Faraday; but when I got to him he showed up so tall, broad-shouldered and muscular, I concluded not to take hold of him.

Limona, Fla.

In wonder all philosophy (any religion) began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

### people according to the commandment

of God given to Moses when he said: "Choose you from the multitude men who fear God and hate iniquity and make them rulers over you."—Exod. 18.

And because many of you do not know for whom you should vote, YOU MUST CONFESS WITH YOUR FATHER CONFESSOR AND OTHER GOOD MEN OF THE HOLY CHURCH WHO HAVE CLEAN CONSCIENCES TOWARD GOD. If you vote for a man who will not advance the interest of the people you commit a mortal sin. NEVER VOTE FOR ANY OTHER THAN A TRUE CATHOLIC. If you vote for any other than a true Catholic, you will be overwhelmed by the many sins that will be thrust upon you, besides you will be responsible for all he does.

Therefore we desire that you take these two words of instruction: First, it is the duty of all Catholics to vote when they get a chance; second, THE VOTER HAS A BINDING AND HEAVY DUTY TO INDUCE ONLY CATHOLICS TO VOTE, AND TO VOTE ONLY FOR CATHOLICS.

By order of the ARCHBISHOP OF MANILA.

### MOSES AND MATTIE HULL

They Are to Make Another Trip to the Pacific Coast, and Spiritualists All Along the Line Should Keep Them Busy.

Not until the close of the National Convention at Chicago, was it fully decided to make one more trip to the Pacific Coast. This is done in the interest of Spiritualism in the places where we may visit, and to arouse an increasing interest in the Spiritist School. Those wishing our services on route, or while on the Coast, should lose no time in letting us know that we may make a date for them on the way.

Our decision now is to leave the school and our home in Whitewater, either on the 15th or 18th of November. Our first stop will be in Minneapolis and St. Paul. It is possible that we may spend a week, or even more in the "twin cities." Address us while there in care of Dr. J. S. Maxwell, 1644 Hennepin avenue, Minneapolis.

Our next halting place will be Billings, Montana. Address us while there at "Cottage Inn." Then we go on to Spokane, Seattle, Tacoma, Olympia, Wash., and Portland, and will return to the States in January and other points to which we are called in California.

Our terms are: Give us good audiences, in as good halls or parlors as can be conveniently obtained; do as much as you conveniently can toward paying our traveling expenses, and give the Morris Pratt School as large a lift, at each place as is consistent.

It is sincerely hoped that this trip may be the last one necessary to be made in behalf of that school.

We will report from time to time our successes and failures, in The Progressive Thinker.

MOSES HULL, MATTIE E. HULL.

### RAMBLING THOUGHTS.

While Enjoying a Delightful Season in the Beautiful Village of Corona, California.

As I gaze upon the Pepper Tree In its perfect shade of green, With its lovely load of berries Hanging gracefully between, See like a giant monarch, stand Or upon her throne a queen.

How beautiful its coloring, and its spicy fragrance seems like sweet incense to the spirit, bringing us in harmony with the Great Master Mind that has made all things in harmony and love. How can we hold hate, envy, jealousy, while we realize how all our wants have been anticipated and provided for? Why waste our time in idle regrets or worry for past or future, while we see and know that God's great storehouse and college has its doors wide open for us to learn the things which will bring us truth, love and happiness?

How glad am I that I live in this age or era, when we can all mingle together free to seek God through the different avenues of our own understanding; that only the ignorant will say, "I am right, you are wrong."

We find what seemed a wrong yesterday was a wrong interpretation through ignorance; by study we find a great truth, and truth comes to us in so many different ways.

In order to appreciate the moon we must have the darkness of night. In all ages people have been seeking happiness, but how differently, according to their environments, ignorance or knowledge. Youth seeks happiness mostly in athletic sports, and this is wisdom's intuition, as it is necessary to the development of the man or woman to give strength to the body for the future in whatever direction it may seek happiness, for that is the aim in life. The miser, the gambler, the embezzler and murderer, all are seeking happiness, they risk life in trying to gain that which they desire, expecting it to bring them happiness; but the fallacy is in their perverted idea. If one starts off in the wrong direction he is like the lost traveler, he continues in the same path, going round and around until he sees a landmark, or a light in another direction.

Let us seek to be a landmark To those that go astray, And we can learn true happiness From lost and wandering feet; That we cannot live another's life But blend in harmony.

As great, or small, it takes us all To make one living family.

New York City, C. A. FROE.

## THE NEW THOUGHT CONVENTION.

Something Regarding This Harmonious Body of People—Our Cousins.

Having put in the nights and days during the previous week compiling the proceedings of the National Spiritualists' Convention, your reporter also spent the evening of the last week at the New Thought Convention, and while it is not the purpose in this article to give the proceedings, I do want to make some statements by way of comparison, and will endeavor to make them interesting and instructive.

In the first place, let it be said that the New Thought people have harmony; it is one of the foundation principles of their organization; they unity their thought and their work by concentration upon the one word, "Harmony," they go into the silence in prayer (very much as the Quakers do) upon a single thought, and no psychic (and they are all psychics) can feel the vibrations of peace, love and upliftment; the very air permeated with the unified thought and its power for good must be apparent to every thinker and more especially to every true psychic.

Every Spiritualist who has lifted his thought from the phenomena of Spiritualism long enough to reflect upon the power of thought and kindred subjects, believes, with these people, in the efficacy of pure and uplifting thought.

Many of the members of the New Thought movement are able workers in the cause of Spiritualism; in fact, as Mrs. Richmond told them in her address Thursday evening, Spiritualism made it possible for the New Thought Association to exist.

They believe in a future conscious existence of spirit, and the necessity to return from that bourne to communicate with mortals, and nowhere else in modern times can proof be found to substantiate this statement, but in and through mediumship of some ph

Spiritualism has the foundation upon which this structure is being built, and can with as much propriety "go into the silence" and commune soul to soul, and harmonize their effort, as the New Thought people.

There has been a decided disposition among Spiritualists to settle down upon their truth, their foundation, and bend their efforts towards showing it to the world, their phenomena, with an air of ownership, through a right of discovery (re-discovery, properly speaking), to the complete neglect of the adoption of the many uplifting and inspiring teachings of their spirit friends.

They have not been sleeping during all the past years, but have been too busy gloating over what they have found, to think of some practical use it might be to the world.

Spirit friends have ever taught "peace on earth and good will to men;" they have stood for harmony, truth and love; the power of thought; the influence of silence; and the formation of high and noble resolutions; and still Spiritualists have lingered in a state of elation, enthusiasm and ecstasy, close around the foundation, visiting, joking, gossiping, and often, too often, slandering, scandalizing, criticizing and backbiting each other; creating inharmonious, confusion, and a proportionately bad impression upon the minds of thinkers and inviting, very justly, the continuance of the better class of people.

This may seem harsh, and in reality does not include all Spiritualists by any means, but everyone knows it is the truth, and this New Thought Association is beginning the work we should have been doing, in part, long ago.

They do not deny the existence of matter, as do Christian Scientists, but they know that spirit has supremacy over matter. They do not deny that there is sin, error, and disease, but hold spirit as the ruling power over all—rightly understood and applied.

Is there anything in the New Thoughtists deny? No; and they can work with these people for peace and harmony; health and happiness.

When we lose our broadness and cling to envy, selfishness and prejudice we become dogmatic and narrow.

Spiritualism should take hold of every movement that has for its purpose the betterment of humanity, and so they are to an extent; but it should not only go hand in hand with other organizations of reform, it should lead and push. This belongs to the spirit part of man, the finer and higher side of life, and the angels of wisdom urge it upon us.

We have told the world over and over about our phenomena and beautiful philosophy; how it came through those innocent little girls, from a peddler who was rattling at the door, tapping on the window, etc.; that is history, and we should make more history, and perpetuate the cause by teaching the people that harmony and peace are better than strife and war; that truth is superior to falsehood; that life is continuous in which to grow and unfold; to evolve; to rise; and that while we have re-discovered an important truth, now we must use it toward the universal good.

In the meantime let us remember that as we drop into the cold earth this old clod of clay, the unused wealth that might and should have been used to carry cheer to souls of dependents, and food to the hungry, will but be a thimble about the neck in spirit land, if left to fight over when we are gone.

The New Thought Convention was composed of intelligent, clean-looking and cheerful people, as was the N. S. A. Convention. The difference between the silent work of their thought for harmony and the vigorous contention for unimportant measures of legislation was apparent to the casual observer, and decidedly in favor of work through silent, calm concentration.

No one is going to steal the phenomenon, and we hold no deed to it, cannot hold it as our own if we would. Spirit return depends upon the knowledge and power of the disembodied spirits, and they return through every possible channel, irrespective of form or philosophy, morals or wealth, and it is left with us to build upon it for the world a home of peace and happiness here and now, and for all future time.

The teachings of Spiritualism are clearly religious in the highest sense, according to the best modern definition of the word, and rightly understood belong in every reform work, also every institution having for its aim the good of every living thing.

New Thought people have discovered nothing that can properly be called new; they have adopted a meth-

## LEGENDARY.

Cases Where It Is Practiced Are Still Coming to Light—The Latest Victim at Ray, Ind.—Another Credulous Victim Duped.

A. B. Noble of Ray, Ind. is the latest professed Spiritualist to allow credulity to predominate over good judgment. Early last spring he became a regular visitor to Fort Wayne, ostensibly on business, but it has developed that he went to consult fortune-tellers and clairvoyants, keeping posted on all the new ones that came to that town.

On Oct. 7, Mr. Noble went to Fort Wayne to meet a "Prof. Vaughan," and among other things the Professor had him give him a small amount of money which was put into an envelope and sealed and after some incantations was handed back to Noble with the instructions to carry it for several hours that it might work as a talisman to attract other money to him. Noble did this and the next day opened his package and found his money all right. He hurried back to the Professor in a day or so, who after the usual amount of "soft soaping," told Noble there was a band of evil spirits around him which he would have to get rid of, and told him to come back on October 17, with all the money he could get, and they would try and overcome the evil influence of the band. Now Noble had a couple of hundred dollars of his own money, so on the 17th he needed it to pay for a carload of poultry which he was to ship in a day or two he was able to borrow from his business partner, his father and other friends enough to bring the amount up to a little over \$1,100. In just a few days Noble rushed to Fort Wayne on the day appointed and handed over the full amount, which was put into a large envelope and this then put into a still larger one, and the "ashes of good fortune" sprinkled in with it. Noble was then told it would be necessary for him to carry this for twenty hours for the good spirits to work with. Noble returned to Ray, and guarded his package with jealous care for the allotted time, and when he opened it beheld, NOTHING BUT A BUNCH OF WORTHLESS PAPER!



# An Analysis of Sleep.

Illustrating Its Nature in Various Ways—Many Problems of Great Moment Have Evolved During Sleep, and Been Revealed in What Appears as a Dream.

Sleep, so freely and regularly indulged in by the animal kingdom, is as little understood as the subject of dreams or death itself.

While great relief and reanimation result from healthy sleep, yet, as we have seen, it is not continuous during this state. Aristotle, Plato, Cicero, Kant, Leibnitz, Descartes, Hegel and a host of others contend that there is no cessation of mental activity during sleep, save as to the volitional, directed, and conscious part of the mind.

The animal kingdom requires sleep, is quite established. That renewed vigor follows this period of quiescence is also clear.

That many problems of great moment have evolved during sleep, and been revealed in what appears as a dream, has been repeatedly demonstrated, and indicates clearly that, while association and environment, and great anxiety may, and do, in cases, influence mental activity during sleep, that the mind is as often independent of such influences as is illustrated in the interpretation of certain inscriptions found at Nippur by Dr. Herman Hilprecht. This noted Assyriologist having made many marvelous discoveries for the universities of Pennsylvania and the University of Pennsylvania, officially reported that the interpretation of certain inscriptions had been revealed to him during his sleeping hours.

No attempt was made to enter into a discussion of this knowledge, and I concede my inability to do more than conclude that the mind of the professor was in a high state of receptivity and corresponding activity during the period of his sleeping hours, by his interest in the subject.

This circumstance is noteworthy as being more than a mere coincidence, since it favors strongly of an interpretation of extra-mundane intelligence in aid of information which is in fact to the common knowledge of mankind.

The weakness of this argument may be pointed out as not being supported by direct testimony, but may I not ask if an evolutionary interpretation of a phenomena of nature is not the only logical application to be attributed to a phase of nature which is susceptible to the unfoldment and edification of humanity?

