

Spiritualism, Insanity, and Crime

THE FOLLOWING ARTICLE FROM THE TWO WORLDS, ETC., SHOULD BE PRESERVED CAREFULLY FOR OCCASIONS WHEN OPPONENTS REITERATE THE "INSANITY AND CRIMINAL" CHARGE AGAINST SPIRITUALISM. IT IS A COMPLETE REFUTATION OF THE

I see that the Two Worlds asks for information on the subject of "Spiritualism and Insanity." The charge has been repeated for half a century, and, although a libel in the beginning, is reiterated as if it went without saying, with the assurance of an "orthodox lie."

Some Interesting Statistics.

Some years ago (to be exact, in 1877, Dr. Eugene Crowell, then president of the *Edison Electric Light Company*, of New York, determined to get the facts of the case. He secured reports of 53 asylums for the insane in the United States and Canada. The number of patients in these institutions was 23,328. There were 412 from religious excitement, and 69 from Spiritualism.

Estimating the number of inmates in the asylums not included, there would be 30,000 insane persons at that time in the various institutions in the United States, and 530 insane from religious excitement, and 76 from Spiritualism. In the 37 asylums there are reported 75 insane Spiritualists. The reports of 13 of the largest asylums for a series of years, from 10 to 28, show that of 58,875 patients treated, 1994 were insane from religion and 229 from Spiritualism.

In 42 reports of asylums for the insane, out of a total of 32,313 patients, 215 are clergymen and 45 are Spiritualists.

Dr. Nichols, Superintendent of the Government Hospital for the Insane at Washington, D. C., in which nearly 1,000 patients are inmates, said: "I see a paragraph attributed to Forbes Winslow is going the rounds of the press, stating that there are 10,000 inmates in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be one per cent of truth in that statement."

Not 13-1,3, Only 1,395.

Thus, instead of the falsehood set afloat and chattered from mouth to mouth of the unthinking, of 13-1,3 per cent, the fact is that it is 1,395, or, roundly, 1,400 per cent.

Words of Weight.

Dr. J. B. Cooker, superintendent of the asylums at New Orleans, La., says: "I have been in charge of the lunatic asylum of the parish of New Orleans some seven years, and out of the large number admitted and discharged during that time, have never had one case of insanity on account of Spiritualism, but several cases of other forms of religious belief."

Epes Sargent, the eminent critic and author, when asked how many cases of insanity from Spiritualism he had known, replied: "I have known but one instance."

Robert Dale Owen wrote: "In twenty-one years I have taken an interest in this matter. I do not recollect a single Spiritualist who has become insane." He added a mother made insane by the death of her child by a terrible accident, "whose incontinent symptoms were arrested, and she restored to her right mind by communications from her child, embodying incontrovertible evidence of his identity."

Rev. Dr. Watson, Bishop in the Methodist Church, after years of experience, writes: "I have never per-

DIRE THINGS TO HAPPEN!

A Brookline Seer Predicts All Kinds of Revolutions Soon—Rev. J. C. F. Grumblin, the Universal Religion Church, Boston, Prophecies a Revolution Within Two Months, Which Will Upheave Business, Political and Social Conditions—So Says the Boston Post.

Some of the things which the Rev. J. C. F. Grumblin prophecies are about to happen:

Early in January the United States will be upheaved by a terrific political and social revolution which may disrupt the Union.

Hearst and Moran and Bryan are passive agents impelled by irresistible impulses to bring this about.

When the revolution is over everyone will have the gift of prophecy, now dormant in all, and this will revolutionize business and social conditions.

Every man's future life will be plain to him and he will know just how to act.

Salesmen will become a drug on the market, for a man will sit in his office and know by intuition who wants his goods and when to ship them.

Police will be a superfluous, as all will know weeks ahead of time when they are to be held up or burgled as to make a cent.

Eventually all crime will cease, as people will discover that it is the spirits of dead murderers, suicides, etc., which impel them to follow suit and they will learn to resist this influence.

Dire Things Predicted.

That within less than two months will begin a revolution which shall upheave the business, political and social conditions of the nation, make real estate a drug on the market, stocks and bonds not worth the paper upon which they are written, perhaps disrupt the Union, is the startling prophecy made by the Rev. J. C. F. Grumblin, D. D., F. S. S., lecturer of the Universal Religion Church of Boston.

As calmly and confidently as if he were talking of the weather or the current theatrical attractions, Mr. Grumblin told a Boston Post representative in his Brookline home yesterday that, though this is the first prophecy he has ever made public, many similar things have been revealed to him, and all have proved true.

In the current issue of his magazine, *Occult Science*, he describes with interesting detail how this revolution is to come about, but even more interesting is his description of how he was impelled to write the "prophecy."

A Curious Study in Animal Psychology.

A Doctor of Philosophy Cures Cows by Mental Treatment.

Christian Reich is an old German philosopher and student living west of Gross Point, and his almost unbroken practice is healing animals, chiefly cows, by a mysterious process which if applied to humans would be classed with Christian Science, faith cure, and mental healing.

The efficiency of his treatment is evidenced by the frequency of the calls for his services, and scarcely a day passes that Herr Doctor's phaeton is not seen lurching over the roads near the village, carrying the aged "Tier Arzi" to the stall of some afflicted cow or horse. Children point him out as the man who saved their pet dog or kitten, and many families possessing a single cow regard him gratefully as the means of saving their chief source of income.

Although the owners of his animal patients naively admit the existence of the doctor's powers and witness his feats of healing with phlegmatic German indifference, Herr Reich offers rational explanations for all that he does, and insists that there is nothing mysterious or miraculous in his cures. He was graduated from the University of Göttingen, when he received the degree of doctor of philosophy, and his exposition of his methods and theories is so thoroughly academic and in accord with modern German philosophic research as to discountenance the charges of charlatan and faker which have been brought against him.

Communicates with Animals by Subtle Sense.

The basis of Herr Reich's theory is laid in a ponderous book which he issued eight years ago on "Die Psychologie Die Tiere." The main theme of the work is an elaboration of a theory that animals and primitive men communicate by a subtle sense akin to telepathy, which in man has been gradually crowded down into the subconsciousness with the acquisition of vocal speech. With the revival of this means of insight into the inner lives of animals, says the doctor, man may acquire almost unlimited power over them and may direct the discharge of the nervous forces in their bodies in such a way as to effect cures of nearly all their ailments. Man's first ascendancy over animals, he says, was acquired at a time when he communicated with them in this way, and the exercise of the power was what gave him dominion over the earth.

During years of research in Germany Dr. Reich worked constantly with animals, attempting to establish what he terms "a system both empirical and rational and which will have practical as well as scientific value." In his laboratory at Jena he conducted a series of experiments on "The Summation of Stimuli in Animal Psychology," which won him honors from three German scientific societies and gave him the first conception of his later theories.

Lived for Years Like a Recluse at Gross Point.

His long period of close application broke down his health, and he devoted several years to travel. Wishing to remain in America he sought a place where he might find some of the environment of the fatherland and continue his work in quiet and seclusion. His search led him to Gross Point, and in the quiet of his retreat on the outskirts of the village, shut off from the world almost as completely as a middle age ascetic. He first became known to the residents of the village through his desire to find animals upon which to experiment, and after a number of remarkable cures had been credited to him he found himself no longer able to remain in seclusion. His calls for help from his patients of the animal world increased steadily, and now he never refuses to answer them.

While Dr. Reich does not claim that his system entirely is new he claims that he has done much creative work, and says that he is the first experimenter to perfect his theories to the extent of practical application, with the exception of Rudolph Koellman of Leipzig, who gained much newspaper notoriety a few years ago by his experiments with guinea pigs.

The Law of Rhythm is Fundamental.

To scientific men the most interesting feature of his remarkable system is what he terms "the rhythm of vitality" in the lives of animals. This is "an application of the psy-

"Police will be a superfluous," all will know weeks ahead of time if they are to be robbed or if burglars are to make a call.

"Crime will eventually cease for men will learn to resist the impulses of dead criminals, whose now impel them to break the laws."

Mr. Grumblin was formerly a Unitarian minister in Syracuse, N. Y., where at the age of 30 he became interested in clairvoyance. He resides with his wife and two young daughters at 24 Strathmore road.

