UNPLEASANT MEMORIES.

In Order to Spiritualize Your Nature,

Form Within Yourself a Nest of

Pleasant Thoughts .- "None of us"

yet know, for none of us have been

taught in early youth, what fairy

palaces we may build of beautiful

thought, proof against all adversity

-bright fancies, satisfied memo-

ries, noble histories, faithful say-

ings, treasure houses of precious

and restful thoughts which care can

not disturb nor pain make gloomy

nor poverty take away from us-houses built without hands for our

Shakspeare, who is sometimes

called "the myriad minded," seems to

have observed and referred to if not

described in his plays every single vir-

tue, vice, foible and peculiarity of hu-

man nature. One of these relates to

the operations of the mind when in a

It is well known to physiologists that the body exhibits both voluntary

and involuntary muscular action and

that involuntary action is most active

when voluntary action is reduced or

ogous to this in the mind and that as

soon as it ceases to exert itself under

the control of the will it begins an-

other kind of activity of its own, which

s always of a disagreeable character.

This singular mental phenomenon has

In "Macbeth" he makes Banquo

Restrain in me the cursed thoughts

What these "cursed thoughts" were

the poet does not say. They may have bee a sort of premonition of Banquo's fate, for immediately after uttering

these words he was assassinated, or

the recent battle scenes through which he had passed and the prophe-

cies of the weird sisters to which he

had recently listened, or they may

have been all of these put together.

The point is that they were "cursed thoughts," that they were natural and

Banquo had led a troubled exist-

ence and was placed in a critical posi-tion, but it was not when fencing in

an engagement nor when facing Mac-

beth that his thoughts were torturing.

It was when he dropped all these ob-

jective concerns and lapsed into medi-

that his thoughts were d." The question is whether

that they were inflicted on him

they may have been ruminations

Merciful powers,

state of idleness or brooding.

not escaped Shakspeare.

that nature

Gives way to in repose

souls to live in."

VOL. 35

Letter From an Old-time Worker, New In England. To the readers of "The Progressive

I have often thought I might interest some of my old friends and acquaintances scattered up and down the Middle West, by writing a few lines occasionally from this side the great Atlantic. It has been a long time since anything from my pen has appeared in the columns of The Progressive Thinker; although at one time I was a frequent contributor.
Times have changed, however, with
me, and from being an itinerant lecturer, traveling up and down the country working for the cause of truth, as I believe (for the devil, as my orthodox friends believed), I am now rather an active business man, with my time pretty well filled in various ways, so that my time for writing letters to newspapers is very limited, but my mind often wanders back over the field I formerly traveled, and I remember many pleasant days spent among

friends in the states. One of my last trips in the interest of our philosophy was through Northern Minnesota, and I often think of friends I made in the lovely park region, as it is called. One of the pleasant remembrances I have of that trip was a few weeks spent at Wheaton, a little out of the Park region, it is true, but where at that time a good strong interest in our philosophy prevailed. I am somewhat afraid, however, that many of the best workers have left that point, an outbreak of Canadian emigration fever having broken out among them.

Two earnest workers, O. Brown and his esteemed wife, moved away to Washington soon after my visit to try their fortunes in that far off Western region. I hope they have prospered, for they well deserved suc-They were of the right stamp of Spiritualists.

Many others I remember, though some of the names I do not readily

call to mind. Eagle Bend, Alexandria, and some other points I visited, and I trust there is still a good interest in that section. One thing made a vivid impression on my mind while traveling in Northern and Central Minnesota, and that was the preponderance of the German Catholic element. It was my ambition to get in as many lectures in that region as possible, for I thought I saw a great need. In small towns I noticed very large churches with two spires or towers instead of one, buildings which must have cost a large sum of money, and must have been a great burden on the farming communities which constituted the principal part of the population. Fat, cleanshaven and well dressed priests were plentiful on the trains, and these, too, must have taken a good proportion of the fruits of industry to support them. I contrasted their condition with my own at the time. While every town had a large Catholic church, Spirituallst societies (much less Spiritualist churches) were few and very far between. At every small town the priests could gather a good congregation and be assured a hearty welcome; the Sniritualist worker had to make long journeys and take mighty slim chances sometimes when he did stop. Wheaton, with its own church and active society, was like an oasis in the desert of Sahara. I hope it is still doing a good work, and I should very

much like to hear from any of the friends I became acquainted with there. To all my friends and fellow workers in Kansas, Missouri, Nebraska, Iowa, Minnesota, Illinois and Indiana. I would say, that although I am out of the public work at present, so far as giving lectures on the Spiritualist rostrum is concerned, my sympathies and best wishes are with all those who are in anyway helping to crush out priestcraft, and make better conditions for the poor, spiritually or otherwise; to rid the world of the war spirit; build up a better system of govern-ment in all countries; to help humanity onward and upward to better and

brighter conditions.