There is here every evidence of special creative and studied effort to impart information, veiled from the gaze of the present age, by stamping its images upon the sensitive and active soul while its mortal possessor has no conscious control over its functions.

Had this data proceeded from a less exalted source, criticism calling into question its authenticity and value might have been justified.

It occurs to me that the fact of one dream being established, is sufficient evidence to indicate that such unconscious mental activity is not incidental and occasional, but a perfectly natural and continuous function of the mind of man.

Let us consider a subject on the verge of falling asleep, but who, nevertheless, is making heroic efforts to avoid being overcome by this condition. It is noteworthy in cases of this kind, if the efforts of the individual are sufficient to maintain a persistent, it will be found that sleep has actually overtaken him on one or more occasions, and from which he has found himself abruptly aroused, and during which times of semi-consciousness the mind and body are in a high state of activity, and particularly so in respect to matters absolutely foreign to subjects which have most recently engaged his conscious attention.

It will be conceived that the mind has already started on its customary journey, untrammelled by the disciplinary harnessing of conscious direction, but whose start has been temporarily arrested by the super-human efforts of the individual to retain conscious control a few moments longer. Then may we not presume to be in progress a battle royal between the mind, free and unshackled, and the same faculty in the directional grasp of the conscious individual requiring it, arbitrarily, to make correlative response in the field of environment. Sleep has now overcome the individual for a brief moment, during which comparatively infinitesimal period of time, the free mind has seemingly wandered over an age of strange experiences, only to be suddenly checked when the individual finds himself abruptly awakened and enabled to continue his attention to his latest subject without any apparent interruption save a most vivid recollection of the momentary experience of his free mind. This will continue until one or the other is victorious, and sleep is usually the victor.

The two experiences here noted have nothing in common with each other. The pursuit of the directional mind is entirely different in character and purpose from that of the free mind which at various times wanders and among incidents with which the directional mind may be totally unacquainted and unfamiliar.

Let the individual so systematically research to ascertain, immediately on waking, if any recollection appears of any mental activity which has supervened since his last waking moment, and it will almost invariably be discovered that fragments of the work of the free mind will manifest themselves clearer by degrees as studious attention is given the subject, and what to the casual observer, will appear to be fragmentary ideas obtained at random in a desultory fashion at some previous time, will be found to be in reality the results of great mental activity during the unconscious period of sleep. The degree of excitability resulting from this activity will determine the vividness of their recollection in the waking moments; and hence it will be seen that what has been here described is a perfectly normal, regular and certain function of the mind, and the period known as sleep and unconsciousness is, in reality, a period of the greatest mental activity, and may logically be presumed to be the source and inspiration of the great ideas and problems to be evolved and embellished during the conscious moments.

"The night time of the body is the day time of the soul."—Jamblicus.

Thus it will appear that there are no dormant moments in the animal life, and that the mind of man is always active whether the individual possessor sleeps or not.

It will be asked why we are so tired before sleeping, and so fully refreshed on waking?

Animal life is born in sleep, and this condition predominates for a considerable period pending the mental and physical development of the new birth. This requirement diminishes with the growth and development of the individual even to old age; and I would use the same argument which insures the creation of animal life by and through the gratification of the senses, to support the theory of induced relaxation of physical stimulus resulting in unconscious sleep, to enable the free mind to function in relief from the cumbersome attributes of physical life, and continue the accumulation and advancement of spiritual growth and development.

It is thus that the directional mind obtains fresh and renewed stimulus for the morning from this never ceasing fountain of mental activity.

It will be seen that the mind becomes weary as a result of its enforced association with unsympathetic environments which are foreign to the purposes of the free mind. Note the closed eyelids in a court of justice pending the discussion of a technical question, or among the auditors at the ordinary Sunday sermon. For the mind, not in sympathy with a subject, or not of sufficient capacity to grasp a theory or participate in a discussion, the apology is made that the subject is not interesting; and, if no person or other attraction comes to the rescue, the individual straightway falls asleep to enable his mind to relieve itself from its unsympathetic environment and pursue its untrammelled course during the unconscious moments of its possessor, and obtain stimulation for a further onslaught against associations not in harmony with its aims, and which are sure to be encountered as a natural result of promiscuous environment, when its possessor regains consciousness.

It may be observed, however, that the more potent reason lies in the fact that sleep is the natural condition of animal life from which it is usually less attracted by the range of thought and hunger, as well as by enforced associations not in harmony with the aims and purposes of the free mind.

The volitional requirements of the conscious state evidently necessitate the mind to be in a state of rest, and a dream, which is incumbent in animal life, and which is the more cumbersome part of man enjoys the rest and solace of sleep, the intellectual function is ceaselessly at work on problems of its own.

It will, therefore, be seen that sleep and dreams are integral features of the mind subject, and the treatment of one necessitates a notice of the other.

Many problems which agitate one during the hours of consciousness, are elucidated and unfolded to us during sleep in which appears to be a dream, and while many such developments are similar in the corresponding analysis to the experimental suggestions of the conscious moments, they are none the less valuable and interesting for having been thus stimulated by unconscious incentive.

"Nothing more closely resembles the death of man than sleep; but it is in sleep that the soul of man appears most divine, and it is then that it foresees something of the future; for then, as it seems, it is most free."—Xenophon, Cyropaedia, Book 8, ch. 7.

That many of the most noted and interesting characters in history were able to accomplish stupendous results with a minimum amount of sleep, is emphasized in the lives of Humboldt and Napoleon I., whose careers are almost directed in the manner of impressing humanity of the value of individual genius, each in his own way left his great heritage to humanity with the assistance of less than four hours of sleep in twenty-four, while other instances of equally noted persons have been cited in which the individual was a most profound sleeper.

Cato, one of the calmest of men, prefaced many of his greatest accomplishments with a profound sleep.

On the eve of his suicide, Plutarch noted by his biographer, that he in his last battle against Sulla, is reported to have fallen into a heavy sleep under an oak tree as the onslaught began.

Augustus Caesar was likewise an indulgent sleeper, but I cannot conceive that in these instances the tendency to repose itself in a passion resulting from power and luxurious living, since events of great moment in shaping the lives of these men were constantly happening, and I am unable to assume that this propensity to sleep was not a necessity, and probably the result of a condition of other and further successful moves on the political chess-board.

CHAS. W. KLEBE.  
Washington, D. C.

### THE ANGELS' CHORUS.

When I hear the angels singing  
Sounding through the ether spaces,  
When I hear their chorus ringing,  
To awake earth's dormant races,  
Then I join that swelling chorus,  
Singing with the heavenly throng,  
Voicing harmony sonorous  
Blended with the angels' song.

When I see those happy faces  
Shining with celestial light,  
Brightening the darkest places  
Hid away from truth and right,  
Then I join the chorus swelling  
Earth with song so sweet and clear,  
Cheering man, his gloom dispelling  
For he knows that friends are near.

When I know that life eternal  
Is a part of God's wise plan,  
That we go to worlds supernatural  
After earth's allotted span,  
Then I join the chorus telling  
Man of joy he soon must share,  
When he finds that better dwelling,  
Far beyond earth's pain and care.

P. A. JENSEN.  
Los Angeles, Cal.

### Mediumship and Its Development.

How to Measure to Assist Development." By W. H. Bach. Especially helpful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, 25 cents. "Big Bible Stories," cloth, 25 cents.

# Miracles in Surgery.

Making Persons Better by Mechanical Means,—Hence in a Measure Spiritualizing Them—The Idiot Made Intelligent, the Blind Made to See and the Wrong-Doer Reformed. A Mother's Sacrifice.

As set forth in the New York World, the medical men here and abroad are awaiting with considerable interest, a report from Berlin giving complete details of a most daring and unusual surgical operation performed there a few weeks ago.

An idiot child, the six-year-old daughter of Mrs. Louis Wolff, a resident of Berlin, has been converted into an intelligent being by the process of grafting part of the mother's thyroid gland upon the child's pancreas. Reduced to plainer language, this means that part of the mother's throat has been transferred by the grafting process to a gland, or tissue, lying directly at the back of the stomach. By this operation the dull, inactive brain of little Lena Wolff has been awakened so that it is now performing the duties for which it was intended.

This, in the history of medical science, is without a parallel, not only because such an operation was never attempted before, but also because of its seeming vagueness. The idea of grafting part of the throat of a mother to the pancreas gland of her child with the expectation of converting the child from idiocy to a normal mental condition, would seem at first glance unworthy of serious consideration. But Dr. Karl Garre, professor of surgery in the medical university of Breslau, did exactly what has been described above, and recent dispatches from Berlin declare that the operation has been pronounced a complete success.

Prof. Garre is an eminent German surgeon whose success in the transplanting of organs from one animal to another and even from the lower animals to human beings, has attracted the attention and admiration of surgical men all over the world. When his report of how he changed Lena Wolff from an idiot into a bright and intelligent little girl is completed it will form a valuable addition to the list of modern miracles of surgery.

### Lena an Idiot from Birth.

From the details of the case already received from Germany it appears that Lena Wolff was born an idiot six years ago. Reason never dawned for her as in other babies. She had come into the world without one apparent spark of intelligence and seemed doomed to pass her whole life without knowing the joys and the sorrows of living.

Her case was called to the attention of Prof. Garre, who was interested from the very beginning, because in it he saw a possibility of being able to prove the correctness of a theory on which he had been at work. This involved the probable action or influence that certain substances or secretions found in the ductless glands of the human body have upon the blood.

It is the blood, as everybody knows, that feeds the brain; keeping it active and clear and in good working order. If the blood is thin or sluggish the brain is first to record that fact. The great German surgeon knew that the reason Lena Wolff's brain was dull and inactive was because the blood was not feeding it as it should.

One of the principal duties of the pancreas, situated just behind the stomach, is to superintend the regular feeding of the brain with good blood, according to the theory of the German surgeon. In the case of Lena Wolff, he believed the pancreas was minus one very important digestive essential, without which it could not do its work properly. That very important essential had to be supplied by grafting a portion of a ductless gland from another living person.

The child's mother readily offered herself as a sacrifice. She was perfectly willing to undergo the necessarily painful and tedious operation of having part of her throat grafted on the body of her little daughter if only it would help Lena her reason. The mother's throat was selected because of the accessibility there to the thyroid gland, a ductless gland.

The operation took place in one of the large hospitals in Berlin, and by the grafting process one end of the mother's thyroid gland was released and stretched over to the exposed pancreas of her idiot daughter.

For days neither mother nor child was permitted to move. To insure a successful grafting operation they had been tightly bound together, the child's body against her mother's neck, and there they remained until the severed end of the thyroid gland had knit firmly to the pancreas, forming a living, pulsating link between mother and daughter. Then the link was cut, leaving a portion of the thyroid gland grafted successfully to the child's pancreas. It is believed now that both mother and child will recover. The complete success of the operation cannot, however, be announced yet, as too short a time has elapsed since the operation was performed.

But it is known that the dawn of reason came to little Lena Wolff almost immediately after the thyroid gland began to knit. For the very first time the idiotic stare gave place to a look of intelligence. She may grow up to be a very bright young woman.

Dr. Swale Vincent, professor of physiology in the University of Manitoba, at Winnipeg, Canada, has prepared an extremely interesting article on the duties of the thyroid gland, the pancreas and other ductless glands, which appeared in a recent issue of the London Lancet.

"It is believed," he says, "that these ductless glands manufacture and pour directly or indirectly into the blood stream some substance or substances which are of service to the economy, either by supplying a need or by destroying other substances which are needless or positively harmful. This last function is usually prescribed to the thyroid and parathyroid glands.

"It is obvious that, in the broadest sense of the expression, all tissues and organs of the body may be said to have an internal secretion.—I. e., the blood which leaves by their veins contains different chemical substances from that which enters by their arteries.

"The most usually quoted example, however, of a gland which has both an external and an internal secretion, is the pancreas. A relation between diseases of the pancreas and diabetes has long been suspected, but Minkowski and Mehling first definitely showed that complete removal of the pancreas in the dog, cat and pig is followed by diabetes, having the usual symptoms of that disease in man. That this is caused by the absence of an internal secretion is proved by the fact that it does not occur if the gland is left in situ and the ducts, nor does it occur if a portion of the pancreas be grafted in some situation remote from its normal position. How the internal secretion of the pancreas normally prevents glycosuria is not clear. We can only say that it exerts some influence upon the carbohydrate metabolism, either by favoring the formation of glycogen in the liver from the dextrose taken to it by the portal vein or by furthering the oxidation of dextrose in the tissues generally."