The First Society of Universal Religion, of which he is a lecturer, holds services every Sunday at 30 Huntington avenue.

THE TEMPLE FUND SOCIETY.

A Plea for Contributions to Aid in the Great Object.

As secretary of the Temple Fund Society, I would like to present to all Spiritualists, and to the speakers, mediums and officers of societies, the need of support for this worthy movement.

The plan is to accumulate funds by membership fees of one dollar per year, for any man, woman or child, and for any spirit friend who may be so honored, and also by seances, entertainments, donations, and bequests. We expect to steadily accumulate a fund, and be able in another year to commence help for societies that may need such in order to secure their own edifice. The time is fully at hand when the Spiritualists need their own edifice consecrated to the spirits, with proper magnetic and spiritual conditions.

The membership in the Temple Fund Society is steadily growing. Indeed, it is remarkable that the interest is already so much. From every quarter comes good-will expressions and promises of early help. We look for many lists of members from various localities, and trust that no delay in obtaining these will be given. The officers of the society are full of zeal and trust. They see a magnificent success ahead for this movement.

I now write to urge all to immediately take action. Please take collections for this fund, hold a meeting, solicit aid, or get a list of members in your community. Feel assured that you cannot afford to be inactive when so many are getting on a hustle in order to show the world that the Spiritualists are a zealous and earnest class of people.

We have faith in you! Address Geo. W. Kates, Cheyney, Pa., President, or your fraternalists.

MRS. CARRIE H. MONG.

415 S. Franklin Street, Muncie, Ind.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychology. Demonstrator of the Material or Spiritual Hypothesis of Nature. Scholarly, masterly, and

chology of the "Arbeit und Rhythmus" of Karl Bucher, of which Dr. Reich claims to have been the inspirator, to the animal world.

"Most of the failures in medical and veterinary science are due to a disregard of the laws of rhythms," says the old German savant. "The law of rhythm is one of the most fundamental in the universe. It is the bulwark of the new cosmic philosophy which has revolutionized modern thought and given man an insight into the deeper problems of existence."

"Every being of the organic world is the creature of the great sweeping, impersonal forces of the universe. A rhythm of life and death, growth and decay, evolution and dissolution, runs through nature through eternity. The pulsations of the great world rhythm are felt, as waves on the surface of a stream move with the deeper under currents, and there just as surely is a rhythm of vitality in the life of a man or a horse as there is in the life and death of a world."

At certain hours vitality is at low ebb. At certain times of the day you have more energy than at other times. If you observe closely you will find that it generally is at the same hour of the day that your spirits are at the lowest ebb. It differs with different individuals. If you really want to figure out the personal equation of a man figure out his rhythm of vitality. This is being done by many advanced students of pedagogy, and in the near future it will be taken into consideration in the public schools. In animal healing the rhythm of vitality is one of the most important things.

"In cows vitality is at the lowest ebb between 9 o'clock in the morning and 2 in the afternoon. It is folly to attempt any cures at this time unless it is an emergency case. But this vital rhythm is in the end of great service in curing animals by this method, as by it the energy in the nerve cells may be stored up, as it were, and concentrated at a critical time and directed to the right nerve center. This really is the crux of the entire system. Every animal has at its disposal sufficient energy to remove any cause of disease, to tear away dead tissue and to build new, and to supply nourishment. The great desideratum then is to secure a perfect conservation of this energy in the animal. This is what I endeavor to do."

"By working with an animal several days I can store up the vitality at each rhythmic period and discharge it at the right time into an affected part. This is the way all my cures have been accomplished where there has been a need of strong compelling forces suddenly discharged to remove the cause of the disease. In cases where the affliction is less serious it is done without the preliminary saving up of energy."

Some Cases Which Have Been Cured.

The cases which Herr Reich claims to have cured, or for which claims are made for him by his friends, include nearly all common afflictions of cows and horses. The first notable cure credited to him since his residence near Gross Point is that of a cow belonging to Wilhelm Rubo, a truck farmer living near Skokie. The cow was a valuable Holstein, and attempts had been made to cure it by two local veterinarians. Rubo had visited Reich at the latter's home, and much impressed by the old German miracle worker's experiments with the animals about the place, consulted him about the cow. In two days after Herr Reich's first visit the animal began to improve, and in a week was cured completely.

The next case was of impaction of the stomach. Although Herr Reich found this case more difficult of treatment he is credited with a cure, brought about, as he phrases it, "by a stimulation of the reflex ganglia." Another case of "garget" came into the hands of the doctor soon after, and in this also he was successful.

"There is no pathological condition," says the doctor, "which is beyond the reach of the ordinary bodily forces if they are given an opportunity to do their work. There always is a great residuum of reserve energy in the larger ganglia, which if properly directed will accomplish incredible things in the way of cures."—Chicago Tribune.

THE FUTURE RELIGION

Science Will Be the Controlling Factor

In a recent article in The Progressive Thinker about the wonders of modern surgery, the impression, no doubt, is left with those who are not thoroughly familiar with the facts, that might be understood. One ordinarily might think that all that was necessary to do was to turn the insane asylums, reformatory schools, and penitentiaries into operating rooms, secure the services of competent men, surgeons, and dentists, and behold a transformation scene would be enacted and saints with halos about their heads would emerge from the main entrance.

I am afraid these impressions would be too utopian.

That medical science since the discovery of bacteriology, has made rapid strides for the betterment of humanity by doing work that was absolutely impossible before the plain laws of asepsis were known, is absolutely true.

That many surgeons are devoting their lives with all the study, care and thoroughness that can be commanded to relieve any possible condition, is equally true.

Medical science, however, has long since decreed that the highest good it can do to humanity is the teaching of preventive medicine and hygiene.

That there is no trade, occupation or profession, that does so much for the good of humanity, that is so poorly appreciated by the common people, and even by some of the uncomprehending, is too true.

The ordinary mortal will for years disregard and break the laws of health and then after the very foundations of his body are sapped away will expect the physician, to make him a new man, and when it is proven that this can not be done, will heap denunciations upon his head.

These things will soon change, however. In the future scientific religion the physician will play the prominent part and will then begin to be appreciated.

The old-time priest of the Egyptians, as also of the Jews and Greeks, was the logical physician, and the time will come when history will repeat itself, and the physician, because of his superior knowledge in these matters, will be the physician-priest.

Philosophy, like the engineer who surveys the route, for the road over which the common people sooner or later will travel, clearly indicates the course that will be followed. Here, at a few modern steps, that show which way the wind blows.

Prof. Jackman, of the U. of C., before the Home and Child department of the Woman's Club of Evanston, Ill., April, 1905, asserted that instead of a religion which wastes time in discussing immortality, the human race needs a religion that will save the ignorant by teaching them how to live.

He said in the religious teaching of the child, belief in God should be taught last, and even this should be subjected to the laws of evolution.

RESPONSIBILITY OF LYCEUM OFFICERS.

Read Before the Fourteenth Annual Convention of the National Spiritualists' Association.

Officers of the various lyceums should be chosen with especial care, because of the great value of the work. Seldom are mortals privileged to perform a work of so much worth as training the minds of the children, or rather bringing the sunshine of Truth to touch them sweetly with its warm rays, that they may naturally unfold. Lyceum leaders should come closely in touch always with the best, that even the unseen influence of their lives may go out with a purifying, quickening power, for children are true sensitives and easily absorb and drink in the silent influence of our thoughts even. It is not alone in the lyceum room that we need to carry with us pure spiritual powers, but our daily lives should attest to the true worth of Spiritualism. We should be doers, not hearers only, for children are quick to note the real, wherever found.

Perfection of order, and punctual attendance should be the invariable rule of all lyceum leaders, and an intense earnestness and love for the work should be in constant predominance. Therefore it is very necessary that no one should assume the office, who has not intense love for children, and a clear conception of the value of the lyceum work. We may be busy, but we must be thoughtful in other fields of thought, but if we pass by the children we miss the best, the most important, the most necessary, the most essential. When we have properly educated the children the whole foundation has been laid whereon we may build a grand, noble structure, and lead on to perfection the great mass of humanity.