I look to the new liberal govern ment of England to help wipe out the evils of a state church, and to the new Education Act which will soon be passed by the English Parliament to do still more for England's people.

W. E. BONNEY. Monk Sherborne, Basingstoke Road,

England. Morris Pratt Instante.

It becomes a duty as well as a pleasure to the secretary to acknowledge her deep and heartfelt gratitude to the friends who have so generously and thoughtfully aided the school both in money and in that which represents money. We feel that they have a right to hear an occasional report through the courtesy of our Spiritualist papers for what purpose their contributions are used. First 1 wish to assure the patrons of the school that every dollar sent to the Institute is used to defray its expenses, and that every department is managed with the strictest economy. Nothing is wasted or unwisely appropriated. With one exception we have no salaried officers or teachers. The work mainly is done by those who are so situated that they give their time and

talents for the good of the cause which they love. The Institute is not endowed, and is therefore dependent in a manner upon the generosity of its friends. There are many expenses aside from those daily incurred in common household necessities. The building was a gift, and is valu-

able which necessitates carrying a heavy insurance. There are occasional repairs outside and inside. plumbing is not immune from expense. The printing of catalogues and advertising matter is a yearly requisite, which with many other incidentals, in the aggregate amounts to quite a sum. Located so far inland away from

any water outlet, we are obliged to pay a high price for coal, which makes our heating expensive.

But we are optimistic for the future

of the school and are working to make it possible in the near future for it to become self-sustaining. Will the come self-sustaining. friends of education and all Spiritualists who are desirous of sustaining a school where students can be educated developed along the lines which will best prepare them to go out as workers in the great field of progress and reform, which appears more and more an essential need as the years come and go, will these friends rally to its support?

Any information relating to the school, and its management, will be cheerfully answered.

We intend to publish as often as enditado Lla lo soman esta van

MOST EXCELLENT TESTS.

For the Good of the Cause, and Wonderfully Convincing.

By long experience we know spirits can come back and converse with us by giving them the proper conditions
—a channel by which they can reach You cannot get a communication by telegraph unless you have an operator to receive it, one who is properly a medium, for all middle-men, such as interpreters and postmasters, and even mail carriers who receive from one and give to another, are mediums, and if they do not give just what they get (when it is for another), they are frauds. If they do give you just what they get, and no more, they are

genuine, and worthy of their position. I have received many tests that knock out the mind-reading theory. I have a nephew who is a telegraph operator, and somewhat skeptical on this subject, and like many others, he wanted some advice from the other side, but he believed the medium to be a good mind-reader, so he wanted me to take ten questions to him, sealed and marked so that he would know if they had been opened. I was not to know one word that was them, saying to me, "The medium can't read your mind if you don't know what is in them, and I know he can't read mine while I am in my of-fice a mile away."

I took the questions in a sealed en-We sat down at a table facvelope. We sat down at a table fac-ing each other, in a light room with a bay window. We had to wait a few minutes for his control to come. Presently he said, "Lay your questions on the table. The control is here." He took up pencil and commenced to write from right to left, the letters leaning to the left, making it very hard to read unless you hold it in front of a mirror, and read in the mirror. His hand seems to be under per-fect control of the spirits. He converses on any subject while writing, and did with me in this case. about half-done, he asked me if' I knew Fred Bickford.

"No. That is a new name to me."
Then he said, "My control tells me that your nephew (Charley) has asked Fred Bickford a question in tele-graphic characters, using dots and dashes, and asked him to answer in the same way, and he will, but we will have to do the others first, as we will have to make the dots and dashes read from left to right, or Charley cannot read it."

Then I said, "Do you understand telegraphy?"

Nor did I.

As he commenced on the dots and lashes I happened to think I did know one letter, the letter S, the call of our railroad station in lowa.

"Yes, Fred is just making S in one of the words, and said it is three dots, which was correct. When he finished he signed his name in both telegraphy

and writing.

The questions that C. asked were answered, and the predictions have since come true. My nephew acknowledged that every question was answered, with names signed in full.
Now if Fred Bickford and others
who signed their names were not at the other end of the line, will some skeptic who has got good sense, please tell me who did the an-

If I could believe the fish story, the whale and Jonah, or if I could believe the sun, moon and stars were made on the third day, as there could not have peen any day before the sun was made, as it makes the day, then I might beleve the skeptic's explanation if it did differ from what I have written here

about these wonderful tests. I have always been cautious about fraud, and know it is ofttimes praciced in Spiritualism. It is practiced also in the church, for I have attended church fifty years. I am sorry that it If I had lived 150 s so in both. years ago, and had written a letter like this, I would have been burned at the stake just like every medium of that day was who made any public

Always address your question to some departed spirit, and give their full name, so that the guide or control can find them. Always sign your own name to your question so that they may know who it is from.