Equally remarkable and interesting is the operation by which sight has been restored to the blind eyes of little Margaret Huber, aged ten years, of No. 524 East Eighty-fourth street, New York City. She has become the subject of widespread interest among ophthalmologists by reason of her "pinhole camera" eyes. Eye surgeons who have followed the case at the German Poliklinik declare it to be, so far as their observations have gone, without an exact parallel.

Nobody knows exactly how Margaret became blind. The liquid matter constituting the lens of the eyes became atrophied and was entirely absorbed, leaving the lens a thick, opaque, fibrous cap, which shut out every glimmer of light. This was three years ago, when the little girl was only seven.

Several operations were tried, but with no good results. The membranes of the eyes were punctured, but they immediately closed again over the openings like sheet rubber when a hole is made in it.

Dr. John A. Price, chief surgeon of the ophthalmic department of the German Poliklinik, took charge of the case, performing three operations in February, March and April, 1904. The third one restored the sight to the left eye. The right eye remained shut blind until two weeks ago, when he performed a most unusual and successful operation upon it.

He first made a peculiarly shaped pair of scissors, the under blade pointed and the upper blade blunt. This instrument he inserted through an incision in the cornea, pushed the point down through the pupil, with the sharp blade he punctured the opaque membrane of the lens capsule and cut it squarely in two. The task of the surgeon was to cut so delicately and precisely as to divide the obstruction and let the light into the eye again.

The operation was entirely successful. The dead lens matter remains in the eye and on either side of the pupil a speck of the opaque substance can yet be seen. This in time may be absorbed.

Philadelphia and Toledo, Ohio, have recently contributed to the list of marvels of surgery through operations on the brains of incorrigible and mentally defective boys. A still more recent case is that of Carl Fredericks, aged nine years, of No. 200 Clinton street, Hoboken. He is under observation at the Rayway Reformatory preparatory to the practical reconstruction of his brain.

### Surgery to Awaken Sense of Right.

The doctors say the boy's brain is so peculiarly constructed that it prevents him from being good for more than an hour at a time. The head is of abnormal shape, the skull coming almost to a point. The ears are small and protruding, and the eyes are as sharp as a ferret's.

Tests made a few days ago showed that the boy had no sense of right or wrong. This is attributed to an abnormal brain growth. As the result of the operation, which includes the cutting out of certain parts of the brain, it is expected to relieve the boy of his wicked tendencies and transform him into a model youth.

Scientific surgery is gradually solving the problem of making us over piecemeal. Raymond Moore, aged twenty, of Baltimore, lost the sixth and seventh ribs on the right side. Dr. Hamilton Brown replaced them with artificial ribs of hard rubber tubing.

By an operation at Fordham Hospital, Joseph Reicher was supplied with a silver windpipe to replace the original, which had been damaged beyond repair by a hard fall.

Dr. Kainsky, the famous Russian surgeon, recently astonished the medical world by furnishing a man with artificial arteries. The operation took place in Dr. Kainsky's private laboratory at St. Petersburg. The patient, a very rich farmer and cattle raiser, Ivan Polinkask by name, had collided violently with a stump while driving in a sleigh. He was hurled out and impaled upon a broken branch. The jagged piece of wood struck him below the hip joint and ranged down for about four inches. The wound was an exceedingly ugly one. It was directly over and in line with the femoral artery which supplies the entire leg with blood. Dr. Kainsky saved Polinkask's life by removing the injured part of the femoral artery and replacing it with an artificial one.

The Berlin surgeon, Dr. Seyfried, has succeeded in giving a man a new top of his skull, made from the skull of an ox.

At Stamford, Conn., a unique operation on the skull of the two-year-old son of Michael Gunther has given the boy rationally. The boy was born with normal mental and physical endowments and began to show, when a year old, signs of general deficiency in all his senses. It was finally determined by the surgeons interested in the case to explore the child's skull. Dr. J. T. Biggs, of New York, assisted by Drs. Whitehorn and Hogan, of New York, and Howell and Loeb, of Stamford, performed the operation at Stamford Hospital a few months ago. They removed a strip of bone from the skull three inches long and one-half inch wide, to give the brain a chance to grow. Immediately on recovering from the anaesthesia a look of normal intelligence showed in the child's eyes, proving the theory of the doctors that the skull had been pressing unduly on the brain. With the pressure relieved, the brain was free to exert itself. The doctors believe the boy will soon be able to talk and act as rationally as the brightest of his little playmates.

Dr. Guthrie and Dr. Carroll, of the University of Chicago, have been making a series of remarkable experiments in surgery. Hearts of dogs have been successfully moved up into the animals' necks and there performed their functions. The circulation of blood in canines has been reversed without causing the animals any apparent inconvenience.

"What we have learned," said Dr. Carroll a short time ago, "gives us hope that some day we may replace wounded and worn-out hearts in human beings with the healthy, youthful and strong hearts of living monkeys."

### Sewing Up a Stabbed Heart.

A recent dispatch from Milan described a wonderful surgical operation performed there by Dr. Meda. A workman had been murdered, assaulted, a knife in the hand of an assassin actually piercing his heart. He was attended by surgeons who cut a way through his breast to reach the wounded heart. Three stitches were required to close the wound, which had almost entirely healed five days after the operation.

To restore sight to the blind eyes of William Heindorf, of Washington, the specialists at the Episcopal Eye, Ear and Throat Hospital have grafted the transparent membrane of a Belgian hare's eyeballs to Heindorf's eyes. The most recent reports on this operation indicate that it is going to be a success.

C. A. McCartney, a young contractor of Pasadena, has survived the unusual experience of having his heart and lungs, exposed, washed, mended and replaced. He was injured last June by falling from a bicycle upon the upturned prongs of a hayrack. He is almost as well as ever.

At the Harper Hospital at Detroit, Dr. H. O. Walker has succeeded in giving a twelve-year-old boy a new shin bone taken from the leg of a dog.

## WOMAN IN POLITICS.

They Are Assuming a Prominent Position Therein.

The elections of 1908 present a unique feature in the elections of Illinois, from the fact that all the parties have one or more lady candidates. The greatest interest in this feature is shown not only by the candidates themselves, but also by the women who participate in voting for them.

In response to a request for some information regarding these ladies some facts have been gathered and boiled down for publication.

Mrs. Carrie T. Alexander of Belleville, who was nominated by the Republican party to succeed herself on the Board of the State University, is so well known in Republican circles, and G. A. R. circles that she needs no introduction to Illinois readers.

Miss Anna Nicholes, who was nominated by the State Central Committee of the Democratic party, September 23, was born and educated in Chicago, and later graduated from the Rockford College. She took the course of training in the Training School for Nurses in Chicago, but never practiced in that line. Very early her sympathies were enlisted in the cause of working women, and all her energies have been directed toward some amelioration of the circumstances under which wage-earning women labor. For several years past she has lived at Neighborhood House doing settlement work, and incidentally filling numerous positions in the Consumers' League, the Trades Union League, and editing the Women's Department of the Union Labor Advocate.

The Democratic party also nominated Miss Caroline Grote of the Normal School at Macomb, for Superintendent of Public Instruction; and although women throughout the State cannot vote for her, the fact of putting a woman at the head of the educational interests of the State has awakened the keenest interest in the mothers, the teachers and even the pupils of Illinois. Miss Grote has issued a tiny bulletin, setting forth her parentage, education and experience as a teacher and a social superintendent, with the result that she is being invited by all kinds of women's societies to speak or meet with them.

The Prohibition party nominated two women trustees of the State University—Mrs. Eva Munson Smith of Springfield, and Miss Evan Shontz of Beverly Hills, Chicago. Mrs. Smith is well known in Republican circles as the wife of George C. Smith, and has been very active all her long life in the various organizations that appealed to educated, cultured women; this includes missionary societies of the Presbyterian church, W. C. T. U., Suffrage Association, D. A. R., Illinois Humane Society, Associated Charities, and she found time to issue a few books, "Woman in Sacred Song," containing the best that any women has ever done in hymnology. Miss Shontz is a graduate of Monmouth College and taught school in Centerville, Iowa; she also spent a year at the Philadelphia School of Oratory. She was an admirer of Miss Willard, and has been very active in Y. W. C. T. U. work. Her highest ambition is said to be as good a woman as Frances Willard.

## GLORIOUS NEWS.

A Splendid Medium Wins Her Case in Colorado.

The following items are from Colorado Springs papers:

The two appeals of the City of Colorado Springs vs. Lucy A. Sampson were yesterday dismissed at the cost of the city.

This is the final termination of a hard-fought case and makes the third victory for Mrs. Sampson. Attorney Wm. Swift represented Mrs. Sampson in all of the three cases.

She was acquitted twice in the lower courts, and the case attracted considerable attention throughout the country. Mrs. Sampson's attorney, Mr. Swift, claimed that Mrs. Sampson was not guilty of violating the ordinance and that the ordinance was unconstitutional and that he was successful in his claim.

The cases of the city against Mrs. Lucy A. Sampson, in which the defendant was charged with practicing clairvoyance without a license, have been dismissed by Judge Robert Kerr, in accordance with the rulings filed by the parties to the suits.

Judge Robert Kerr in the county court has dismissed the case of the city against Mrs. Lucy A. Sampson, charged with practicing clairvoyance without a license.

## Letter From Mrs. Sampson.

To the Editor:—The enclosed clippings are from Colorado Springs, Colo., papers, bearing on the case of Mrs. Lucy A. Sampson, a clairvoyant medium, who was arrested twice for not paying a prohibitive license of one hundred dollars per year to qualify her for giving psychic readings, and for charging for same. She won both cases before the police court; then it was appealed to the county court, from which the two appeals were both dismissed at the cost of the city.

This is a grand victory for the mediums throughout Colorado, and for Spiritualists generally, as it establishes the fact that all true mediums have as much right to practice their religion as any other denomination, and they have a right to ask and receive compensation the same as all other religious bodies.

The Constitution of these United States gives liberty to worship our Creator according to the dictates of our own conscience.

On my own sermon is credited to Jesus Christ, all his teachings were in the form of parables or manifestations, objective lessons, as it were, to show us the power of spirit and as God is claimed to be a spirit, then spirit power is the greatest of all, pre-eminently above and beyond all others, hence Spiritualists who develop along these lines have discernments far beyond those who refuse to investigate or develop the receptive and spiritual senses.

The five material senses must perish with this material body, and hence the greater necessity for us all comes to us with greater momentum to develop the intuitive and spiritual senses, which live for ever with the spiritual body.

LUCY A. SAMPSON.  
113 Pike's Peak Avenue, Colorado Springs, Colo.

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Do you wish to investigate Spiritualism?  
Do you wish to develop Mediumship?  
Do you desire to receive communications?  
The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose graves were now overgrown in the old yard. They have been more satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowe, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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# Very Remarkable Doings.

Occurrences at Mr. T. W. Stanford's Seances with the Noted Australian Medium, Charles Bailey. More Tablets Are Brought.

It is a somewhat remarkable coincidence that the reproduction of photos of some of the Assyrian tablets received at Mr. Stanford's circle should have been arranged for just before the receipt of news of their total destruction at the Leland Stanford Jr. University during the recent earthquake. At first the extent of damage to the museum and its exhibits could not be ascertained, and it was only after the work of clearing away the debris had been done that the exact position of affairs was known. Strange was it also that during Mr. Stanford's absence from the circle, on September 14, it was announced by Dr. Whitcomb that on the following Friday night, after Mr. Stanford's return, they would commence to bring a second series of tablets. In the following week, on September 18, the San Francisco mail arrived, bringing the news that the tablets being found ground to powder under the ruins. These are some of the originals of those given as supplement to this issue of the Harbinger, and around which in American journals last year so much controversy was raised. Of the genuineness of the tablets there can be no doubt, but what chiefly concerns investigators into the possibilities and potentialities of unseen forces is that solid matter can pass through solid matter when spiritual forces set to work.

On the evening of September 20, true to promise came the first of a new set of tablets, and it fell with such force on the table that it was broken in half. It was brought, it was stated, from a mound at Nineveh, and with hieroglyphic inscriptions on both sides, which will be translated by Dr. Robinson at a subsequent meeting.