The responsibility of lyceum leaders is great because the work calls for so much of love, so much of care, so much of earnestness, so much of labor, so much of self-sacrifice without appreciation. So much of carefulness in little things, so much of the spiritual—for it is only the spiritual that can be the true companions and helpers of sweet, innocent childhood. All may be helpers in the lyceum work, but its leaders and especial teachers, must be daily companions of the ardent angels and constant attendants of the spiritual schools in the higher realms, else will they fail to properly present the truth to the sweet receptive minds of childhood.

Lyceum leaders also have great responsibilities resting upon them in regard to the older children whose heads are crowned with the emblem of purity—white hair. They should be made to feel how essential they are to the success of the lyceum work. Children nowhere can be brought into position to receive the highest and best without a constant and free intermingling with age, experience and a purified love, such as the dear aged ones almost invariably carry about with them. So let our lyceum leaders, with the same holy chain of love, in close sweet childhood, beautiful youth, hallowed age, making a sanctuary where joy shall touch all hearts and a quickening power shall awaken all souls to a greater good.

The responsibility of lyceum leaders, at the present time, is very great, in that the need for earnest work is more apparent than at any other stage in the world's development. Important questions are at issue, our children must decide these questions. We have no time to lose. We must not fail to let the sunlight of Truth fall upon our children through the lyceum window, that the good within them may grow large enough and become strong to grapple with the opposing forces. If it is true that our children, will in ages to come, unfold, develop, become beautiful without our help, so will the potato grow in the darkened cellar, but it can never reach a state of perfection until placed in proper conditions. The same with all humanity. Therefore how vastly important that we realize the value of the NOW, and give to the children proper conditions for unfolding, proper conditions for the blossoming of the best within human lives. All children are our children, every one of us, for the attainments of the future, is our privilege to implant in every child-heart an inspiration for something better and that longing when implanted, will lead to noble lives, that will enrich the world.

"If you have a Truth worth knowing, Place it in the children's hands; Better trust them for the sowing. Than to cast on worthless lands; Here is where the hope is resting. For the future dawning now. And fair angel hands are pressing Softly every childish brow."

MARY DRAKE JENNE, Secretary The Tower of Beauty Lyceum, Monson, Maine.

THANKSGIVING SONG.

Our forefathers fled from unjust taxation. And came to this country where freedom held sway; So here they established a new civilization.

Then left us their blessing with Thanksgiving Day. The Puritans were a God-fearing people, And we their descendants, a progressive race;

A nation of freemen with all that is noble, Can truly give thanks to the God of all grace.

The wonderful gifts Our Father in Heaven Is showering upon us each day in the year, Should prompt us to offer Him unfeigned thanksgiving.

For those who trust in Him have nothing to fear, His mandate to us is onward, right onward!

For progress is written on all that exist, While life's deepest problems that wise men have pondered And settled forever, have gone up in mist.

'Tis well to give thanks, and call to remembrance The time when the spirit of liberty rose

In protest against an unholy church bondage, And truth once more vanquished her spiritual foes and again inherited

But men are not free, although they inherit A name and a country unequalled on earth;

For character only is test of true worth, and we have pondered And this is not given with title or birth.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price \$1.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with

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RHEUMATISM

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Which is Curing Thousands.

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Don't take medicine for Rheumatism, but send to Jackson To-day for a trial of the new Magic Foot Drafts, the great Michigan external cure for Rheumatism—chronic or acute—muscular, sciatic, lumbago, gout, etc., no matter where located or how severe. The Drafts will come by return mail, free and prepaid. Try them. Then if you are fully satisfied with the benefit received send us One Dollar. If not, you have only to say so. You decide.

Illustration of a foot with a draft applied.

Don't you want to try a pair on this free trial offer? Then send your address to Magic Foot Draft Co., X047 Oliver Bldg., Jackson, Mich. A valuable book (in colors) on Rheumatism comes free with the drafts. Send no money—only your name. Write to-day.

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Why I Am a Spiritualist.

The Question Answered by Reason and Facts of Experience.

"WHEN THEY TOOK ME FROM MY BODY, I COULD SEE IT LYING THERE, STILL IT GAVE ME NO PANG TO LEAVE IT. THEY TOOK ME FROM THE EARTH PLANT TO ANOTHER PLANE OF LIFE MORE BEAUTIFUL, THEN THROUGH THAT PLANE INTO ANOTHER AND MORE BEAUTIFUL, AND FROM THAT INTO THE THIRD, WHICH WAS MORE BEAUTIFUL STILL. MIGHT A THOUSAND YEARS BE AS ONE

DAY AMIDST THIS ENVIRONMENT OF EXQUISITE BEAUTY, OR MIGHT ONE DAY BE AS A THOUSAND YEARS? ONE'S SPIRIT DESIRES TO GO ON AND ON. I DESIRED TO DO SO, BUT THEY TOLD ME I COULD GO NO FURTHER AND I WOULD HAVE TO GO BACK. I DID NOT WANT TO RETURN, BUT AFTER ONE'S SPIRIT HAS RETURNED TO ITS BODY IT SEEMS TO SETTLE BACK IN CONTENTMENT."

From Pinole, Cal., comes a letter to Mr. Harding, published in No. 375 of The Progressive Thinker, evidently from one who has imparted much to others, yet has not received anything himself on which he can base an undoubting belief in spirit communication.

Has there ever been one who has not run up against this dark wall of doubt?

Let us suppose this earth is real, and that we are real spiritual beings embodied in material bodies.

Let us suppose also that there is a real ethereal world, and as the event we call death is unpreventable, that our present spirit will ascend into the ethereal world and take on a real ethereal body.

Do we not often desire to exact a great deal more from beyond the veil than we do from this side, or to doubt more of its reality, because of the contradictory evidences we have from the ethereal side of life?

How often we receive contradictory evidence on this plane of life, which, if we were to receive from the ethereal side we are often led to doubt its reality.

I may cite a case of a fire in a small place, a few miles from the point of this incident, where were given out very contradictory reports. Some of the spirits in the material said there were twelve people killed; another said eight were killed and four wounded; another said there were four killed. In a radius of a few miles I think one might safely say there were a hundred different reports of the same incident. The fact is, there could only be one truthful report. Some of the reports were, we may say, second-hand; others were deliberate lies, simply a delight in exaggeration and sensation on the part of the material spirit in giving the report. The fact in the case was, that there were two people killed.

What a great blessing it would be, if on this plane of life we could have truthful reports.

Now, we are right here on the ground, and have every means of clearly determining the facts in the matter, yet there is scarcely any truth in anything or any body that you can believe undoubtingly without first proving it. We have the satisfaction then of proving things, and holding fast that which is good.

As with the material, so with the ethereal. How many fortunes are lost, lives sacrificed, characters ruined, destinies changed, by untruthful reports?

Have you ever met one who will deliberately lie out of sheer meanness, to get you in trouble, and cause you vexation and humiliation? Why, it is simply the make-up of this spirit in the material, whose condition is the darkness of deception and deceit.

You will meet another whose make-up is exactly the opposite, one who is all help, cheer, comfort, sacrifice, love; such spirits in the material make life worth the living; such as these are the sunshine of our lives.

As to the ethereal plane of life and the material plane of life, are they not exact counterparts? Can we expect, then, that the transition from this plane to the ethereal will make us any different? I do not see that we will be any more spiritual in the ethereal than we were in the material, except for the possible greater opportunities for spiritual development. As far as I can see we are as much spiritual here as we will be there.

I believe there are great opportunities for spiritual development on this material plane; however, the greater opportunities may be on the ethereal plane.

I say there are great opportunities for the development

of the spiritual senses on this plane, and they are being improved more and more every day. One may stand awed at the grandeur of the unfolding of the beautiful philosophy. Great minds are sipping at the edge of the cup. Millions are crowding closer in search of the spring of life that they may be refreshed and find hope.

Thousands of circles are held each week. The two spirit planes come in close rapport from time to time, the fact of intercommunication being verified in thousands of cases. Thousands are being guided, helped and developed into higher spirituality day after day by the hosts of heaven.

May we not soon have colleges teaching the development of spiritual sciences, as we have them for the development of other sciences? This is not the going down of the curtain; it is the dawn of an eternal day of light and truth being manifested more clearly from day to day; in the far past the darkness of night; a little while in the past the grey fog of morning; now the rising of the sun. Brighter and brighter grows the day.

Clearer and more clearly we see the way. Unconscious may vegetation and foliage be; but if it were not for the raindrops from above they would never develop or grow into any usefulness, nevertheless it is the fact.