Always be cautious about fraud and when you are certain you have found it, he ready and willing to expose it, just as the good editor of this paper always does.

I have been a reader of The Progressive Thinker for many years. am always pleased to read its newsy

Now, with a hearty wish for the prosperity of yourself, your paper, the cause of truth and Spiritualism, I am still at the home of the president of the Spiritual Temple League, 50 M street N. W., Washington, D. A. H. THATCHER.

butions have been received and are appreciated. The following is a list of contributions received since the secretary office

came into my hands: August-Wonewoc Camp, through Moses Hull, net \$9.80.

Clinton Camp, through Moses Hull, net \$12.56. Julia S. Carroll, \$5. E. O. Bogardus, \$5.

Harriett Duell, Elmira, N. Y., \$2. Mrs. G. F. McLead, Chicago, \$1. Mrs. Alice Phillips and Mrs. R. M Hunton, Hot Springs, Ark., \$9. Dr. C. W. Burrows, Detroit, Mich.

Mrs. Wallace, \$1. A Friend, \$1. Mrs. Pemberton, Peoria, Ill., \$1 Mrs. Emma C. Bergman, \$1. Mrs. J. S. Whitwell, \$1. Mrs. Hugh Colom, Chicago, \$1. Mrs. Emma R. Abbott, \$25.

Mrs. Mattle E. Hull, oak mantel edstead; with mattress and pillows, large amount of fruits, vegetables and canned fruits. Mrs. Mills, Albany, Wis., gave a very beautiful silk quilt from which we hope to realize many dollars; also

pillow-slips and towels. Mrs. H. M. Ryerson, Seattle, Wash. nice oak set and furnishings for one

Mrs. Clarissa Mullins, Chicago, pillow-slips, sheets and towels.
Mrs. Chas. Martin, Whitewater Wis., a lovely silk quilt, a pair of pillows, over 40 jars of canned fruits.

Mrs. M. J. Donaldson, Brookfield, one long linen table-cloth.

Mrs. Loebel, Milwaukee, cans Mns. E. W. Sprague, Detroit, Mich. a web of sheeting containing 55 yards made into sheets and pillow-slips.

Remarkable Manifestations

Through the Mediumship of Oren Dunakin-A Letter Describing the Tests of Spirit Presence Given.

Chanute, Kansas, September 17, 1906. Dear Mr. Rockwell;—This letter is going to be all about from my head at once whispered plainly, "George." Spiritualism, and I am writing to you because I am sure of an appreciative hearer, I feel that I must tell you about my experiences because you are the one who has persistently urged me to investigate.

You know I told you I believed my daughter had mediumistic powers, and I have felt for nearly a year now that I simply must know whether spirits do make themselves evident, and must know it by personal experience, yet when I went to clairvoyants for private readings, I got nothing definite. Last month, being here in Kansas, and learning that a Spiritualistic camp-meeting was to be held at Ottawa, I went up there for two days in August, but while I saw some wonderful things happen to others, nothing came to me; but while there I met a medium-a Mr. Oren Dunakin of Chanute, and after he had returned home wife, and they have held several circles for my especial conversion.

This man I believe is a high-class medium—at any rate they are a high-class family morally. I know this, for I have come to know them quite well. Mr. Dunakin is a brother of that Mr. Dunakin whom I see mentioned as an officer in the Ohio Spiritualists Association, and it seems he has had mediumistic powers from boyhood.

others. I had never sat in a circle before, and every cir- not having heard of her for about ten years. I said to the cumstance was wonderful to me, but at the first meeting my husband came, and with a good deal of difficulty announced his name, "George," and then told me he did not want to "pass over" when he did-especially as it left me in such financial embarrassment.

Now, not a soul in the room knew my husband's name, nor that I had been financially embarrassed.

This was done through a trumpet, and there was a cab-

When he had finished talking he patted me several times around the head and cheeks, kissed my hair twice (I felt the pressure and heard the sounds), and said good night,

The second night he came again, and with stronger voice. That night also the trumpet came and tapped my head and a voice said, "Mother"; then, "I'm so glad to be here"; then "Good night" (hurriedly), and the trumpet fell almost to the table, but was caught up by one of the other spirits who explained that she was too weak to hold it. She, too, kissed me before going away. I heard it but could not feel it.