It may be mentioned here that on Mr. Bailey's recent visit to London he carried with him three tablets, and took them to the British Museum. Dr. Whitcomb informed the circle on September 14, that Bailey saw Mr. King, Dr. Budge's assistant in the Assyrian room, who deciphered with Dr. Budge cuneiform inscriptions. The medium said, "I have three tablets, and I would like you to tell me if they are genuine." Mr. King asked who he was and where he got them. He gave his name and said, "I got them from a friend"—which was perfectly true, added Dr. Whitcomb. "Yes, they are perfectly true," said Mr. King. Then he deciphered them. The whole three were receipts for corn, and the translations are in the possession of Mr. Stanford.

The following is a brief record of the circles held since August 17:

Fourth Seance, August 24.—Address by Prof. Denton, "What is the use of it?" Phenomena. Solid lump of clay containing flint spear heads. Flag from the Soudan used in the Battle of Omdurman with letters from the Koran worked in on either side; a most remarkable exhibit, promised many months before, and procured through the agency of Hassan, a soldier killed in the war, and in communication with Abdul and Selim.

Fifth Seance, Friday, August 31.—Creswick night. Three of his own original pieces given by Creswick, the late well-known actor, through the mediumship of Charles Bailey. The third one, "The Wanderer's Return," acted with thrilling effect, will be given in a future issue.

Sixth Seance, September 7. Address by Professor Denton on "God is a Spirit." Phenomena. A lovely and rare bird from Malay, unlike any brought before, with yellow head and brown beautifully marked body. Lump of clay with spear-heads embedded. These made ten in all. Dr. Whitcomb explained that they were brought from Central America, from a sort of pre-historic flint arsenal—that 2,000 or 3,000, all sizes, some very large, could be brought if desired. Yogi promised to grow tree from Mango seed if obtained for him.

Seventh Seance, September 14. Addresses by Dr. Withrow (given below) and Signor Valetti. Phenomena. Bird brought, mate to the one of previous week, a female, with less bright coloring. Abdul said it was "real wife of

Sabbir bird brought the week before," and they met as long lost mates. Three small spear-heads in clay. Mango seed thrown on table, as no hope could be procured in Melbourne. Given in charge of a clergyman, who is to make his own private marks on it previous to being grown by Yogi at circle.

Rev. W. H. Withrow's address, given on September 14, on "Conditions," has been selected for reproduction, as full of interest for all who desire to obtain the best results when sitting for physical and other phenomena.

Rev. W. H. Withrow.—It gives me very much pleasure to speak to you once more. To me it is perfectly delightful to return and through a sensitive commune with my brethren and sisters who are yet tabernacled in the flesh; and I try always, when called upon to speak, to say something that will help you and be beneficial to you spiritually. This is my mission—to teach, to uplift spiritually, and to prepare men and women for the life to come.

"I have been asked to speak on the subject of 'Conditions,' and as a plain man who has learned a little, who has received a little knowledge in the spirit world, I desire to give you my thoughts and advice on how to obtain the best results. I have no need to tell those who have been sitting in the circle here for a long time, how very necessary it is that there should be perfect harmony, and that you should be in rapport with this spirit world to obtain good results.

From time to time you learn something of the finer forces; for a long period man knew little or nothing about the occult forces and power. Only when he seriously began to investigate in the face of opposition, in the face of revilings and persecutions, and even death itself, did he become possessed of a little knowledge concerning the spiritual forces. It has been truly said by other speakers that conditions are necessary for almost everything—for the production of everything round about you. To grow corn you must have the requisite conditions—there must be soil and seed, moisture and light and heat; without these your crops would fail. To take pictures of the human body with a photographic lens you must have the necessary conditions; how much more so, then, when dealing with those finer forces which are round about you and of which you know so little!

You have not an intimate knowledge of the laws that obtain, and are in operation in the spirit world; hence you must go to the spiritual messengers for a good deal of that knowledge. A Yogi, a descendant of one of the ancient races of India, who spoke to you in the spirit on the last occasion, tried to make you understand, in his broken language, that it was necessary that there should be as near a perfect condition of the body for the proper manifestation of spirit power as you can have it.

Why did these old ascetics retire to the caves? It was because they knew that by entering into silence, peace and quietness, they could be at one with the spiritual forces round about them. They may not call the spiritual hosts by the same name as you, but they understand and realize that the spirits of men having great power, who have dwelt in the flesh, are in communication with them.

I said once before that man's normal condition, his proper state, should be perfect health of spirit, soul and body. As Paul prayed long ago, "I pray God your whole spirit and soul and body be preserved blameless." A great many people make a mistake by putting it the other way round—body, soul and spirit. It is spirit, soul and body, because the work from the spiritual world begins from within and not from without.

Did you ever know a man with a pure spirit who had a dirty body? I do not think you have, for "cleanness is next to godliness," and no godly man can be unclean; and if I touch to-night on some of the common habits of the day, popular prejudices, I pray you do not think I am a fa-

lute, but I am telling you to live the better life, which will bring you not only peace and joy, and satisfaction, but will make you a power amongst the people with whom you dwell.

I have been told that there are present here, from time to time, one or two of the clergy, and I am so pleased to know it. They are the spiritual teachers in the flesh and they should receive spiritual knowledge. People look to them to answer their questions, and they should be filled—first emptied and then filled; emptied of all preconceived notions and ideas, of all theological dogmatic teachings, and filled with the truth and spiritual light. Then they will become a power in the land.

From what I have said you will gather that it is necessary that every sitter should be pure. Now I must, as a faithful messenger, say that Spiritualists who are smokers do not make the best investigators—not that there is any sin attached to smoking in itself; it is a habit, I believe, derived from savage life, but there cannot be any question that it is degrading. There is no doubt that a man who does not smoke is cleaner than one who does, and I know that smoking is an obstacle, a bar to perfect harmony between fleshly and spiritual things. I am not going to enumerate many of the vicious habits and customs of the present day; they are known to you too well!

The Yogi Indian said that one must not partake of swine flesh if he would be a seer, if he would understand Nature's laws, if he would be taught of God. In the old dispensation—which you call the Mosaic dispensation—the eating of swine's flesh was prohibited; on scientific grounds I believe that this is verified to-day. I remember there was a very serious discussion in the German Empire about prohibiting the importation of the flesh of the pig, for the reason that it was productive of many diseases. But I am not going to say that you cannot be a good sitter or a good medium if you do eat the flesh of swine, but I do say that a man or woman who does eat of the blood, is unclean; I do say that a man becomes savage like unto an animal if he eats largely of animal food. Take the man who lives upon beer and beer, he becomes fleshly, sensual. Do you know that the fakirs of India lived largely on seeds and vegetable cereals. I am not an advocate of vegetarianism, but I do believe that the herbs and the grains and the fruits were given for man's food, and if you never partake of the flesh of animals I am quite sure you would not be any the worse for it. Some of you will wonder why I touch upon this subject, but it is of importance. Man should be pure in spirit and in thought; the sensual or fleshly cannot be joined to the spiritual. And if your life is pure, then you draw to yourself the refining spiritual influences that are around about you. Oh, my friends, think of the gin shops and other such places, remember that they draw to themselves the earth-bound, the sensual, whose punishment is an unsatisfied craving which was bred in the flesh; they will not hearken to the spiritual teachers and they wander about. You read in the Epistles of certain who kept not their first estate. Milton was right when he said that, "Millions of spiritual creatures walk the earth unseen, both when we wake, and when we sleep."

You remember the parable—the man's house was swept and garnished, the evil one was cast out, and after a time he returned to his old ways and the house was occupied again, filled up with evil influences.

Let us presume that, according to your light and conscience and living a life that will be productive of good spiritual results, you come to the seance room with a peaceful, calm mind, leaving all that is worldly, all that annoys and worries and perplexes you outside. Truly you are about to enter the holy place to communicate with the spirits of the so-called dead. It is a solemn time for everyone—or should be. But alas, some enter with frivolous minds, without a desire to be benefited spiritually, something of the mind, with which they go to the theater, and we find that instead of having a perfect chain, a magnetic chain, we have links of gold and silver and iron. The time is coming when men and women, with a desire for knowledge and for a perfection of their spiritual condition, will assemble and the results will be as it was on that pentecostal day—tongues of fire will be upon the heads of everyone and they shall speak with new tongues, they shall prophesy; the phenomena that will be produced

will be like unto that recorded in the Testament. Get back to primitive Christianity, the simple, Christian life. I often think that homely, lowly Spiritualists, who are seeking spirituality and the perfecting of the spiritual life, are nearer to primitive Christianity—the Christianity of the first three centuries—than millions of church adherents who are seeking to serve God with pomp and ceremony. The early Christians met as you are meeting, in the house of one of the brethren, and they broke the holy bread and sang hymns unto God; and some spoke with the tongues of prophecy, and others cast out evil influences. In the catacombs at Rome an inscription has been found relating to an exorcist. That office has died out of the church, and there is no such officer in the modern church, but in the early days of Christianity there were one or more exorcists attached to each church, who understood something of spiritual laws and could banish the evil influences that, like the man we read of in the gospels, threw him upon the ground and tare him.

With harmonious conditions you should expect great spiritual results. The source of weakness, I find, is that some come from curiosity, others desire to be amused. It is true to-day as of old that many have come to blasphemy and they have remained to pray. Understand me that there should be meetings held for special purposes; for instance, an advanced class for the production of phenomena and the perfecting of mediumship. I see a number of men and women here to-night, and each one has a gift of some kind. In such a circle your gift would develop, your mediumship would develop; but in a mixed circle as you call it, this does not frequently happen. There should be other meetings for beginners where they could be taught. The evil of to-day is, my friends, that people desire to witness advanced phenomena before they understand the rudiments of spiritual philosophy. Remember that you were once placed in the A B C division of your school before you entered the third or fourth division. What would you have thought of the schoolmaster who took you as a little child and placed you amongst the seniors? Herein we have found the reason why Spiritualism does not make headway as it should.

There is, however, a good time coming for spiritual investigators because they hold the primitive teaching, the simple truth in its purity—what is needed for the uplifting of humanity. The church, with her doctrines and dogmas, her vestments, her incense, swinging and her cathedrals, her priests and priestesses, has failed largely to bring about the desired spiritual state. As man becomes more cultured and receives more knowledge, he looks down upon these things as you look upon the memories of the French men. What is needed is the simplicity of the spiritual church of the first Christian century. If you have ever read the writings of Tertullian and others of the Christian fathers, you will find there recorded many incidents, even to the end of the third or beginning of the fourth century, showing that what you call supernatural or miraculous things have passed away from the church. Primitive Christianity is what each and everyone should strive for at the present time; men and women would listen and you could command the attention of millions who are now careless.

Do you not, my friends, believe that the wayward, the unthinking, the evil, can read the scripture as well as you? True, they may not understand it spiritually, but they can read the promises, and when the clergy stand in their pulpits and teach them that "God is the same yesterday, to-day and for ever," when they read the words of the Nazarene, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father," when the people read that certain signs and wonders should follow the teaching of the truth, and they say unto their teachers: "Where are the signs and wonders promised?" their weak-kneed explanation, their apologies for want of power are derided and laughed at because the Word says it shall be so; and what right have they to say it shall not? A weak explanation cannot help the cause of truth, but when there is a perfectly harmonious body of people, the signs and wonders must follow, and you can go forth to the world and give evidences of the truth. My time has expired. Some other evening I shall continue this subject, "How to Obtain the Best Results."—Mrs. Charles Bright, in the Harbinger of Light.

## Mental Philosophy

Life's Evolutionary Process From Microbes to Man.

What is the controlling force of mind whose effect upon the true destiny of life is as lasting as time in its development, as it seeks the condition of God himself? There can but one answer, it must be love. We do not deny that occasions in the development of life have made physical strength a necessity. How else could man have subdued his crude animal instincts, the source from which he sprang? The vicious animal character had to be subdued and covered by love after that subjection was made available. Reason in the highest form that I can conceive, it can find no fault with truth, love is the only power that eventually must shape the true destiny of life which leads to perfect conditions, passion and in fact, every faculty of mind by which mankind has ever been guided, made of love. A transitional period condition as used only for selfish designs, where in truth it must become universal and govern and control every intellectual power exactly the same. It must be governed by a high degree of intellectual endowment, where energy and effort in using their forces are so directed that each and every human being with whom it comes in contact will receive the full and exact reward that equals the effort of their life.