Unconscious we may be in some respects, and but for the powers of superior intelligence, we would remain undeveloped and utterly useless.

What is thought? Is it a force, sending forth of itself into itself, and developing itself of itself? or does it go forth in search of a more advanced mentality and finding it, drink nourishment therefrom? We know we cannot learn of another what we already know ourselves, therefore if we learn at all, we must do so from an intellect further advanced than we are. Then if we are throwing our thoughts out into space and meditating, and come back with a new thought or idea, which we develop and put into use, we know we did not get it of ourselves, for we did not possess the idea, therefore we must have acquired the knowledge from some source of intelligence in space.

The point is here, our reservoirs of knowledge here, have been filled by the greater reservoirs of higher spiritual intelligence, let us therefore develop our spiritual senses to a consciousness of this fact and learn to come into a conscious communication with the higher spiritual planes of life.

Intercommunication certainly has made rapid strides along the line of progress, and where they are often contradictory and unreliable, they are often substantiated by the strongest of facts.

Taking into consideration the fact that we meet face to face with contradictions, deceptions and disappointments day after day, is it not supposable that we are not more apt to the like contradictions, deceptions and disappointments from the ethereal plane of life, as our understanding of the laws and possibilities of detecting deception are so very limited, where on this plane we come hand to hand with the material, have a fuller understanding of its laws, and can often judge from facial expressions and actions more than from words spoken, as to its truthfulness.

Yet how often meeting face to face, seeing and hearing are deceived by the clever cunning of the spirits in the material; it does not signify that because some one has lied, deceived, wronged, that there is no truth, that there is no good, or that there is no love.

That we have our loving and watchful friends in the ethereal world, I am confident, but let us know that if we are busy in this life, we are much more active in ethereal

life, in whatever line of occupation it may be, and being children in the care of our heavenly guardians, we are often left in care of younger, less experienced or less competent caretakers, while our guardians are called to do work outside of the circle of ordinary conditions.

Thus the way is open for impostors, or call them what you may, they are at least those who do not have our welfare in mind, but that of accomplishing their own selfish ends.

Now to avert this, let us no longer be the infant, but develop into stronger spirituality, that we may be more sensitive to these intrusions and guard ourselves against them.

Children are often left in the care of those not old enough to realize danger or guard against it; or with incompetent persons, who are heedless, thus the child may fall out of bed and be hurt, it may play with the fire and be burnt, or carried away by some stronger power.

Let us always compare the conditions of this life with those of the ethereal, and suppose they are similar, we may more easily solve questions with which we are mystified, and the plan of life and eternity become more plain and comprehensive to us.

Why I Am a Spiritualist.

I don't know as evidence should ever be convicting, as it is not absolutely convicting; therefore to be convicting and convincing, it should be a substantiated fact.

As it is only evidence of experience which I can give, I do not expect them to be convincing, but to be weighed and accepted as testimony to the public, of substantiated facts to me.

I was early taught by good people to read the bible; to go to church, to believe in a heaven for the good and a hell for the bad.

Now in early life I commenced to think and study. I said to myself: Now that's all right, but where is heaven, and where is hell, and where are you going to draw the line between the good and the bad? Certainly there are lots of bad belonging and going to church; there are also lots of good who do not belong or go to church, so you can't draw the line there.

No one could tell me where heaven or hell was, so I simply had to draw an imaginary conclusion—there was no line or indicator to tell me which place I would go, so naturally one hopes for the best place.

In Trance to the Third Plane.

When about twelve years old and in perfect health, I was taken away one time by the spirits of the other world; they came and took me away. There seemed to be a condition about me which made me feel a desire to go, as one loving to go and see some place one has longed to see for a long time; willingly I went, and did not enjoy that transition to the spirit world? Yes, with an enjoyment exquisite, unexplainable, and that never fades from my memory.

When they took me from my body, I could see it lying there, still it gave me no pang to leave it. They took me from the earth plane to another plane of life more beautiful, then through that plane into another and more beautiful, and from that into the third, which was more beautiful still. Might a thousand years be as one day amidst this environment of exquisite beauty, or might one day be as a thousand years? One's spirit desires to go on and on. I desired to do so; but they told me I could go no further and I would have to go back. I did not want to return, but after one's spirit has returned to its body it seems to settle back in contentment.

From that time on I knew where heaven was, for I had been there; this was no dream; dreams are different; to me it was as substantiated a fact as any could be.

It was a good many years after this before I heard or knew anything of Spiritualism, and had the opportunity to look into its philosophy. I had seen things all my life, but supposed them imaginations or mental delusions, which I fought away instead of developing the gift.

The theory of mental telegraphy may be applied in some cases of spirit intercommunication, but here is one where they cannot ring in mental telegraphy.

When a boy of about ten, I went early one morning in the grey of the morning, to an uncle's to tell him we were to thresh that day. When within a half-mile of his house, all at once I saw two big Indians. One stood up by a hickory tree; the other lay between two hickorys. Each had a gun. I was fully frightened, but I knew I must go on, so

I jumped over the fence and circled a big field, when all at once I saw them disappear out of sight. I never was so scared in all my life. I thought, it was imagination, twenty years after this occurred I was at a medium's house one evening; as a test the medium told me the whole affair just as it happened.

Now I had never told a soul of the incident. I had not thought of it myself for years and years, and the incident was as far from my thoughts as anything could be; that is no mental telegraphy or any other process; it is a substantiated fact of spirit etherealization and intercommunication, and I am happy to give the world the evidence in this case, in honor of the two constant guides, "Tall Oak" and "Big Foot." I could give many incidents, but the above is absolute and bars any other process namable except etherealization and intercommunication.

Coming to the vital point in the letter before referred to, that many of his relatives were Spiritualists, and that he has not heard a sound or seen a sign from any of them, at first thought would seem very strange; on the second hand it may be very simple and very comparable to certain conditions on this plane.

It is supposable that some of these friends promised to return if possible, and demonstrate in a way that would be recognized; that they have not done so, does not signify that they will not do so when the opportunity presents itself. We must consider that we do not know what our circumstances will be on this plane from one day to another. That these friends promised to come and make themselves known is very probable, that they desire to do so, I would not have the least doubt. Why they cannot, or what conditions are necessary both on the ethereal plane and on the material plane, only a message from those friends would make clear.

I don't believe there can be any set of rules or laws laid down by which it can be made a certain possibility for one leaving this plane of life to communicate with those left behind, any more than it can be done between individuals on this plane; thousands have parted on this plane promising to communicate when the opportunity presented itself. In many cases that opportunity never came until they had some of them passed to the spirit side of life, and then the opportunity came to make themselves known. Strange, isn't it, promising to write and let each other know how things are, and that opportunity never came until one had found an opportunity from the spirit side of life? It is not that communication is not possible, or that our friends do not exist beyond, or that they do not want to let us know how things are, but simply the opportunity has not presented itself.

I will cite two incidents: An acquaintance told me he had been around a great deal, and had been to many mediums; he had had some very good tests, but he says "the strange thing is, why don't my father give me a message? I never can get a word or a sign from him."

One evening the message came, one of the longest and finest I ever had, fully recognized in every detail.

Why he could not get a message from his father before I do not know, but I do know that I knew nothing of his father. This is one incident; the other has reference to my own father.

One evening my wife and little girl had retired. I was reading and my little girl of five years was sitting up in her little bed looking at the funny part of a paper. I had just seen my father standing in a corner of the room. When he disappeared I said nothing and went on reading. All at once my little girl threw up her hands, the paper fell, she fell back on her pillow and said, "Oh, mamma, I saw my curly-headed grandpa." She described him the same way, in the same place I had seen him; she only knew of her grandpa by hearing him talked of, he having been in the spirit world some years. He has not manifested since, and this incident happened almost two years ago.

We would all be glad to see and hear from our friends and relatives often, but if we cannot make the conditions in this life, how can we expect to make them on the other side?

Be not enshrouded in a cloud of doubt, There's no darkness darker than it.

In time these problems will surely work out, And the answer will be, to-wit,

LIFE IS ETERNAL.

Hersey, Mich. W. W. MANN.

THE POINT OMITTED.

Important Suggestions From a Delegate to the N. S. A. Convention.