Of course, through both these evenings there were innumerable pats and caresses. The first evening they had not the feeling of human hands, but felt more like strokes from blotting paper or something, else lifeless, but of pleasant surface; but the second evening they had the feeling of warm, comfortable, velvety human hands, patting and petting around my hair and face and neck and

shoulders. That second evening we had a light seance also. room was nearly as light as in usual in the evening. There were the medium, his wife, his little giri and my-

The cabinet was simply a dark curtain across the corner. I really wish you were here to sit with this medium. You see the medium and I sat before the cabinet and facing the middle of the room. His wife and child sat over on the other side of the room, facing the middle of the room. So I could account for every living pair of hands in the room, yet a fifth, left hand was pushed out between the two curtains and waved at me several times. I took from it a flower that Mrs. Dunakin had placed behind the cur-

though a little larger in size. What do you think of that! father—one of the staunchest old men the Lord ever I am saying nothing about the guitar that lifted itself made. He just came and gave his name, "Henry F-h," off a chair and went floating around through the air, play- but'l know he'll come again. ing as it went, and occasionally coming down and resting

gently on our heads or shoulders or hands. alked with others present.

ent spirits made the medium personate them. Suddenly dow a state. I was his favorite grandchild. I felt something near me, and said to the others, "I know

there's some one close to me," and a voice not a foot away said, "If it is you, George, touch me," and instantly was patted on the arm.

This came out of the air with no trumpet or other ald. Later another spirit through the medium gave his name as "Charley" (the name of an uncle of mine who committed suicide in 1883). I asked him to touch me if it was my Uncle Charley, and immediately felt a pat on the arm. A little schoolmate did the same.

At one of these meetings, Mr. Dunakin got up uncon sciously and after walking around the room restlessly, came before me and acted my husband's sufferings in his last sickness, and took my hands and pressed them on his body over the various organs that had been affected, and even said the word "Bright's."

Of course at each coming of my husband I asked if he or course at each coming of my nusually rand if had seen my daughter lately (she is still living), and if lar thing that there is something analhere I became pretty well acquainted with him and his she was all right; he always told me he had seen her that day and she was "all right," emphatically.

At the last meeting it seemed as if almost every person came I had ever known who had died. By the way, I must go back and say that at next to the last meeting there came a dear old lady whom I took to be a certain friend of mine as she gave her name as "Nancy." She complained that she could hardly close her mouth and some of those present thought she might have died of some disease of the I need not recount all the spirit people who came to throat or jaw. I was not aware that she had died at all, company present, "I'm going to write to-morrow, if possible, and find whether she has passed away."

Well, at the last meeting (last night), a spirit who is often present—an Irishman—said, "Say, Mrs., did you write that letter?" I told him I had not yet done so but would. He said, "Oh, it's all right; I just thought I'd remind you of it." I said, "Jerry, I'll do it before I sleep,"

but he said, "Oh, no, sleep first." This same spirit Jerry at another time when something specially convincing had been done, turned to me and said abruptly in his Irish brogue, "Well, what d'yer think of us now-are we frauds?"

At another time when I complained that a certain voice didn't sound natural, a boy spirit, Johnny, snapped out, "Say, how'd you expect a voice to sound natural through a

At last night's seance, as I said, pretty near everybody knew came. My mother, announcing herself by her maiden name, "Fannie F-h". Certainly no one in Kansas knew my mother's maiden name. And there was no uncertainty or slowness or indistinctness of utterance. My little brother came and announced himself as "Sammile." I said, "Why, Sammie, I remember you as a little hey four years old." "Yes, you wouldn't know me now; I'm nearly forty." -"You've changed, I suppose?" "Yes, you know I passed over thirty—no, thirty-two years ago.

He had died in 1872, really, 34 years ago. A darling old Scotch woman that I knew when she was eighty, who used formerly to work in my grandfather's family, came and gave her name as "Nancy" and when I failed to recognize her by that, she began to croon an this procession are all his failures, old Scotch tune in her dear trembly old voice, and I knew

her instantly. This uncle who had committed suicide, came again and gave his name. This time it was in a good strong voice, "Charles F-h." I had not told the circle, of course, about his suicide and did not intend to, so I said, "Uncle Charley, I want you to tell me the real reason why you went away when you did," and then he told me the whole story, winding up with "and I thought I could end it all,

but I made a great mistake." A former schoolmate of mine, whom I have not seen since 1876, came. I told her I didn't know she had died, out to the medium, the hand tossed the flower to the me- and the said, "I passed away about a year ago." (I have dium and dealt me a back-handed slap in the face. And written North to-day to find out about it). Just at the it felt, too! And it was my husband's hand in shape last my splendid old grandfather came—my mother's

It was from him that all Spiritualistic tendencies in us as a family came. It was he who took the Banner of Nor am I mentioning other characters who came and Light at a time when it took nerve to do so. And so it was the first paper aside from the "Maine Farmer" asso-

ciaced with my childish recollections. He had courage, This time the trumpet and guitar were not used. Differ- fidelity and sense of right, and magnanimity enough to en-

FRANCES E. CAHOON.