In fact, love has its degrees of comparison, it has its limit of operation, it forms a circle surrounding the spark of life, and its circles are great or small in proportion to the advanced condition of that life.

An animal loves its offspring in its wildest and most vicious condition, but greedily devours the life of another to satisfy its appetite.

The love of a dog for his master is phenomenal, a condition of devotion which equals, if not exceeds the average love of man. Love, too, in its smaller circles of life has peculiar conditions whose effect seems to be the same at certain stages of its existence in both animal and man; that is, selfish and sordid in its nature. The dog that loves its master endures pain, when it sees its master love another of its kind, and will demonstrate this selfish spirit very plainly too. The same condition exists in man and woman, as well. They can love their own offspring to an extent that they will deprive themselves of every comfort of life; and even sacrifice their life itself in order to protect the freedom of the child where his errors have led him into a criminal channel, where his freedom, if not his life must be taken to satisfy the law. Yet these same human beings willingly would furnish means as well as circumstances to place in chains and fetters, if not on the gallows, the life of another's child who had been guilty of committing the same error.

This seems to be a ruling passion in all mankind to centralize this love in small circles and keep it there, and thus create a central power where life

can be fed, clothed and sheltered, and enjoy every luxury of earth, regardless of the source from which these luxuries are drawn, regardless of the condition left in the trail of its operations, although it is perfectly familiar with the miserable condition life has created by its efforts. It tenaciously clings to the environments that bring to it the object of its affection, whether this object be worldly power to command mankind and force them to obey. It is with these powers we seek to discuss the great fundamental principle of life, so as to discover, if possible, to what extent they are in error, as well as the remedy that will forever remove that error, so that love can widen its field of usefulness, and become universal in all of its character, not only universal, but omniscient and omnipresent.

Then if our circle of life is true, the germ of discord which has ever contravened the element of human progress, which has builded the great walls where human beings are held in bondage has created forms of tyrannical governments, has in fact, made life a burden to the major portion of mankind in order that a few could enjoy the blessings of earth, which spring from human effort.

These circles of sordid love have been inherited from our ancestral race and have been sacredly held and cherished by man's most commendable achievement, and dignity and honor, as well as surplus wealth have flowed into their coffers. In all European and Asiatic countries, these central forces in former ages, seldom changed. If at all, one powerful force subdued another. The magnetic central power of individual man could not expect to enlarge his circle. It was forever at the mercy of the central power, under which it lived and was forced to contribute its surplus energy to this central force. This was the case until America was discovered. There the freedom of individual man found a field for its own development, and in this field, it has grown and expanded until even the monarchical governments of every sphere of earth have been forced to bow and acknowledge this individual power. Yet in this development tremendous forces came as an inheritance of the monarchical governments, from which we as a nation sprang. And as a government we placed in active operation many of these fundamental principles as the foundation upon which our free government should rest.

As a result America has on different occasions run rivers of blood drawn from the veins of humanity, in order that the principle of individual liberty might be sustained. But yet the magnetic central forces which seek to control human action by the control of the product of labor is still strongly entrenched and seem at least to be well fortified in their citadel of central love, each having its field of action,

each controlling a portion of the individual power of the whole; all surrounded and encircled with a central force of government which acknowledges the power and authority of each.

The next step in human progress must be to dissolve these magnetic central powers so that absolute personal liberty to individual man will be assured and when he fully realizes the object of life by becoming familiar with its problems and widens his sphere of love, so as to become perfect with God, then will individuality fully realize that love is limitless and boundless as time and space, and that any sphere of human action which attempts to encircle it and hold it in a limited sphere is an error. There must be a point in the evolution of life to be gained. There must be an object, and that object must be to convert darkness to light, and it must come through the developed power of conscious mind; it must come from proper thought to fully comprehend its nature. Space is boundless and until converted to light by love, is utter darkness. We can comprehend that each planet is caused to revolve in a given sphere in this darkened condition of space.

That is in perfect accord with the life element which composes it, and that the sphere in which this planet floats will eventually become a field of light and love, the abiding place of the conscious minds from which this conversion came.

I am led to believe that each individual perfect mind becomes the parent of a planet, and that the absolute personal freedom of that mind will never be reached until that planet is converted into a paradise of love and light and joy, and an intellectual attainment to perfect degree. This planet may be by the thought and action of the mind that created it be very refined or it may be very crude; it may be light and airy, in which the life germs which compose it are in a high degree of development; or it may be dense and solid, from the selfish error from the mind from which it sprang, so that cycles of ages will be required for its conversion in the density and darkness in which it was thrown.

These conditions are the legitimate fruit which springs from the fact that every substance is attracted to that condition that is in harmony with it, and could we but see the trail we have left behind us; could we see floating in the atmosphere each germ of magnetic life which we have been the parent of, from which we have converted matter and started a new planet, a new form that was a perfect personality of our being, that in fact was a germ-child of our own, the true reflection of our most inner soul.

Then if we fully comprehended the truth governing evolution, the growth and development of these germ-cells of life, until they reached the stage of conscious mind, then could we fully realize our future efforts are personal freedom, could possibly be obtained. How stranger than fiction, then would life appear. We must not forget that every breath that we breathe is sent into the atmosphere new living germs of life that are perfect representations of our mental condition at that hour. Every element of the body does the same thing. We cannot exert one single minute

of time that we are not producing living germs; we are in fact a hot-house for germ development. These life germs float in space until they find a perfect covering that is in harmony with their nature, and then they are born, and they are true with both animal and vegetable life, and we, as their parents, must of necessity be their protector and in the future ages to come be their redeemer.

When error has been followed, when darkness instead of light has been the result, as before said, the conscious mind becomes the parent of a planet, and its brilliancy or density must depend upon how near or how far have we wandered from the true road in life's development. Under these conditions life becomes a reality, that in our worst moments, not only to us, but to the whole of our consideration. And truth and virtue, as well as error, will receive from us a more candid and careful consideration, and each life we come in contact with, be it of high or low in its degrees of development to us, will be a problem worthy of our best efforts, not only to fully understand, but loyally and lovingly to assist.

FRENCH HOLLINSHEAD, Joliet, Illinois.

### A LETTER TO OUR READERS.

To the Readers of The Progressive Thinker:—In 1891, while on a visit to Pine Ridge Indian Agency, South Dakota, I was entertained by Rev. John Jutz, S. J., Father Superior of the Holy Rosary Mission, a Roman Catholic missionary. I had previously spent a few days at Rushville, Nebraska, where, on invitation of a committee, I had given a lecture in the M. E. Church, on "Some Social Questions of Christianity." That lecture was published in the Rushville Sun. After supper, on the first day of my visit with him, my host said to me:

"Dr. Bland, I have read your lecture in the Rushville Sun, and I do not agree with you on religion. I want to ask you some questions on that subject."

I replied: "If you ask me any questions I can answer, I will answer them frankly and to the best of my ability." "That is just what I want you to do, and what I should expect of you, for I believe you to be a good man."

Our dialogue covered the whole ground of the difference between the doctrines of the Roman Catholic Church and rational religion. My priestly catechist did not argue with me, but simply asked questions and waited for my answers.

I have written up that dialogue and propose to print it in a booklet, with the title, "A Dialogue on Religion, Between Rev. John Jutz and Dr. T. A. Bland." This booklet will also contain a review of the Roman Catholic and the Seventh Day Advent theory of Spiritualism, showing the inconsistencies of their hypothesis, and a review of the rise and progress of rational religion.

It will be printed on fine paper and bound in flexible leatherette covers, with gold title. Price twenty cents, three copies for fifty cents or seven for one dollar.

I would appreciate advance orders, as that would aid me in paying my printer. The booklets will be ready for delivery by December first.

T. A. BLAND, 231 Hoyne Ave., Chicago, Ill.

### LETTER FROM ST. LOUIS, MO.

An Enjoyable Meeting of the State Board at the Home of President McArthur.

To the Editor:—Saturday, October 27, being the first regular meeting of the Missouri State Board of the National Convention, President McArthur, Brother Beauvais and wife, Sisters Jones and Hary, brought us stay-at-home members news of good cheer, that Spiritualism is fast taking the place in the world that it rightly belongs to, and the National is with us in our desire to clear our ranks as fast as possible of the questionable speakers and mediums; and Spiritualism as an organized movement is fast attracting the attention of thinkers in every part of our country.

The State of Missouri is organizing a fall and winter campaign for funds, in order that we may show a good work this year, and have a handsome balance on hand at the end of the year, to insure the continuation of the good work of spreading the gospel of truth and freedom in every corner of the state.

Brother Beauvais and wife, Brother Cershaw and wife, Brother Cornelius and wife, and ye editor-at-large and wife were notified that on the regular meeting night of the State Board also fell the anniversary of an event in the life of our honored president, never to be forgotten by him, that he had passed one more milestone in his journey of physical life. In honor of that event, on the invitation of himself and wife, we had the regular session of the Board at his home, which was adjourned early in order that we might partake of many of the luxuries of life prepared by the estimable Mrs. McArthur. After the inner man had been satisfied we met in the parlor and enjoyed the most pleasant evening that has been ours to enjoy in many moons. As I sit writing this, I thought could be of an accord as all Spiritualists could be of an accord as that company of men and women, we could say, "The world is ours," as all the dogmas of the past could not withstand the great influence of co-operative fellowship displayed there, but would sweep back the cloud of ignorance, loosen the chains of bondage, and make every woman a queen and every man a king. In conclusion I will say, we all retired to our respective homes in the wee hours of the morn, better for having enjoyed that fellowship of men and women who have the knowledge that if a man die here, he still lives.

G. A. GILBERT, Editor-at-Large, M. S. S. A.

"After Her Death. The Story of a Summer." By Lilias Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, 25c, \$1.00.

"New Testament Stories Colorfully Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and exuberantly funny. Price, in boards, \$1.50.

### LOOKING FORWARD.

There is progress and much retrogression. In the world's busy marts and highways, Some persistently toil and move onward. While the work of the slothful decays. There are many who will not look forward.

But they gropingly move with complaints. They consider their life's tasks a burden. These would try all the patience of saints. Do they think that by sitting and sighing, They shall ever obtain all they want?

It is cowardly alone, fear the future. And are foolishly saying, "I can't." It is only by planning and striving, With a forward look up life's steep hill.

That the goal may be reached if you're trying, To meet problems of life with good will. Are you now looking forward or backward? As the journey of life you pursue? Are your thoughts of the past, or the future?

Is it progress with you, or review? Are you trying to cheer weary mortals Who are fighting life's battles alone.

Or sit you in mood reminiscent, Of events that are long past and gone? Are you thinking that you've done your duty, And henceforth need do nothing more?

Do you feel compassion and pity, For the needy ones there at your door? Who can tell what the years yet may bring you?

Do not frown down distress and despair, Do not feel too secure of the future, It may come fraught with sorrows and care.

Is there good in the work you are doing, Has pure selfishness in it no part, Do your plans and ambitions and motives.

Aim to comfort and cheer one sad heart? Then just carry your work to perfection; The reward of good deeds follows sure.

There is comfort and sweet consolation In this world for the good and the pure. Chicago, Ill. J. H. YENNI.

"An Infamous Dynamite Roman Catholic Conspiracy. Deceit and Exposure." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

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SATURDAY, NOVEMBER 10, 1906.

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

## Protracted Torture for the Damed.

During the writer's youthful years, while a member of an orthodox church and accepting its dogmas, among which were that of an angered God and eternal torture as punishment for unbelief—dogmas inherited from Christian parents, a booklet published by the American Tract Society, fell into his hands. The title is forgotten, but it was a diatribe on hell, its awful furnace of flame and its eternity of duration for not believing Jesus is the son of God, and the Redeemer and Savior of fallen humanity.

That graphic description, and finally its graphic record, of an eternity of anguish and unparalleled misery long drawn out, was memorized, and has been a constant companion for all three score years, during all of which period we have felt justified in "kicking hell," as Col. Ingersoll.

We quote for the delectation of faithful churchmen who have never been permitted to see a first-class notice of the eternity of the damned as protracted by a good rhetorician:

"When millions on millions of years shall have rolled over its victims, yea, when ages on ages innumerable, multiplied in continued succession by all the stars that twinkle in all the azure dome of heaven, by all the drops of water that circle roll in ocean's waves, by all the grains of sand that compose this globe, by all the blades of grass, and all the leaves of trees that grow, and that number multiplied in continued succession by all these, still the ceaseless waves of liquid wrath and burning agony will heave and roll over the body and mind of those who, for disobedience of divine law, God has consigned to the miseries of the damned, over whom the saints of heaven will rejoice with joy unspeakable."