The recent gathering at Chicago under the auspices of the N. S. A., was an earnest effort to do good work and as much of it, as the limited time and circumstances would permit. Naturally the work of the N. S. A. is gradually increasing. As time passes the work of operations enlarges and the field to be accomplished increases, not only in volume, but becomes more complex and varied.

Under our present system of representation—which is admirable in theory, but sometimes wearisome in practice, and under which each individual is entitled to a hearing, or has a constituency to represent "time" becomes an important item, and is always at a premium in our national gatherings. The delegates, therefore, and a large section of the country, must of necessity, learn the wishes of the constituency, and prepare to pass upon the measures presented. Those not accustomed to considering and passing upon either single or complex measures, require "time" to investigate if they would act intelligently.

Others, still, who know what they want, and are clear enough in their own mind, have not the faculty of stating pointedly, in as few words as possible, the substance of their argument, and need another class, always in evidence, whose voice is "sweet music," sometimes monopolize more "time" than is profitable to their associates; and which deters others from joining in debate or introducing measures which might prove advantageous.

It will be found that even five days as now provided for, will not be sufficient to transact, properly the business, which of necessity must be undertaken, if the N. S. A. is to become even approximately a National exponent and representative of the phenomena and philosophy of Spiritualism.

An attempt to crowd the "bill of fare"—by introducing a multiplicity of measures—only results in confusion and hasty action; and then the "previous question" or "lay upon the table" are called into use; the time is wasted and nothing accomplished.

This is common experience and will continue to be unless some system is devised that will remove the "pressure" and enable the delegates to become more deliberative.

Under existing conditions no thoughtful delegate leaves the convention feeling quite satisfied as to results, and sometimes, indeed, quite often receive the impression that he or she has been intentionally "side-tracked," or the favorite measure drowned upon.

At one session, and we partially answered the above important inquiry at the recent sessions by referring to special committees certain important matters that need a thorough investigation. But do not expect a report from them until next convention, but surer and better results will follow.

One of these committees has the important matter of attempting a "definition of time." This requires more or less of scholarly and legal research. Another committee has the important task of revising and harmonizing the text of our Rules and Usages relating to ordination; and yet, we were led to make the attempt to do this important work at the late convention; and used time that could have been given to issues that might have been properly disposed of at the time of introduction.

This is a partial, though perhaps, not complete remedy. We should endeavor, in this way, and not attempt to pass upon matters of fundamental and far-reaching importance in a hastily prepared report or a heated and strained discussion. The fact is, that none of the older and prominent organized movements, attempt to do in convention such work as we are now doing—or rather attempting to do. There are some measures, largely clerical, that can be referred to committees with authority to act; and on the whole, much of our work can be prepared beforehand and presented to the committee in condensed and digested form.

Our National Board of Trustees has the authority to appoint committees for special purposes, requesting action and preparation in good form for consideration at the next annual convention. In this way, a large portion of the recommendations embodied in the President's report—for example—will have already been considered in committee, and the conclusions made available for use of delegates.

A further advance was fore-shadowed by the committee on President's report in the recommendation that during the coming year the missionaries appointed by the National Board should devote special and concentrated attention to those states needing stronger associations. It was not the desire of the committee to shorten this arm of the service, but to concentrate upon this special work and increasing the number of missionaries if necessary; practically placing the matter of upbuilding state and local in the hands of this committee. Their report would be likely to show the cause or causes operating against the movement in certain localities. The President evidently had this particular matter bearing upon his mind and that very seriously. This was shown very plainly in his report. His recommendation was that the convention take steps to remedy the difficulty complained of.

Not knowing the condition of affairs in the several states, it was practically impossible to take any intelligent action in the convention. The suggestions of the committee, if applied, will enable the convention of 1907, perhaps, to take some definite action. The causes then can be dealt with, and not the result following. But these

matters cannot be settled in convention, most of the work must be done during the year, and not left to the short session held each year.

We venture to think that our annual gatherings will become less and less satisfactory in every way, unless this, or some similar plan is adopted. The real work of the convention should be to amend or improve upon the work accomplished, and initiate the work for the ensuing year. At the best it should only pass upon those measures concerning which the opinion of delegates may easily be determined. All fundamental matters, still in doubt, should be deferred or referred for special study, and later action.

I intended to touch upon the inquiry as to the causes of failure in certain localities to secure permanent and effective organizations, both state and local. This important inquiry was also raised in President Barrett's report. It should receive consideration, it is a question of the importance. It could not be treated rationally in our ordinary convention proceedings. A future article will be devoted to this special subject.

Let it be understood that I am not writing from the standpoint of the critic. I have had too much experience in delegate conventions not to know and appreciate the difficulties in the way of successful work. I wish to be understood as suggesting that our present method has become unequal to the demand made upon it, and some other or larger system must be adopted. Personally we are in this largely in the interest of organization. Not because we love organization more but chaos less.

We find no lack of inspiration and nourishment. The fountains are overflowing. The waters are crystal clear; the genius to appropriate, and ability to realize, are individual prerogatives. They are not lessened, but rather strengthened, by the desire to operate through the larger method.

R. F. LITTLE.

Seattle, Wash.

"After Her Death." The Story of a Summer. By Lillian 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 material and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"How to Train Children and Parents." Mrs. Elizabeth Towne; takes the position that in many cases it is the parents that need the training, more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Materialization." By M. M. E. Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

CHILDREN'S LYCEUMS.

A Paper by Mrs. Eleanor K. Eager, Read Before the Fourteenth Annual Convention of the N. S. A.

Mr. President and Spiritualists Assembled:—The pleasure of meeting you could be excelled, only by the pleasure of meeting your children. Spiritualism means to you, how true to Spiritualism you are; for as a rule, children are the reflections of their guardians.

But as neither meeting could occur, the children's friends, the friends of the truth, must make up for it. I have requested you to send a paper to be read before this convention, telling of the necessity of proper education among the young. I will be brief.

It seems to me if Spiritualists are at all thoughtful and earnest, they must realize that the children of the future will be ready to carry forward the work? Do we wish to obtain all the knowledge we can of Spiritualism, and on departing this life have no soul-wisdom or as happy as the truth, make up for it.

Organization has shown how much more can be accomplished through united than single individual effort. Who will take the places in the societies when the older Spiritualists pass on? Are your children capable? Or have they been so much instructed in a questionable age the errors of orthodoxy and to mingle with a class who proclaim Spiritualism "a delusion, a snare"? Do not think it strange if such be true; that your children despise your religion and philosophy.

Persons who use all their time for public approbation, tests and money, in this line of work, are not Spiritualists. They are too selfish to comprehend but a fractional part of Spiritualism. May I speak more plainly? They are not doing their duty, because Spiritualism teaches parents to be wise and loving.

"Oh," some one says, "really, I can't explain, I can't teach my children understanding about Spiritualism. They are too young," etc. Are there no lyceums in your town where these principles are imparted? If not, why not? Had you been instructed in Spiritualism during childhood, wouldn't your lives to-day be a little different, in a measure superior?

Some of our best workers always visit the lyceums of the societies for which they are engaged, and where there are no lyceums, efforts are made to organize such. With the aid of the Lyceum Guide Books, parents where isolated from Spiritualist societies, can have home lyceums.

I have been asked to remind the Spiritualists, and all in general, of the importance of affording proper food for unfolding minds. Instead of cramming minds with ideas, Mr. observations show that the majority of children has been starved rather than crammed with spiritual food. To provide suitable books for children's comprehension of Spiritualism constitutes a field of work needed. Too often children are allowed to go where there is an attraction, while pa-

rents wait until dark and attend sessions or lectures. But cramming and starving are both unhealthy states. The home or lyceum which takes a subject once a week, necessitating study, thought and preparation during the intervening time and requires at least one statement or remark from each one, does more than the class that has questions and answers prepared which are read hastily or committed parrot-like to memory.

We want our boys and girls to be kind, clean, honest,—in a word, Spiritualists, and to be able to state intelligently why they are. In closing, I will quote the retiring superintendent's words, "Give the child some thinking and his expression; then we shall have souls unfolded into sweet and beautiful life."

ELEANOR K. EAGER.

New London, Conn.

THE CAUSE IN BALTIMORE, MD.

It Has Attracted an Intelligent Class of People.