FAITH BASIS OF ALL ESOTERICS.

The Rev. Van Ness Talks of Ancients With Psychic Powers.

"Ancient records are so filled with accounts of seership, power over sickness, second sight and the ability to flash thought telepathically over distances, that unless we want to dis-believe all history and put Hebrew, Hindoo and all classic records on a par with fairy tales, we must believe that many long forgotten men and women had really an instinctive spiritual perception and were enjoying the possesnow seem well night marvelous," said the Rev. Thomas Van Ness, at the Second Church, Copley Square, yesterday

Continuing, he said in part: "Hypnotizers, Spiritualists, Christian Scientists, mental healers, prophets of the New Thought, Babists, crystal gazers, you please, are all people who, more or less, come to an appreheision of the fact that there is something beneath the something that is the only true belief. "At times their efforts to come into communion with the spiritual are so bungling, so crude, so extravagant as to make the Judics grieve, yet for that reason we ought not to lose sight of the fact that the quest upon which

they have entered is a right quest. "In examining any lone of these modern movements we see that it is founded essentially upon the same basis, the same principle that formed the heart of the ancient esoteric sys-

"It is impossible to achieve anywhen proper attention is given to
proper education as furnished by the
lyceum system, is furnished the chilfaith. "The discovery of Columbus

made possibly because of his un-bounded faith; the cable enterprise of Cyrus Field came into use because he Faith is of the soul; it is the soul of early seed the National of the soul; it is the soul of early seed the relative course. had faith.

LYCEUM EDUCATION.

A Paper Read Before the Fourteenth Annual Convention of the N. S. A. Greetings:-We come with a few

thoughts from the golden West, where the waters of the Pacific Ocean embrace the land of sunshine.

To us has been given the knowledge Being a new counof spirit return. try just in the budding, so to speak, our form of work among the children,

is also in a budding state. As in our balmy climate all vegetation grows and matures quickly and inxuriantly, sion of psychic powers, which even so the minds of the young unfold very quickly; and rapidly are they grasping the truths of Spiritualism. We find also that as the lands of California are arid and lack the fertilizing waters, so our broad spiritual field needs seriously enthusiastic truth-giving teachers. We need teachers who are not only able to instruct the minds of adults in the principles of Spiritualism but these wife asserts the Esoteric Buddhists, Theosophists, call ualism, but those who recognize the them what you will, think of them as importance of unfolding the minds of youth. The children, like buds, will be the flowers, and in their education lies the hope for the desirable fruition of our beloved cause.

Each teacher or lecturer going into the field should be familiar with lyceum work and able to organize and sustain an active lyceum. Dach society should maintain its lyceum, if only a few are gathered. The lecturer and society should labor together to keep the should labor together to keep the children and young people interested. They work together at you keep the children interested you will secure the attention of the parents, for they will follow the children to encourage and assist them. The usual struggles of societies will be greatly felleved when proper attention is given to

iren. We must give attention to the young as well as the old. When the gressive body of earnest Spiritualists, entire family is recognized full success is assured.

Would that each missionary and or

the new officers and leaders until they have ideas of how to conduct the work successfully. In this way you appeal to the parents through the child. You are interesting the parent in the society. The parent is interest-ed in bringing the child and seeing the joy beaming in its eyes, a greater activity is secured. The two must go hand in hand. As the parent leads the child, so the child brings new joy to the parent. A more perfect organization and a spiritual Spiritualism is to be had by educating the child and by holding the attention of the parent through the child. Families will not be divided on Spiritualistic issues, and harmony will prevail in societies the influence of the lyceum work gains hold. We will receive the blessings of the parent and the angel world.

MARY C. VLASEK.

educational purposes, and stay with

Los Angeles, Cal.

NOTICE TO SPIRITUALISTS EVERYWHERE.

The Temple Fund Society asks for members at one dollar per annum Also desires speakers, mediums and societies to secure funds for the purposes of this society. All such dona-tion of money will be used for aid to local societies of Spiritualists in temple building. This fund is sure grow. We are getting members from all sections. The outlook for success is very promising. The time has come for Spiritualists to show their zeal We have faith that they will. Your donations will find proper use for practical benefit of our cause. are urged to be an agent of this society and its fund in your locality You can do much if you will try! Shall the cause of mortals and spirits have your co-operation? The Temple Fund

Society is already an active and ag-

Address either George W. Kates

Yours fratereally, song.