And yet the God who made man and saw the end from the beginning, and knew the great mass of mankind would be doomed to eternal torture, demands our prayers and praise, and the average theologian lies. The Jewish rabbi God Jehovah, a priest-made fiction, may be such a character, but the True God who is worthy of universal love never taught any such grossness. Hell was priest-invented for pious uses, and has been employed with great skill to advance the needs of the craft, but it has seen its best days.

## Suggestion a Powerful Curative.

On the occasion of commencement exercises at the Eclectic Medical Institute, Cincinnati, February 7, 1863, in conferring the degrees on that occasion, President Wm. S. Merrell, among many other good things, said:

"There is a qualification which must be brought into use to make the successful practitioner in medicine. It is an INTUITION, a reception of truth not received from outward teaching. This is experienced by men in every vocation, but by none in a higher degree, than by the physician, when exercising his profession in the love of it. I hold it to be an influx from the firm and higher life. Explain it as you will, there are suggestions or impressions come into the mind when anxiously desiring the truth, and placing itself in a passive or receptive condition, which it cannot trace to any outward or previously received instruction. It is owing to this that there have always been many so-called doctors who acquire no little notoriety in curing disease, and often in their success shame the educated M. D., yet are uneducated, and know nothing of the first principles of medical science."

The above was recalled by reading Dr. Davis' article in our issue of Sept. 15, entitled "Spiritualizing Suggestion," one paragraph, in substance, we quote:

"There is more in the practice of medicine than can be attributed to the action of drugs. Look at the history of material medicine, and trace its history back one to two thousand years. What a constant revolution of ideas. Wonderful panaceas have flourished for a time, then have been discarded as useless."

His illustration of the action of the mind on the organs of the body was beautiful, forceful and truthful. That Doctor who neglects the employment of "suggestion" in the cure of disease has an imperfect knowledge of his profession.

God measures souls by their capacity. For entertaining his best angel Love, who loveth most is most akin to God, who is all Love, or nothing.

And looks out on the palpitating And feels his heart swell in him large enough To hold all men within it, he is near His great Creator's standard, though He dwells Outside the pale of churches, and knows not

A faint day from a fast day, or a line Of scripture even. What God wants of us Is that outreaching dignity that ignores All littleness of aims, or loves, or creeds, And clasps all earth and heaven in its embrace.

—Ella Wheeler Wilcox.

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## A Great Disturbing Element.

An overwhelming question puzzling all of us that must be met in the near future is, what is to be done with the negro? It is very evident the two races cannot live together in harmony. Collisions are constantly occurring, and the bitterness increases with advancing years. The Progressive Thinker has not the necessary foresight to determine the solution, but it can look back to the origin of the terrible calamity which threw the two races together in America, and it can trace the evil through all the subsequent years.

An attempt was first made to enslave the native Indians, but the project was a failure, though multitudes perished in the attempt. The good Columbus, whose fame we celebrated in Chicago in 1893, captured 500 natives and sent them home to Spain, where they were sold in Seville as slaves. Queen Isabella interfered and sent them back to America. Then the supreme head of the Christian church found a "Thus saith the Lord" permitting the enslavement of heathen, and a bull was issued allowing the capture and sale of the natives of Africa. The first cargo of negroes reached Jamestown, Virginia, in 1620. Their numbers have rapidly increased by importation and generation until now they equal 10,000,000 in the United States.

The colored man has become a disturbing element wherever found, particularly in the Southern states. It was hoped education and experience would fit him for citizenship, but it must not be forgotten that civilization is a creature of growth and habit, not of a day, or a generation, but of long ages, and that traits of character are transmitted from parent to son, and are passed on by inheritance, each successive generation rising higher and still higher in the scale of intelligence and moral worth.

Pennsylvania, in her act of emancipation, drafted by the hand of Thomas Paine, became a law in 1780. It accepted what was known as the apprenticeship system. Children born of slave parents after a given date were to be free at 25. Those in advanced years remained in servitude, and were to be cared for by the master for life. Because of this method no injury to industrial pursuits followed, and the young were fitted for freedom, so far as they were capable, by the time the age was attained when they assumed the new relation on which they entered.

Possibly it would have been better at the close of our civil war had we adopted a similar enactment, in place of having enfranchised such a mass of gross ignorance, which had not the necessary ability for self-government, saying nothing of ability to govern the state and nation.

We do not write to suggest a remedy to correct existing evils, but to deplore the fact that Christianity, which claims to be the great civilizing agency of the world, insisting its junior God was its founder, permitted such a curse as chattel slavery to be established by its viceregent, out of which grew the most destructive war of all the centuries, and which curse will continue a source of discord until a separation of the races shall be complete.

## Which?

"Thus saith the Lord of hosts, 'I remember that with Amalek did I rebel, how he laid wait for him in the way, when he came up from Egypt.' 'Now go and smite Amalek, and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'"—I. Sam. 15: 2, 3.

No savage chieftain ever issued such a cruel order to his fellow savages. Angered, he might destroy the lives of his enemies, but he would have saved alive the "ox, sheep, camel and ass." Either the Lord issued such an order to that damnable record, or he is the author of that damnable record. If he is the author of that damnable record, he is unworthy of credence. Take which horn of the dilemma the Christian reader prefers he occupies an unenviable position.

The Lord The Progressive Thinker adores never issued any such order. The sacred historian shamelessly falsified when he so wrote. The book in which the record is made is everywhere errant, and should occupy the place on our library shelves with other discarded mythological productions. This cannot be stated too often or too forcefully, with the reasons therefor.

## Cured by Adventist Prayers.

A news item says: "Miss Frances S. Case, for four years a teacher in the Adventist school in Battle Creek, Mich., declared that after suffering two years with tuberculosis, and after hope for her recovery had been abandoned by physicians, she was cured by prayer. She says she asked four elders of the Adventist church to pray for her, and that after an hour's intercession the miracle was performed. She avers that her recovery is complete, and she has resumed her work as a teacher in the Adventist school."

Such cures are common among the Christian, Spiritual and Mental Science, and even among magnetic healers, many of whom treat the mind more than the body. It is simply an instance of the supremacy of the spirit over matter, and the aid, doubtless, of spirit friends, who, though they may not have grown beyond Adventism, hold the same anxiety for earth friends that they held while with them in the form. Again we are shown that no one has more claim on the powers than another, only as they are proven to possess them by demonstration.

## GOD'S MEASURE.

God measures souls by their capacity. For entertaining his best angel Love, who loveth most is most akin to God, who is all Love, or nothing.

And looks out on the palpitating And feels his heart swell in him large enough To hold all men within it, he is near His great Creator's standard, though He dwells Outside the pale of churches, and knows not

A faint day from a fast day, or a line Of scripture even. What God wants of us Is that outreaching dignity that ignores All littleness of aims, or loves, or creeds, And clasps all earth and heaven in its embrace.

—Ella Wheeler Wilcox.

## The Weakest Link

And the Part it Plays in Spiritualism—The Medium Kingsley—John C. Amos Now Believes the Spirit Voice a Veritable Sham that Induced Him to Give Away Half of His Property—Elsie Reynolds Again Exposed—The Weak Links in Spiritualism, Carefully Considered.

"SPIRITUALISM"—The Great Kingsley told this (Sunday) evening at 8 o'clock, in First Spiritualist Church, corner of New York and North LaSalle streets, deliver the greatest of all his series of great lectures, entitled "The Man of God." Good music and astounding facts given. My platform is open and free to man or woman. I bar neither color nor creed. I am master of every medium in the state. They dance to my music. Reformed trumpet mediums, independent slate writers and users of luminous paint during the dark seasons will please sit on the mourner's bench with their eyes glued on the most worthy pastor. Come early to secure seats. The truth sets us free."—Advertisement in an Indianapolis paper.

The above illustrates most comprehensively the condition of Spiritualism in Indianapolis, Ind. It is alleged that this man Kingsley is the original Jules Wallace, at one time a "celebrated" materializing medium of Milwaukee, Wis., at whose circles some sixty materialized "spirits" would appear in a single evening—all the work of skillful confederates, aided by legions.

Mr. Kingsley has assumed special importance in Indianapolis, as set forth in the statement—"I AM MASTER OF EVERY MEDIUM IN THE STATE. THEY DANCE TO MY MUSIC." In making that statement he places himself in an exalted position, illustrating his inordinate egotism, his overweening vanity, and as well, his consummate foolishness! This man with his colossal vanity has his special following in Indianapolis, and several of his gullible friends have endeavored to force into The Progressive Thinker notices extolling him "to the skies."

It is one of the lamentable aspects of our grand and beneficent Cause, that such a man is considered by the general public as one of the segments of Spiritualism, and its ethical standard by the public is often MEASURED BY ITS WEAKEST LINK as manifested in this Indianapolis individual—just as one's personal strength of character, spiritual, ethical and intellectual is estimated—judging FROM THE WEAKEST LINK IN HIS MAKE-UP.

Spiritualism is judged all along the line by its WEAKEST LINK OR LINKS. It is the same in all great ethical, social or political reformatory movements—THE WEAKEST LINKS stands forth exceptionally prominent, and at times attracts the most attention, and it is invariably THE WEAKEST LINKS that lead one oftentimes practically to ruin.

And here is another case of peculiar importance and significance—something like the one that occurred in the East some time ago, where a spirit—a spirit materialized husband, if we remember rightly—induced a widow to part with the MOST OF HER PROPERTY, it going into the hands of the medium, resulting in impoverishing the former. A suit at law, however, resulted in the return of the most of the ill-gotten gains. "The Indianapolis Star" says:

"That he assaulted her and called her names are the counter charges made by Josephine C. Amos against John C. Amos, her husband, who fled a complaint for divorce some time ago, declaring that his wife through her power as a Spiritualistic medium had obtained a half interest in all of his property."

"According to the husband's story he sold his farm in Clinton county a few years ago and came to Indianapolis. He was interested in the occult and met his future wife while studying the system. He married her about three years after they met, and he says that all went well until after she had obtained a half interest in his property."

"He charges that she called upon his former wife, whom he loved dearly, through the agency of a spiritual being she called 'Bright Star,' an Indian spirit," and that he heard what he believed to be, and what she said was, the voice of his former wife. The voice told him to invest the \$10,000 cash he had from the sale of his farm in Indianapolis building lots. This he did."

## A FAMILY CONVERTED.

The Result of a Little Quiet Missionary Work.

To the Editor:—You will remember that some time ago I sent you a subscriber from Arcata for The Progressive Thinker and Letters from The Spirit World as a premium, to N. C. Borrickson.

This party and family never knew anything of Spiritualism until I approached them on the subject during a visit I paid them at the time they subscribed; about the latter part of June last.

Last week I was surprised by a letter from Mr. Borrickson of which here is an extract:

"I wish, Mr. Ferguson, you would come over very soon, because I have a lot of gospel news for you. That book, Letters from The Spirit World, is worth more than its weight in gold. Come over as soon as possible and stay a few days, because we have lots to talk about. We have had many fine experiences since you were here," etc., etc.

Upon the strength of this kind invitation, I went over and stayed two nights. It was not only a pleasant visit, but a most happy surprise to me, and proud I am to have it to say that according to my simple instructions to them as to how to proceed to investigate and receive spirit manifestations, I have to state that at their very first sitting or circle they got all the proof desired, and it resulted in regular sittings ever since. The lady and daughter are both mediums, and got writings and wonderful pictures drawn on paper from their own spirit relatives, and other manifestations too numerous to mention. The writings are in their own native language which is, Danish, and full names.

These people are sincerely honest and respectable. Through these manifestations Mr. Borrickson was already cured of the tobacco habit. He does not know how to express his gratitude for this one act from his spirit friends.

"A little later," he charges, the new wife placed him in communication with his former wife again, and this time the voice, which, as before, came through a trumpet, told him to build houses on his lots. He built two cottages and two double houses, spending \$20,000. He gained possession of the properties, the voice advised him to place the titles jointly in the names of his wife and himself. This he did.

"Again the voice spoke and this time he was advised to take \$3,000 life insurance and to make it payable to the new wife. He followed the advice.