Mr. and Mrs. Kates, on the 26th of this month close a three months' engagement with the First Spiritual Church of Baltimore, and there is a general regret that their engagement is no longer.

The presentation of Spiritualism, both in the lectures and message-giving, has been conducted in keeping with the established dignity of our platform, and has been characterized by a refined spirituality. Our own people have felt it, and many strangers have been attracted to our meetings, because, as we have learned, there has been nothing in our services which offended their sensibilities, and there has been much that appealed to their religious instinct and desire for instruction.

Among our guests have been not a few members of orthodox churches, including a Christian minister, and students from the Maryland University. We have always kept on hand

a quantity of tracts for distribution, thereby giving strangers something to read and think about in connection with what they have heard. It has been the general policy of our church to have no messages on Sunday evening, reserving them for our Thursday evening meetings, but Mrs. Kates gives each one, does more than most, feeling and grace, and with such clear and discriminating diction, as to detract nothing from the lecture which precedes, but rather to keep up the interest and the spiritual thought, so this restriction was, in her case, waived.

We have in my wife interfered with their work, and they have thoroughly appreciated the confidence of our board of trustees in turning over to them the full freedom of the platform.

Socially, we have found Mr. and Mrs. Kates very pleasant company. Warm hearts and sympathetic labors have welcomed them to the homes of our people, where "Silver Pine" has been lastingly endeared herself. Our best wishes will go with these good workers, for we feel sure that wherever they go, the purifying influences of the spirit will go with them and benefit others as it has.

CHARLES R. SCHIRM.

Baltimore, Md.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.

"New Testament Stories Comically Illustrated. Drawings by Watson Weston. With Critical and Humorous Comments upon the Texts." Weston's drawings are incomparable, and extremely funny. Price, in boards, \$1; "The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

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New and Enlarged Edition of C. P. LONGLEY'S Choice Collection of

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Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only a Thin Veil Between Us," and its companion piece; also beautiful words set to choice music, from the poetical works of Lillian Whiting. Of the latter, Miss Whiting writes Prof. Longley, "her pleasure in his setting to her poems and declares herself proud at the dainty music he has given her words." President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings, and by the friends and he affirms it as his opinion that Longley's musical compositions have endeared the world. Price per copy, 50 cents bound in boards; 75 cents in cloth. Wholesale rates made to societies, and dealers.

Maxham's Melodies.

Arranged for Solos, Duets, Quartets, Also Six Poems.

This is a song book adapted to the popular spiritualistic taste, and is eminently fitted to do good service in the lecture hall or family circle. Price, 15 cents.

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A collection of 30 charming songs with chorus and music, sheet music size. Price \$1.00; postage 15 cts.

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A collection of original and selected Hymns for Liberal and Ethical Societies for Schools and the Home. Compiled by L. K. Washburn. This volume meets a public want. It comprises 250 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianisms. Price, 50 cents.

Sheet Music. Three Beautiful Spiritual Songs.

"We Are Passing But Not This Way." Song and refrain, by P. O. Hudson. Price 25 cents. "Satisfied." A reverie. By A. J. Maxham. Price 25 cents. "The Light of Reason." English and German words; sung to the tune of "Lead, Kindly Light." Price 25 cents.

THE LYCEUM GUIDE.

For the home, school and societies. A manual of physical, intellectual and spiritual culture. By Emma Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance. Price, 50 cents; by the dozen, 40 cents. Express charges unpaid.

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ELLA WHEELER WILCOX.

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

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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.

Spiritualists Responsible.

The observing must everywhere notice

the disposition of the churches of

different denominations to combine

their labors on public occasions. A

few years ago each denomination

seemed ambitious to war on its differ-

ing neighbor. Sometimes they would

come together for "protracted meet-

ings" as they were called but they

were sure to quarrel when time came

for division of the spoils. We have

some vivid recollections of these pious

contests, frequently closely approxi-

mating to fistfights.

Now all is changed. The pressure

from without has enlarged their love

of each other, and all ecclesiastics

now desire to extinguish the Spiritu-

alists, who, aided by advancing

knowledge, are mainly responsible for

this terrible pressure. As the principal

instruments of peace between the

quarrelsome sects Spiritualists are en-

titled to great credit.

A Grand Good Thing.

A novelty has been introduced in

the religious services of the Central

Baptist Church, W. 42d street, New

York. Rev. Dr. Goodrich, pastor, in

the form of a woman whistler. Three

times at intervals between reading the

scripture and the sermon, the accom-

plished musician warbles her new-

fangled melody to the delight of the

worshipping audience. The Reverend

Doctor has issued an announcement

setting forth that the new musical at-

traction will be employed to enliven

the exercises, and to draw better at-

tendance on divine service.

Some years ago the dear sisters'

ankles were displayed at the bottom of

a curtain, and the highest bidder was

awarded the company of their owner to

supper. This at evening church en-

tertainments to raise the needful to

meet the church expenses.

Whistling by the church sisterhood

will be a novelty for a time, as was the

ankle show, but can a church be per-

manently sustained by vaudeville ex-

hibitions?

Bees Mourning at Keeper's Bier.

In the Record-Herald of Chicago, of

Nov. 13, in the form of a special from

its Iowa correspondent, appears the following:

"Des Moines, Nov. 12.—A most re-

markable demonstration that the

honey bee has affections occurred at

Wall Lake, Iowa, when Oliver J. Sear,

a pioneer apiarist died. It had been

The Conflict in the Theological World.

The conference of the Chicago

branch of the American Bible League,

says the Chicago Advance, Congrega-

tional, marks another step in the con-

flict in the theological world. The

discussions in this somewhat notable

gathering revolved largely around the

question whether or not we have a

Bible we can believe. And inasmuch

as the heaviest attacks have been

made by critics of the Old Testament,

the battle was waged against them

and in defense of the first part of the

Bible. But the real issue or main is-

sue in the theological controversy of

the day, continues the Advance, is

larger than this. IT IS A QUESTION

WHETHER OR NOT WE HAVE ANY-

THING MORE THAN A MAN-MADE

RELIGION. The creeds of Christen-

dom have rested on the postulate that

we have a God-given religion. This

postulate is now questioned. The po-

sition practically assumed by the

leaders of the advanced thought is,

that we have only such religious

ideas, conceptions or truths as the hu-

man race has developed out of its own

experience and progress. It is ad-

mitted that from the Jews has come

the best body of religious truth now

before the world. But this, it is held,

is simply due to the fact that the ear-

lier Jews had a genius for religion.

The Greeks had a genius for art, and

they gave us the best in painting, stat-

uary, poetry and eloquence. The

Romans had a genius for war and gov-

ernment, and they conquered the

world and gave it laws which last to

this day. So the Jews with their ge-

nius for religion gave us a superior

system. * * * But most important of

all, the new theology, and by this

term we mean the real article, raises

the question whether or not we have

a Christian religion at all. If God is

not in it, or at least only as a philo-

sophical and subjective conception and

not as a real agency, WHERE IS

THE RELIGION, EXCEPT IN MERE

NAME? Practically this so-called the-

ology reduces the whole religious

problem to one of moral reform.

Thus in numerous ways the NEW

THEOLOGY IS SHIFTED FROM THE

DIVINE-HUMAN STANDPOINT TO A

MERELY HUMAN STANDPOINT.

In fact, it is ceasing to be a theology

and is becoming an ill-defined and

confused system of reform. It is ag-

gressive only in its opposition to the

old. As yet its constructive ability is

largely confined to promises of what it

is going to do.

This is certainly advanced thought

from a leading Congregational organ,

and is confirmation "strong as holy

writ," that the old faith is slowly glid-

ing away, and that a new is to take its

place. The Advance, however, widely

errs in crediting the Jews with giving

us "the best body of religious truth

now before the world." Admitting

the erroneous claim that the Jews

were a great people—a nation in fact,

a statement which cannot be main-

tained when forged history is pushed

aside, and taking their own alleged

account as authority, their religious

ideas were but the reflex of Babylon-

ian thought, identical in every re-

spect with that of Phenicia, whose re-

ligion was also borrowed from their

Babylonian captors.

As Wrong Retires, Right Triumphs.