President, Cheyney, Pa., or,

he was not, after all, like everybody else, and whether every human being, whether happily situated or not, does not as soon as he is in repose" have 'cursed thoughts.'

'cursed."

This is certainly the testimony of a great many thinking people. As soon as they stop work, forsake company, conversation and reading and take a solitary walk, for instance, all themselves into a procession and pass his humiliations, all his wrongs, all his misfortunes and especially all of his sins and follies. On such occasions if he ever did or said a creditable or decent thing it is forgotten. Look which way he will, backward, forward or sideways it is the unpleas-

ant memories that assail him, and every object on which his eyes rest reminds him of some of them. The man who has such thoughts may be a really good man, his position in life and society may be enviable and he may possess youth, good health and fortune. Indeed, questionable if these blessings do not, by way of contrast, make his solitary

thoughts more "cursed." The philosophy of this phenomenon is past comprehension. Possibly the power of memory is in proportion to the depth of impression and the depth of impression is in proportion to the pain inflicted, so that if memory is awakened without being given willful direction it can only recall the saddest of past experiences.

be the explanation and it may not. It is encouraging to think that this doleful habit may be reversed and that by cherishing a great number of pleasant recollections our thoughts in repose may be agreeable and re-freshing. This was the opinion of Ruskin and this is the way he puts it:

"Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care can not disturb nor pain make gloomy nor poverty take away from us -houses built without hands for our

Possibly this is true, but it is necessary always to bear in mind that these 'cursed thoughts' come to us when we are alone and when we begin to think about ourselves. The lesson is that it is not good for man to be alone and that it is positively bad for him to brood over himself.

The above from the Chicago Chronicle contains some wholesome advice for Spiritualists to consider.

THE BABY.

(As Seen by His Brother.) Just guess what that there doctor did When I was gone one day. He went and brought a raggy kid, An' left it here—to stay. An' now my muvver's got to 'tend To him all day, an' she

A-doin' things for me. She thinks he just a reg'lar saint, 'An' never seemed to care When I says, scornful: "Humph! He

Don't never have no time to spend

ain't. Got any teeth nor hair!" An' when I showed her how he'd cry At just a little slap, She says: "It's too bad of you to try-To hurt the little chap!

I have to go to bed alone, 'An' lay awake an' hear The awful gliosts an' goblins groan They're thick this time o' year. 'n' no one tells me stories now. But every one says: "Keep As still as any boy knows how-Dear baby is asleen!"

knew that doctor man was bound To play us some mean trick.

STIRRING THOUGHTS

On the Responsibilities of Societies Toward Lyceums.

At the request of the National Superintendent of Lyceum Work, John W. Ring, I give this paper on "The Responsibilities of Societies Toward yceums," and submit the thoughts I am able to cull from the

many presenting themselves.

That the lyceum is, or should be considered one of, if not the most important work in the religious thought of Spiritualism to-day, and one most neglected, I fear. There were, in the early time of this movement lyceums attached to nearly all the prominent societies in the land. Once the proof established of immortality, the questions answered "If man dies, does or shall he live?" the older ones seemed satisfied, and kept too much to phenomena, I fear without realizing what effect that has had upon the minds of children, "our natural questioners," the ones who confound us the most. Beginning in the homes, do not find the Spiritualist father and mother teaching their children the beautiful truths of Spiritualism. They still say the prayer that asks "lead us not into temptation" and end prayers, "for Christ's sake," send the children to the Sabbath-school, but going themselves to hear lectures on the religion of spiritual living, responsibilities,

Who will take the places of the veteran workers when they go up higher? If Spiritualism is good for the middle-aged and old, doubly so the the helpful influences of the angel world upon the children. No society can be as successful without the children, as with them. If there should be but two or three even, there will the spirit of good and truth be in their midst. and the lyceum does not, or should not, comprise alone the little children. but many an adult, many a greyhaired child has need of the lessons

taught regarding Spiritualism. If the importance so truly understood by the church, when the priest says, "give me the child until he is ten years old, and I snap my fingers at the influence after that," why not think more of what is to follow? What shall our harvest be? What can we say when we are asked, "What have you done for the children?" Societies should recognize this truth. Nothing or no one is too good for Spiritualists. the best is none too good. Put the best men and women before the people, those who by their lives are demonstrating the grand religion of right thinking and living, then bring in the