"And then, according to the complaint, the awakening came. Amos believed that the voice was a sham, and that his new wife knew it was a sham. She began to be cruel to him, he says. He finally told her that he would gladly leave her if she would only transfer her share of the property to him, but he says that she 'pulled down her eyes and asked him to look carefully to see if he saw anything green there.'"

His complaint says he was generous enough—that he paid \$300 for diamond ear-rings for her, bought an iron fence for her property for \$100 and gave her \$200 to keep for him, which she forgot to return."

As the leading Spiritualist paper, we give the above as of great public interest, inasmuch as alleged spirit return figures therein conspicuously, a man's loving wife, now in spirit life, advising him to part completely with half of his property to a strange woman, who had earned none of it. The reason, probably, the whole of it was not demanded because the spirits are FULLY MEASURED MR. AMOS'S EXTREME GULLIBILITY and foolishness. Mrs. Amos was formerly Mrs. Josephine Ropp, who during the past two seasons has been a conspicuous figure at the Chesterfield camp.

And now here is another of the WEAK LINKS of Spiritualism—"spirit return"—of the bogus kind figuring therein conspicuously. A telegram from Robt. T. Hale, of Los Angeles, Cal., under date of October 31, states that the notorious materializing medium, Elsie Reynolds, has for the hundredth time—more or less—been caught in her efforts to deceive the gullible public. But this poor woman, with an iron will, with great strength of purpose, and a determination that never flags, goes on and on in her heartless work of deceiving the gullibles, having been defeated repeatedly by Light Truth, the Organ of THE WORST GANG OF UNHUNG TRICKSTERS THAT EVER AFFLICTED ANY CAUSE.

Only a few months ago she was completely exposed, her artificial tongs captured, her tricks laid bare, and the facts published from one end of the country to the other, yet soon after a venerable personage of California rushed to the Fraud Organ of Chicago, with a communication extolling her before a disgusted world, and dragging SPIRITUAL ETHICS ON A LEVEL with artificial tongs, cheese-cloth, illuminated paint, etc., used to counterfeit one of THE MOST GLORIOUS OF ALL TRUTHS!

This medium's trickery, her methods of deception, her insatiable gull, and artificial tongs, ever concealed on her own person or that of a confederate to aid in carrying on her nefarious work, are all exploited by the secular press in every part of the United States—millions upon millions have heard of her, and connected her with Spiritualism as a prominent leader, whereas she is one of ITS WEAKEST LINKS, and by that the general readers of the secular press judge our Cause in a great measure at the present time.

SPIRIT RETURN, EXPLOITED IN ITS PURITY, AND HERALDED BY THOSE WHOSE ETHICAL STANDARD IS HIGH, IS TRULY ANGELOUS—an agent that can redeem the world, if freed from its weak links—ulcers that fastened themselves on its very vitals, and which assume to represent Spiritualism.

tures drawn on paper from their own spirit relatives, and other manifestations too numerous to mention. The writings are in their own native language which is, Danish, and full names.

These people are sincerely honest and respectable. Through these manifestations Mr. Borrickson was already cured of the tobacco habit. He does not know how to express his gratitude for this one act from his spirit friends.

Fortunately or otherwise as the case may be, it leaked out in their innocence among the neighbors and relatives that they were practicing Spiritualism. Lo, and behold! their former church, Mr. Prigcher called upon them with the news to join, after their close questioning. He, as is usually the case, told them that they were controlled or rather possessed of the devil, who was personating their friends. He tried hard to frighten them out of their spiritual experiences, but happily did not work favorably to the minister of the old gospel of devil and hell, with variations of hell and devil. He found Mr. Borrickson now a firm believer in science and philosophy, rather than a mythical, rusty gospel. Mr. B. and wife are now as firm as the rocks of St. Peter—very great of hell can not prevail against them. So Spiritualism is surely gradually growing in spite of fakes and gospel frauds.

—A. FERGUSON.

When all the streams of superstition run dry, religion will be found between their withered banks.—Truth Seeker.

## AN IMPORTANT LETTER.

From the President of the N. S. A., in Which He Makes Some Plain Statements that Will Interest Spiritualists Everywhere.

To the Editor:—In a recent issue, I note that the names of the members of the committee on the president's message, at the recent National Convention, were given inaccurately. In the interest of fact, permit me to name that committee in full: J. S. Maxwell, Minnesota, Chairman; O. D. Prudden, Maryland; R. F. Little, Washington; Mrs. Carrie H. Mong, Indiana; Mrs. Sophia B. Selig, Oregon. Both Mrs. R. S. Little and Mrs. Carrie H. B. Tving found plenty to do upon committees equally important, in other departments of our work.

In my missionary report, I note an omission that makes my reference to my receipts from my labors in Kansas very grotesque indeed. The words "eight dollars and" are omitted from before the words "fifty cents" in the paragraph in which I refer to two Sunday lectures I once gave in that state. The sum of eight dollars and fifty cents was the true figure which amount was the largest received at any point outside of Sterling. No doubt both of the above errors were typographical, due, possibly, to the penmanship of the writer.

I have been criticised, and even now am occasionally chided for referring to our speakers as I did. I meant no disrespect to any one of our noble workers now in the field. My contention was and is that there are no young men and women of scholarly attainments now offering themselves for our ministry. This is a matter of grave importance to all Spiritualists. As a matter of fact, there are not twenty-five speakers upon our rostrum today who are of the type of the past. At this moment, I do not recall who are under thirty years of age.

I claim that this is a matter of serious import to every true Spiritualist, and should inspire him to find the cause of the trouble. It is not hard to find at a glance the situation. It is the meagre salaries offered by local societies. A speaker or medium must live, especially if he or she has a family to support. No man or woman can support himself or herself upon five dollars a Sunday for two lectures, and the Spiritualists who ask or exact him or her to work for that sum are too exacting altogether—almost criminally so. Other causes may be adduced, but to my mind, this is the main source of our trouble. No one has a higher regard for the cause of the Independent Order of the Mystic Brotherhood than I have, and I again disclaim any intent to cast reflection upon them.

About the convention? Well, my friend Dr. Wilkins, characterized it about right when he said that it was a talking—not a working convention. There was plenty of work for the committees, and they all acquitted themselves nobly, yet some of the members of the most important committees deliberately dodged all meetings of committees, and either went sight-seeing out of Chicago, or remained on the floor with their fellow delegates, possibly in search of a "test."

I personally know that the president and vice-president, likewise the secretary and stenographer, all worked themselves on Tuesday morning, and the members of the convention did their best, according to their understanding, hence no one has a right to judge them.

It does seem strange, however, that delegates would or could present themselves on Tuesday morning, have their credentials accepted, themselves duly seated, and then deliberately remain away from the convention until Friday afternoon, when they knew that the election was to take place. Some ten or twelve delegates, all of them from the West, were in the audience, listening to the lectures and messages, on Friday night when the vote was taken as to the place of meeting of the next convention. They cared more for the lectures and messages than they did for the election of a convention. Some of them have been Spiritualists forty or fifty years. No wonder they were not in the business meeting!

In the interest of economy, the convention voted to unite the offices of editor-at-large, historian, and miscellaneous-at-large in one person. This is one thing that the convention did do, and the trustees will have to obey its behests. The outcome of this radical change will be eagerly watched by not a few interested parties. The convention also voted to hold at least two grand mass-meetings should be held each month throughout the year at such centers of population as may need a spiritual revival. This is likewise an important change, and the results of this work will be heard and read with interest by all friends of the cause. There were other things done, but these two are the most vital points that suggest themselves to mind at this writing, hence I will refer to some other at another time.

The delegates did not solve the financial problem, as it was hoped they might. If every reader of The Progressive Thinker would take hold of this question practically, it would solve itself. The Progressive Thinker is read by at least 50,000 people. If each one of these great army would send one dollar to the secretary of the N. S. A., the financial independence of the N. S. A. is thereby secured, and the future of Spiritualism made certain. There is not a Spiritualist in America who is so poor as to be unable to give a dollar to this worthy cause. Readers of The Progressive Thinker, Spiritualists of America, what say you? Shall we, one and all unite in sending one dollar each to the N. S. A. in order that it may be the property of the N. S. A. I send all money to Mrs. Mary T. Longley, Secretary N. S. A., 600 Pennsylvania Avenue S. E., Washington, D. C., who will promptly receipt for it.

Yours for progress,

HARRISON D. BARRETT,

President.

The Chicago Examiner says of the sisters:

Frugality is founded on the principle that all riches have limits.—Burke.

A woman in the rear of the room arose and called as the spectre came forward. The woman cried:

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice; and the security of innocence.—Sam Smith.

There was speech in their dumbness; language in their very gesture.—Shakespeare.

Don't laugh over others' mistakes. The banana skin may be under your own foot.—McPherson.

Frugality is founded on the principle that all riches have limits.—Burke.

Theology is but ignorance of natural causes reduced to a system.—D'Holbach.

The robin can thank God for the worm but can the worm thank God for the robin?—Truth Seeker.

There was a noble way, in former times of saying things simply and yet saying them proudly.—Irving.

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

## 200-Important Notice-200

Dr. Andrew Jackson Davis' Remarkable Works Are Out of Print.

Are there 200 Spiritualists in the United States who will take a full set of his books when published, paying promptly therefor, \$30, and cheap at that price? If so we think it possible to make arrangements with a responsible party to bring them out in accordance with a plan that will receive the cordial endorsement of the Doctor. O. F. Brand of Faribault, Minn., will take one set. G. J. Willett of Milwaukee, Wis., will also take a set. Let us hear from others at once. Dr. Davis himself will be the one principally benefited financially, in the republishing of his works, if sufficient funds can be secured. The cost of getting out the 29 volumes of his works will not be less, probably, than \$8,000.

## MEMORIAL SERVICES.

Held as a Well Deserved Tribute to the Life of Rev. Dr. James O. M. Hewitt.

As a proper testimonial of esteem for their late brother and friend, Dr. James O. M. Hewitt, the Society of the Psychic Forces and the members of the Independent Order of the Mystic Brotherhood, together with many others, met in memorial services in Wilcox Hall, corner of Forty-third street and Champlain avenue, Sunday afternoon and evening, October 28. The program was devoted to the life and work of Dr. Hewitt, and was most interesting and heart-rending. Remarks by Dr. George B. Warner, Mr. Jas. E. Coe, Mr. Thorwald Holmes, Dr. Geo. A. Bishop and others.

At the evening gathering, at which the members of the Independent Order of the Mystic Brotherhood were present in a body, the speakers were Mr. Herbert F. Arnold, Dr. H. A. Cross and Dr. J. H. Randall. Mr. Wm. Pierce and Mrs. Carrie Crawford Pierce rendered a duet entitled, "Oh, Morning Land." Mr. Chas. E. Coe sang the well-known song, "The Beloved Land" was sung by Mr. Arthur Hooper, and "Rock of Ages" and "Paradise" were sung by Miss Gilda McCoy.

Mrs. Georgia Gladys Cooley, owing to an engagement elsewhere, sent her regrets at not being able to be present, and the following words of tribute to Brother Hewitt, over her signature, were read: "He was unostentatious, he was kind, he was true. His tongue was never a traitor to his heart. He was faithful to his duty and our grand cause; he will ever live to do good."

Dr. Hewitt was born in New York, January 26, 1831. The religious influence of his father, a Baptist minister, was a powerful factor in his life. He was baptized at the age of 15 years. He joined the Masonic Brotherhood in 1866, in which order he steadily advanced to its highest degrees, preserving exceptionally pleasant relations with it throughout his life, having been called upon to give lectures before the order, because of his deep and earnest convictions that it was a grand institution, and because of his knowledge of the history of its profound and impressive ceremonies in teaching man to join it the true principles which were by the Fatherhood of God and the Brotherhood of Man may be exemplified by man in this world of mortality.

Being imbued with the spirit of progress he advanced into the ministry service as an independent preacher, and for many years he preached regularly, finding support from Unitarians, Universalists, and Spiritualists, always interpreting the spiritual features of the Bible, and theology from a lofty, humane and scientific standpoint. He was by nature a sincere Spiritualist, and for many years accepted its phenomena as God's natural and only rational process of conveying to mankind the proof of the continuity and integrity of individual life after death.