Whilst clouds, darkness and general

gloom are settling down on the

churches, and the members are filled

with dismay, the skies brighten with

Spiritualists. Never did the future

seem so hopeful as now. Words of

encouragement come from every quar-

ter. The societies, subordinate, state

and National, have awakened to new

life, and are putting forth their best

efforts to extend their usefulness. The

speakers are all busy, with engage-

ments far in advance. New acqui-

sition of members are of weekly occur-

rence.

Since attention has been turned to

the guile of fakes mediums, there is

a determination to suppress them at

Prehistoric.

Coldwater, Mich., Nov. 14. Clark

Burch and L. R. Brooks today found

two eight-foot skeletons, apparently

of prehistoric giants, deep in a sand

pit near here. They also found faint

ornaments, supposedly cut from mas-

todon teeth.

These finds will become more fre-

quent and more valuable as time ad-

vances. To this date only very lim-

ited researches below the immediate

surface of the earth have been made,

and it is generally by accident any

discoveries relating to ancient life on

the globe is now known. As the

earth is penetrated more largely and

at greater depths the past will be

more fully comprehended. Little ge-

ology dates back, as a science, but

more than one hundred years, and yet

its revelations have changed the en-

tire thought of the world. Indeed,

the knowledge it imparted has car-

ried back the age of the earth to

countless millions of years, instead of

to a few thousand years, as our so-

called sacred books would lead us to

believe.

And man has been a denizen of

earth through innumerable upheavals,

cataclysms and eruptions which have

many times changed the entire as-

pect of nature, while the inhabitants

have sunk below the surface, a very

few surviving, who became the pro-

genitors of a new world groping for

ages in savagery, finally making its

way to civilization and enlightenment.

Shelley comprehended this idea when,

at the age of 18, a student at Oxford,

he wrote near a hundred years ago,

"There is not one atom of earth

But once was living man;

Not the minutest drop of rain

That hath not in its thinnest cloud,

But flowed in human veins."

Unrest in the Churches.

"That there is a spirit of restles-

sness in the religious world cannot be

denied. It may not be called disap-

satisfaction. Church-goers are unsat-

isfied with the spiritual food supplied

them. It is not a doctrinal nor a de-

nominational fault, for, if we may

credit the utterances of preachers and

teachers who are, or ought to be, in

touch with church affairs, it is to be

found in all churches and concerning

all creeds. Evidence of this preva-

lent and increasing dissatisfaction is

found in the springing up of new re-

ligious and philosophical cults all over

the country. * * *

"Nor is this unrest, this unsatis-

faction, confined to the pews. It has in-

vaded, and is playing havoc with, the

pulpit. Every day brings testimony of

this or that prominent minister who

has abandoned the pulpit, and turned

his attention to other pursuits. One

goes on the stage, another takes

to teaching, while others turn to lit-

erature or to money-making—each

seeking in his own way a broader

field of work, or at least a field where

he hopes to find relief from the unsat-

isfaction that his pulpit brought him."

Thus discourses the Woman's Na-

tional Daily, just started into being at

St. Louis, with promise of an unpar-

alleled future. And it announces a

fact in regard to the churches com-

mon to all observers. Education and

science have undermined its founda-

tions, and it is certain to fall, and give

place to a better order of things.

Consult its history with open eyes,

then force and fraud mark its every

page.

"Throw aside inherited opinion, and

notice the bribe held out to the be-

liever. Believe Jesus is the son of

God, and you shall receive eternal life

with the joys of heaven. Deny that

Jesus is your redeemer then damna-

tion is your doom. A bribe on the one

hand a threat of woe on the other.

The world is getting too-wise to ac-

cept either, hence the manifold tears

of the preacher, and the certain doom

of his faith.

Only One Remove From Barbarism.

Rev. L. W. Madden, of Topeka,

Kan., pastor of the Cumberland Pres-

THE NEW RELIGION.

Religion a Good Word—The Atheistic

Religion.

Number II.

There have been so many bad

things done in the name of religion,

under the mask of piety and devotion,

that thousands of honest people have

come to hate the name religion; but

in the true sense, it is a necessary, an

element in the nature and constitution

of man. We need not fear this word

because it has been perverted

through human ignorance and often

been the synonym of superstition and

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

words spoken will never be forgotten by those who were fortunate enough to be present. Anyone who was familiar with the gifted actor, especially in his work as Hamlet, could not fail

ular press has been paying more attention to our cause. Almost every daily you pick up contains some account of occult matter. Within the past week a local paper published in this state

Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychical events in the author's experience. Cloth, 560 pages, illustrated \$1.25.

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MRS. CARRIE M. HINSDALE,
resident Texas State Ass'n of Spirit-
ualists, R. R. 5, Box 61, Fort Worth,

ophy of individual life. Based Upon
Natural Science, as Taught by Modern
Masters of the Law." By Florence
Huntley. A work of deep thought, carrying the principles of evolution in

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THE PROGRESSIVE THINKER.

It leads in presenting facts establishing the truth of Spirit Return, angelic and ennobling in its nature. It also leads in exposing the rotten fakes who use artificial togger to dress themselves with, and then pose as a "spirit" right from the celestial regions, just as Mrs. Elsie Reynolds has done repeatedly, and for it is defended by a few elderly men and women, who don't care if she carries with her a Saratoga trunk full of "spirit" garbs. Yes, The Progressive Thinker leads in publishing the largest Spiritualist paper in the world. Read the following from a Minister of the gospel, illustrating in every particular the truth of spirit return.

It Reads Like a Fairy Tale.

A Record of Thrillingly Interesting Spirit Manifestations in a Glare of Exceptionally Bright Light—A Pastor of Great Renown Records All the Incidents, and they Have the Stamp of Truth.

"OF ANOTHER AND EQUALLY SURPRISING 'MATERIALIZATION,' THE ARCHDEACON TOLD AS FOLLOWS:

"ONE ALSO JOINED US WHOM I AND MY WIFE HAD IN THE FLESH LONG AGO KNOWN AS 'ALICE.' HER WOMANLY SHAPE GREW FROM THE LEFT SIDE OF THE ENTRANCED MEDIUM. HER VOICE IN A WHISPER WAS RECOGNIZED AS SHE GREETED ME WITH THE WORDS 'SO GLAD TO SEE YOU' EVEN DURING HER BUSY TIME OF PSYCHIC VARTUTION; AND WELL REMEMBERED INDICATIONS OF IDENTITY PROCLAIMED HER TO BE OUR DEAR ALICE OF FORMER YEARS BEFORE I WENT TO INDIA AND BEFORE HER FRIEND, MY WIFE, LIVED IN ITALY.

"THERE HAD ALWAYS BEEN A

FEMININE PLAYFULNESS OF SELF-WILL ABOUT THE MAIDEN, AND THIS WAS NOW SEEN IN HER LAUGHING OPPOSITION TO THE WILL OF 'SAMUEL' IN CONTROL. SHE WALKED ABOUT THE ROOM, IN MANY WAYS WITH GIRLISH CONTUMACIOUS AND ENGAGING SUPERSTITION ACTING THE PART OF A WILLFUL YOUNG LADY, JUST TO SHOW THAT SHE WAS NOT TO BE ORDERED ABOUT AND HAD A WILL OF HER OWN. AT MY LAUGHING SUGGESTION THAT FOR 'SAMUEL'S' MOMENTARY PETULANCE THE SPIRIT MAIDEN SHOULD BOX HIS EARS SHE MERRILY RESPONDED AND, SAYING, 'O, YES, I WILL DO THAT,' STEPPED GAILY UP TO THE MEDIUM, LIFTED HER HEAD, AND MIRABILI DICTU, BOXED HIS EAR."

London, Nov. 8.—Twenty yards of muslin, as set forth in the foreign correspondence of the Chicago Tribune, bundled loosely together in Chichester at midnight, are declared to have arrived in London five minutes later. The distance between the two cities on a direct line is a trifling over seventy miles. The explanation—psychic parcels post, imagine, too, a giant Egyptian, 3,000 or more years old, munching an apple in the full glare of gaslights in a London drawing room in the twentieth century.

These and other equally astonishing things are told of as actual happenings by a high dignitary of the Church of England.

Considering the immense amount of publicity attracted Americans probably have already learned through the cable dispatches that a rather extraordinary controversy has been going on in this country between a venerable archdeacon and a world famous "professor" of the art of conjuring on the subject of Spiritualistic manifestations.