children. There is nothing to make the children ashamed or afraid. If it is the truth to be advocated by the societies. it is what the children need to be taught. Educate the teachers along the lines of this, our religion, and have them ready to teach and answer the question the busy minds will ask. Make the lyceum work a part of our spiritual obligations. Do not be afraid to copy the old organized methods in any way that will help to the unpleasant memories of life form strengthen our work, but learn of the past and in no way know fear, save of in solid column through his mind. In ignorance and wrong. Every society is responsible for its influence, and the children have a greater claim upon us than the older ones. My plea is for them and their spiritual education. "I would not have them ignorant regarding spiritual things," and if there s one thing which should strongly to societies and speakers, it s this of the education spiritually of

the children. Many children are returning from "that land beyond" who have claims upon us as well as in our homes. I wish I could call loud enough to every society, to cause them to awaken to the knowledge that something more is required than the lecture and the seance room. Look to the minds of the children, know how eagerly the child drinks in the subtle influence which develops fear. Counteract that by making them conversant with the grand truths of Spiritualism. No child should fear death; no child taining to either their spiritual physical being. Societies have an influence in the community, and the ideas are being held that children are ostracised from society if they do not attend Sabbath-school. If that is so. then it may be the fault of the society. Investigate that but hold to the dren. I claim this for them as their

No society can be fully equiped until it has its lyceum, and all who love children (and who does not?) know the grandeur of our teachings. should enter into this work heartily When the bell calls the group together the older ones should not straightway move toward the door. Children terested in them, and there would never be a meeting but some grand truths might be learned. Do your duties, ye who are the heads of societies. Do your duties, ye who constitute societies, and above all things study the laws, or rather, the principles which are the foundations of our religion and forget not, "Little Children" interpreted them to us. Go ye now, and do likewise for them.

I trust when we meet another year there may be reported from every so-

ciety.' MRS. TILLIE U. REYNOLDS. New York State Superintendent Lyceum Work.

An' when it's me, he's made me take A lot of awful truck That's gave me such a stomach ache; He always brings bad luck!

I'm goin' to get the kid some day, An' when the doctor's here I'll give him to him, an' I'll say:

"Just take the 'little dear." You brought him, now you just go on Back home with him!" An' when The raggy little thing is gone

My ma'll love ME again. James L. Montague, in the Chicago Examiner.

issued only truth. Over all wealth, above all station, above the noble he robed and crowned—rises the sincere man. Happy is the man neither paints nor patches, veils nor Blessed is he who wears no mask!-Ingersoll.

Sacred are the lips from which has

There is work that is work and There is your that is play; there is play, that is play that is play, that is play.

And is only one of these lies happiSPIRITUALISM—Progress, the Universal Law of Nature:

Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 35

CHIOAGO, ILL., DEGEMBER I, 1906.

NO. 888

Letter From an Old-time Worker, New In England.

To the readers of "The Progressive I have often thought I might interest some of my old friends and acquaintances scattered up and down the Middle West, by writing a few lines occasionally from this side the great Atlantic. It has been a long

time since anything from my pen has appeared in the columns of The Progressive Thinker; although at one was a frequent contributor. Times have changed, however, with me, and from being an itinerant lecturer, traveling up and down the country working for the cause of truth, as believe (for the devil, as my orthodox friends believed), I am now rather an active business man, with my time pretty well filled in various ways, so that my time for writing letters to newspapers is very limited, but my mind often wanders back over the field I formerly traveled, and I remember many pleasant days spent among

friends in the states. One of my last trips in the interest of our philosophy was through North-ern Minnesota, and I often think of friends I made in the lovely park re-gion, as it is called. One of the pleas-ant remembrances I have of that trip was a few weeks spent at Wheaton, a little out of the Park region, it is true, but where at that time a good strong interest in our philosophy pre-vailed. I am somewhat afraid, however, that many of the best workers have left that point, an outbreak of Canadian emigration fever having bro-

ken out among them.
Two earnest workers, O. F. Brown and his esteemed wife, moved to Washington soon after my visit to try their fortunes in that far off Western region. I hope they have prospered, for they well deserved suc-They were of the right stamp of Spiritualists.

Many others I remember, though some of the names I do not readily

call to mind. Eagle Bend, Alexandria, and some other points I visited, and I trust there is still a good interest in that section. One thing made a vivid impression on my mind while traveling in Northern and Central Minnesota, and that was the preponderance of the German Catholic element. It was my ambi-tion to get in as many lectures in that region as possible, for I thought I saw a great need. In small towns I no-ticed very large churches with two spires or towers instead of one, buildings which must have cost a large sum of money, and must have been great burden on the farming communities which constituted the principal part of the population. Fat, clean-shaven and well dressed priests were plentiful on the trains, and these, too, must have taken a good proportion of the fruits of industry to support them. I contrasted their condition with my own at the time. While every town had a large Catholic church, Spiritualist societies (much less Spiritualist churches) were few and very far between. At every small town the priests could gather a good congregation and be assured a hearty welcome; the Sniritualist worker had long journeys and take mighty slim chances sometimes when he did stop.