For some years he gave careful study to the formation of an order which should have for its object the moral improvement of men and women; the encouragement of the investigation of psychic and spiritual forces; cultivation of fraternity, combined with beneficent fraternalism. This work culminated about one year ago in the organization of those who know him to love him, of the Independent Order of the Mystic Brotherhood, which ever since has held regular meetings and has such steady growth that at present indicates that it is founded upon principles that insure its permanence. The distinctive characteristic of it being, a Brotherhood and Sisterhood, in which all the higher qualities of character of both sexes may be brought into association for work, and the benefit possible to be derived therefrom, for growth in usefulness and goodness of the human family, be secured.

At the last regular meeting of the I. O. M. B. a committee was appointed to formulate a suitable resolution, expressive of its appreciation of him, to be reported at a future meeting. The following is the report of said committee:

Whereas, In the Great Course of Nature, Divine Intelligence with its own Love and Wisdom has called from our number in mortal life our good brother, James O. M. Hewitt, long associated with us as an instructor, counsellor and guide.

Resolved, That in appreciation of the exceptional life of our brother James O. M. Hewitt, realizing as we do the great passion of his soul in his declining years to establish the Independent Order of the Mystic Brotherhood, and the crystallization of his work so that it may be carried forward, and knowing him as its father and founder; and believing with him that the times are ripe for the uplifting of such an institution wherein may be cultivated, and impressed upon men and women the great principles of Truth, Brotherhood and Sisterly Love and Relief, as never before; and that these principles extend fully to our individual existence after death, we shall ever hold him in grateful remembrance.

Resolved, That we hereby tender to his widow our sincere sympathy and condolence; and while we know that mankind generally have been taught to fear death, we remember that Brother Hewitt taught, and in testimony of his belief that "God is short but sincere and heartfelt remarks by Dr. George B. Warner, Mr







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

terns, and presented a very fine appearance when illuminated with the electric lights. The large floor space of the auditorium was nearly filled with merry dancers; many more who wished to dance to the finding room in the hall. They do so. The finding room was adorned with cornstalks, booths in which the 'witches' connected with the society did a thriving business in fortune-telling. Old-fashioned pumpkin pies, gingerbread, doughnuts, home-made candy, corn-cakes, etc., were sold on sale, and were found ready purchasers. Mrs. J. A. Lawrence, Mr. Furbush, of Lynn and others contributed to the general success with readings, vocal and whistling solos. Quite a substantial sum was added to the treasury of the society. Mrs. C. Fannie Allen, Prof. S. Macdonald, Mrs. J. A. Lawrence, Scarlett, have been with us speakers during the month of October, and have all done their usual fine work. Mrs. S. C. Cunningham is with us November 4. Owing to the removal of Dr. Fuller to New York, his place will be filled with some good lecturers, probably Mr. Abbott, of Lyncaster; Mrs. Cunningham on the 13th, and Mrs. A. J. Pettengill on the 25th.

Mueller and Bro. Vanderhoof gave fine lectures. Sister - Koofor closed with a short address. Sister C. Mueller then gave readings of articles and reading questions. The rapidness and correctness with which these messages were given was something exceptional, and many tears were wiped away and sunshine brought instead. President Hassmann thanked the visiting medlums for their kind assistance, hoping to be able to greet them again in the near future; also gave an invitation to all strangers who have not been acquainted with spiritual teaching heretofore."

C. L. Hatch writes from Appleton Hall, 9 Appleton street, Boston: "The First Spiritualist Ladies Aid Society met as usual with the president, Mrs. M. E. A. Albe in the chair. Business meeting was held at 6 p. m. Supper at 8, and a social was held in the evening. A general good time of visiting was enjoyed. Next Friday meeting will be held at 7:45, and Friday, Nov. 16, a memorial service will be held in memory of our ardent sister Mrs. Sarah A. Byrnes. Good speakers will be present. Admission free to all. Be sure and come."

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that she felt him place his arms about her neck and kiss her. Then I said to her, "Did you give him to understand that you knew he was present?" Why she seemed surprised that I should ask such a question, for she really thought she had imagined it, but I told her that she did not imagine it, but that it was really his presence that caused her to feel him, I told her that the next time she knew his presence, to tell him that she knew he was present and that she was grateful to him for coming, and to invite him to come often. Now, friends, when you feel the presence of your

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admit a consciousness; you admit that thought depends upon tissue; it is not tissue nor the action of tissue, therefore it may have some ground of action. You admit an impassable chasm between brain and consciousness. What right has science to leap that chasm with a negative in its hand? Why should science object to attempts to bridge the chasm from one side only? Physical science has left no stone unturned, and has found nothing but a something that it has felt but could not grasp, just as it has felt, but could not grasp the ether, yet not the science that gave to physics the ether, try its hand at this unexplained remainder? Accept no negative assertion; this is the bigotry of science." (The Guiding Star, page 32.)

believe man from all sentient beings below him are the moral sentiments and spiritual aspirations. These are the moral forces of the Physical Force. The action of all forces is manifest in phenomena. This we see in the physical world. The falling of an unsupported body is a good illustration. The force of gravity causes the phenomenon is the motion of the body for thousands of years, this force was unknown, even unsuspected.

In the mental world as regards human conduct, the same relation of cause and effect exists. The force giving rise to a series of phenomena we call human conduct. Natural law is simply the mode of action of a force. The force which in the mental world as in the physical world is the force in the mental world is sensation, feeling in some form of desire, emotion or passion. In these, the force is manifested in the consequences of the sense, reason, discrimination, judgment, reason, knowledge, the effects of a cause.

Herbert Spencer calls these two main fundamental elements of the world the Known and the Unknown. They are cause and effect, and effect and cause. They are causal and efficient. It is better to call them the Known and the Unknown. They stand in the relation of cause and effect; that is, the Noumenon and the Phenomenon. Where there is an effect there must be a cause. Now we have discovered that in the falling of an apple from the tree is an attraction existing between them. From that starting point he extended his observations to the universe until he demonstrated the fact that the same attraction exists between each and every particle of matter, directly in proportion to the quantity of matter in each, and

versely as the square of their distance apart. Here we have the phenomenon, however it is revealed, but really the truth is that we know nothing of the mechanism of the relation of cause and effect. The natural science is only waiting for that recognition, as physical science has waited for thousands of years. We have come back to the beginning. We have seen that sensations are conscious sensations; that sensation is feeling, essentially, 'I feel itself'; that it is in the individual; that it can be nowhere else. That feeling gives rise to the feeling of reality in what is outside. This means that the

tion. So it is. All things are as they are when fully understood. We think what we feel; but the world has we feel what we think, reversing the logical order of the elements. To write saying, we put the cart before the horse. The cause is the phenomenon—the cause—the fact is the phenomenon—the effect. The cart cannot pull the horse.

The reason why men of equal intelligence, equal means for investigation and honesty and sincerity, come to different conclusions on the same subject is because they have different beliefs on that subject. They are giving glad rief to the seeming of reality in what they feel. What seems to them is what they feel. They take that seeming for reality. This

“The thinker in his age,” so says Emerson, “is a man thinking of his fellow-men.” The thinker in his age is a man who seems to him, because he feels at that way. The seeming is the conception of the feeling. This he takes for reality. He falls to grasp the reality. He takes the cause and effect, and he takes the effect for the cause. This simple explanation will suffice for every mental operation and it is fully comprehended. This account for the criticism. In the Prologue, the thinker of October 6, there is a sense of the simple sense in which a voice was heard as a voice, calling for help; the one calling was recognized as a relative, the other calls for an explanation.

He admits the fact of the state of feeling, and says, "I am not at all surprised to find the seance, calling for help, and I proceed to explain. He says, 'I do not know why grass grows, I cannot explain the forces which make it grow.' The fact that it grows is sufficient for me to know, because we have nothing to do with the operandi of growth, though we furnish the best conditions for its growth. That is sufficient for all practical purposes. We know that it grows from the vapor of water; but the reason why is an irrelevant question, because we have no agency in the process of expansion."

Our critic admits the fact of the immortality, and because we do not express the modus operandi to his liking, he declares it is no explanation, and consequently, it is not a return and communion with spirits. Why does he not doubt the immortality of mortals communicating with mortals, since he can not express the modus operandi of changing from a mortal to an immortal? It is as if he were arguing, "I am equal force to both." The reason because we have no agency in the use of our own comprehension, and the use of our own will. He might with propriety say, "I am like the sun." Why does CRISTO say, "I am like the sun?"

know, it would do us no good. He thinks everything operates in accordance with natural law; so do Spiritualists; but he does not think that we can conceive anything outside the domain of physical laws, and consequently there can be nothing supernatural. There never was a Spiritualist that ever conceived such an idea. The final word with the scientist is: "I don't know." When you come to that, seems to me you are in the same position as the end of man; and for this is a natural reason, namely: you do not understand that you have compassed him; and in him that which you cannot compass—something that lies back of his body and function and is the cause of his existence.

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Here is a lesson for our critics. He ignores the multitude of scientific names that could be named by the hundred—Crookes, Wallace, Lodge, Meyer, Sedgwick, Zolner, Hugo, Ribbet, and others—across the Atlantic, and Judge Aldrich, Judge, and Senator Sprague, Gov. Tallmadge, Abraham Lincoln, Professors James and Hyslop, and many others on this side of the Atlantic, besides millions of others who have practiced beautiful and soul-cheering philosophy, and who have eminent clergymen. Our critics would make them out to be the victims of delusion, while he is wise enough to escape it.

He tells us that Henry Binet and Hudson and Read The Phantoms of the Living; thus depending on the opinions of others instead of a personal investigation where there are numerous witnesses. Why not advise us to read Crookes?

He says: "I do not wish to be contented as having a theory to account for the observed and occult phenomena." If he would investigate the subject he would not need a theory. His intellectual attitude clearly shows his unacceptance with the subject, however audible, ably and efficiently he is laboring to advance the cause of this subject. But what he says on this subject virtually denies the verity of his demonstration of them. A man who is engaged scientific attainment. This is the bigness of science. The reason why he stands aloof is because he does not want it to be the way the materialists have it. He does not

If he felt a desire to know he would investigate. He is satisfied with his opinion on the subject, and seeks to defend it. He says, "Persons think the solution of these questions depends upon laws and conditions, which cannot be wholly grasped by the human understanding. He has not grasped the relation of cause and effect in regard to this subject. Neither has he grasped the reason for the effect in regard to the force that gives rise to human conduct; but he does not deny that men converse with one another, there is as much reason to deny that mortals communicate with mortals, as that they communicate with immortals."

Prejudice, bigotry and the frown of other Grundy, are among the chief obstacles in the way of spiritual advancement. It is certain that the scientist who oppose Spiritualism, are prudent and precipitate in their conclusions.

E. J. SCHELLHOUS.

**THE INVISIBLE I.**

Oh, who can see the I, am I,  
Or who can view the thought?  
Who can discern the motive why  
That secret deed was wrought?  
Then walking on the crowded street,  
The outward of me I see  
Fellow mortals that I meet;  
Their self is hid from me,  
The Demon steeped in sin,  
And think him kind and good;  
I know him not, I see not him,  
His soul is stained with blood,  
The vile deceiver fend of hell,  
The good, the kind, the true,  
All alike invisible—

And so the true reality,  
 The self we hide from view;  
 We feel their presence, catch their  
 thought,  
 Their form we may not see.  
 Loved one gone, my joy, my pride,  
 My light, my star, my crown;  
 Feel thee ever at my side,  
 Where thou art surely known.  
 I dwell with last and long drawn  
 breath  
 Shall myself be free,  
 Join thee where there is no death,  
 through all eternity  
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he, who can see the I, am I,  
 Or who can view the thought?  
 he can discern the motive why  
 That secret deed was wrought?  
 hen walking on the crowded street,  
 The outward form I see  
 fellow mortals that I meet;  
 Their self is hid from me.  
 meet the Demon steeped in sin,  
 And think him kind and good;  
 I know him not, I see not him,  
 His soul is stained with blood.  
 he vile deceiver fiend of hell,  
 The good, the kind, the true,  
 All alike invisible—  
 The all alike invisible—

and so the true reality,  
 The self is hid from view;  
 The real, the actuality,  
 The we, the I, the you.  
 I loved ones though, invisible,  
 Yet very near may be;  
 I feel their presence, catch their  
 thought,  
 Their form we may not see.  
 I loved one gone, my joy, my pride,  
 My light, my star, my crown;  
 I feel thee ever at my side,  
 Where thou art surely known.  
 I and when with last and long drawn  
 breath

shall myself be free,  
join thee where there is no death,  
through all eternity.

**THEODORE SIMPSON.**  
Vancouver, B. C.

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