Archdeacon a Remarkable Man.

The church dignitary in question is Archdeacon Thomas Colley, and as this is by no means the first time that his name has figured largely in the news and always in connection with occult matters, American readers may have felt some curiosity as to the personality of this somewhat extraordinary churchman. The archdeacon's many and surprising activities make him worth telling about, even were it not for the fact that besides being one of the most ardent students in England of supernatural doings, he claims to have had perhaps the most extraordinary psychic experience of which there is a record.

That such a description of the archdeacon's ghostly adventures is no exaggeration, can be judged from the account of them which has just been given to me. As to their significance, readers will decide for themselves, but meantime it may be said that there is no question whatever as to the archdeacon's standing as a clergyman of the Church of England. After a distinguished career in this country, he was invited by Bishop Colenso to go to South Africa, and upon accepting was made archdeacon of Natal, a position which he held for many years. He is now rector of Stockton, near Rugby, and perhaps the most generally beloved man in that section of England.

His "Psychic Parables Post."

Archdeacon Colley has been experimenting with supernatural phenomena for over thirty years. Of all the extraordinary experiences which he claims to have had in that time, however, perhaps none is more amazing than that which he himself describes lightly as the "psychic parcels post." Here is the story of the "happening" which, for greater accuracy, I give in the archdeacon's own words:

"At Southsea, some years ago, I with no little discomfort wore one day under my clothes and next the skin, several yards of white muslin. In the evening, still wearing it, I cycled to Chichester, for a surprise visit to a young lady medium of my own developing. Making there an unwrapped up small bundle of the attire, and loosely pinning my card to it with no other address, I AND A FRIEND AND THE YOUNG LADY'S SISTER SAW THE MUSLIN FADE AWAY, DISAPPEAR, AND MELT LIKE VAPOR FROM THE LAP OF THE LITTLE MEDIUM.

"It was then nearly midnight and I had willed the muslin to go to London to a friend. Next day came a telegram from my friend, quickly followed by a letter to the effect that at the first hotel he had chanced on—having been to the opera and missed the last train—that would have taken him to his home out of London—the muslin and card so insecurely pinned to it, HAD FALLEN UPON HIS FACE JUST AS HE HAD GOTTEN INTO BED, AND SEEING MY NAME AND ADDRESS HE WROTE TO ME THE FIRST THING IN THE MORNING.

"He afterwards found that it had taken less than five minutes by aerial flight of about seventy miles from Chichester to secure midnight delivery of

the goods in London somewhere at a chance hotel by psychic parcels post."

Invokes Spooks by Gaslight.

This astounding story, told and vouchsafed by a respected pillar of the church, is, however, little more surprising than many of the accounts of "extraordinary" "materializations" witnessed by him in London and elsewhere given to me by Archdeacon Colley. According to him, the scene of these generally has been his drawing room, usually upheld on the entrance of the church, is, however, little more surprising than many of the accounts of "extraordinary" "materializations" witnessed by him in London and elsewhere given to me by Archdeacon Colley.

"As a column of support, standing at his right side, I with my left arm at the back usually upheld our entrance of the church, is, however, little more surprising than many of the accounts of "extraordinary" "materializations" witnessed by him in London and elsewhere given to me by Archdeacon Colley.

"Then it grew in density to a cloudy something, which would step forth timidly or occasionally boldly and naturally, to companion with us mortals. Exhaling again to invisibility in a cloud (snatched back into his body) were they withdrawn from us wistfully gazing on their mysterious departure, and noting this or that particular phase of it within a few inches of the point of their inscrutable disappearance and evanescence."

Favorite Spirit Gobbles Up Apples.

"From my own knowledge of and travels in Egypt," says the archdeacon, "I straightway guessed that in this materialized form we had to do with an ancient denizen of the valley of the Nile, who in stature reminded me of a mummy of gigantic proportions. I once saw in some museum at Milan or Rome. He was, however, by no means a mummy now, though as to his dead body, it may be that his earthly remains yet in some mummy case are slowly crumbling into dust.

"The bronze-hued skin of my abnormal visitor was suffused closely and scrutinized with my Stanhope lens, and I observed the flesh markings, the finger nails and toe nails, the small hands, wrist, feet and ankles, the swarthy, hairy arms and nether limbs to the knee; the features mobile with life, yet the eyes which appeared like cast of expression; the haughty, prominent eyes; hair lank and jet, with mustache and beard; long and drooping limbs, wiry and muscular; and height some 6 feet 8 inches.

"The mummy was interested in everything around him. He walked up and down the drawing room, examining different articles with great wonder. Presently he espied on a side table a dish of baked apples. I got him to eat them. The medium was a dozen feet away at the other end of the room, yet he refused an apple, averring he could taste those the Egyptian at the other end of the room, in the full glare of the gaslights, was goggling. AS THE EGYPTIAN FINISHED HE APPLES I HELD A PIECE OF PAPER TOWARD THE MEDIUM AND THIS SKIN AND CORP OF THE APPLES EATEN BY THE MAHEDI FELL FROM THE MEDIUM'S LIPS INTO THAT PAPER."

Dead Friend Floats Around Room.

Of another and equally surprising "materialization" the archdeacon told as follows:

"One also joined us whom I and my wife had in the flesh long ago known as 'Alice.' Her womanly shape grew from the left side of the entranced medium. Her voice in a whisper was recognized as she greeted me with the words 'so glad to see you' even during her busy time of psychic parables; and well remembered indications of identity proclaimed her to be our dear Alice of former years before I went to India and before her friend, my wife, lived in Italy.



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playfulness of self-will about the maiden, and this was now seen in her laughing opposition to the will of 'Samuel' in control. She walked about the room, in many ways with girlish contumacy and engaging superstition acting the part of a willful young lady, just to show that she was not to be ordered about and had a will of her own. At my laughing suggestion that for 'Samuel's' momentary petulance the spirit maiden should box his ears she merrily responded and saying, 'O, yes, I will do that,' stepped gaily up to the medium, lifted her head, and, mirabili dictu, boxed his ears."

Ghosts Guard His Soldier Son.

Archdeacon Colley's son, Clarence, though an officer in the army—in a battery of the Royal field artillery stationed in India—is also a Spiritualist. He was married about a year ago to Miss Des Barres, youngest daughter of the late Maj. Des Barres, of Maryville, Fermanagh, Ireland. The archdeacon, having thus the best opportunity that could be desired for closely observing what took place. Then was seen steaming, as from a kettle spout, through the texture and substance of the medium's black coat, a little below the left breast, toward the side, a vaporous filament, which would be almost invisible until within an inch or two inches of our friend's body.

"Then it grew in density to a cloudy something, which would step forth timidly or occasionally boldly and naturally, to companion with us mortals. Exhaling again to invisibility in a cloud (snatched back into his body) were they withdrawn from us wistfully gazing on their mysterious departure, and noting this or that particular phase of it within a few inches of the point of their inscrutable disappearance and evanescence."

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Alex Caird, M. D., 598 W. Monroe Street, Chicago, Ill.—Dear Sir:—I read with much interest your resolution presented to the late N. S. A. Convention, and the action taken thereon; also your communication in a recent number of The Progressive Thinker, and I desire to express my sympathy in the movement which you are agitating.

I am a member of the Universalist Church, but a convert to spirit communication and religion. I cannot unite with any Spiritualist society as far as my observation extends, because there is a lack of real purpose, religious sentiment, harmony, and a whole regard for matters that tend to make a permanent and commendable organization.

I have only good-will for all churches of the old faith, but I realize that they have prepared the way for a broader and better faith, but their former liberty is narrowness in this century, and being unable to broaden out, it remains for converts to Spiritualistic views to withdraw.

There must be a religious home provided that will meet the needs of this class of people; one combining the religion, philosophy and phenomena of the new faith, with a proper regard for the moral standing of its constituents. It is in a measure immaterial what name such an organization may bear, if only it meets the requirements of the hour. It appears that one based on the principles as outlined by you would be a great improvement over present societies, as there is a positive demand that Spiritualists create an organization that shall command the respect of the general public and former church members.

We are passing into a great occult wave, which is destined to revolutionize the religions of the world, are the Spiritualists awake to their opportunity or must we look for another MRS. M. E. GLOVER.

Springfield, Mass.

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