Wheaton, with its own church and active society, was like an oasis in the desert of Sahara. I hope it is still doing a good work, and I should very much like to hear from any of the friends I became acquainted with To all my friends and fellow work-

ers in Kansas, Missouri, Nebraska, Iowa, Minnesota, Illinois and Indiana. would say, that although I am out of the public work at present, so far as giving lectures on the Spiritualist rostrum is concerned, my sympathies and best wishes are with all those who are in anyway helping to crush out priestcraft, and make better conditions for poor, spiritually or otherwise; to rid the world of the war spirit; to build up a better system of government in all countries; to help humanity onward and upward to better and brighter conditions.

I look to the new liberal government of England to help wipe out the evils of a state church, and to the new Education Act which will soon be passed by the English Parliament to do still more for England's people. W. E. BONNEY.

Monk Sherborne, Basingstoke Road,

England. Morris Pratt Inst'Aute.

It becomes a duty as well as pleasure to the secretary to acknowledge her deep and heartfelt gratitude to the friends who have so generously and thoughtfully aided the school both in money and in that which represents money. We feel that the have a right to hear an occasional re We feel that they port through the courtesy of our Spiritualist papers for what purpose their contributions are used. First I wish to assure the patrons of the school that every dollar sent to the Institute is used to defray its expenses, and that every department is managed with the strictest economy. Nothing is wasted or unwisely · appropriated. With one exception we have no salaried officers or teachers. The work mainly is done by those who are so situated that they give their time and talents for the good of the cause which they love. The Institute is not endowed, and is therefore dependent in a manner upon the generosity of its friends. There are many expens aside from those daily incurred in

common household necessities. The building was a gift, and is valuable which necessitates carrying a heavy insurance. There are occasional repairs outside and inside. The plumbing is not immune from expense. The printing of catalogues and advertising matter is a yearly requisite, which with many other incidentals, in the aggregate amounts to quite a sum.

Located so far inland away from any water outlet, we are obliged to pay a high price for coal, which makes our heating expensive.

But we are optimistic for the future

of the school and are working to make it possible in the near future for it to become self-sustaining. Will the friends of education and all Spirituallets who are desirous of sustaining a school where students can be educated developed along the lines which will best prepare them to go out as workers in the great field of progress and reform, which appears more and more an essential need as the years

come and go, will these friends rally to its support?

Any information relating to the ol, and its management will be school, and its management will be cheerfully answered. We intend to bublish as often as

MOST EXCELLENT TESTS.

For the Good of the Cause, and Wonderfully Convincing. By long experience we know spirits

can come back and converse with us by giving them the proper conditions -a channel by which they can reach You cannot get a communication by telegraph unless you have an operator to receive it, one who is properly a medium, for all middle-men, such as interpreters and postmasters, and even mail carriers who receive from one and give to another, are mediums and if they do not give just what they get (when it is for another), they are If they do give you just what they get, and no more, they are genuine, and worthy of their position.

I have received many tests that knock out the mind-reading theory. I have a nephew who is a telegraph op-erator, and somewhat skeptical on this subject, and like many others, he wanted some advice from the other side, but he believed the medium to be a good mind-reader, so he wanted me to take ten questions to him, sealed and marked so that he would know if they had been opened. I was not to know one word that was in them, saying to me, "The medium can't read your mind if you don't know what is in them, and I know he can't read mine while I am in my of-

fice a mile away."

I took the questions in a sealed en-We sat down at a table facing each other, in a light room with a bay window. We had to wait a few minutes for his control to come. Presently he said, "Lay your questions on the table." on the table. The control is here," He took up pencil and commenced to write from right to left, the letters leaning to the left, making it very hard to read unless you hold it in front of a mirror, and read in the mirror. His hand seems to be under per-fect control of the spirits. He con-verses on any subject while writing, and did with me in this case. When about half-done, he asked me if' I

knew Fred Bickford.
"No. That is a new name to me." Then he said, "My control tells me that your nephew (Charley) has asked Fred Bickford a question in telegraphic characters, using dots and dashes, and asked him to answer in the same way, and he will, but we will have to do the others first, as we will have to make the dots and dashes read from left to right, or Charley cannot read it."

Then I said, "Do you understand telegraphy?"

Nor did I.

As he commenced on the dots and dashes I happened to think I did know one letter, the letter S, the call of our railroad station in Iowa.

"Yes, Fred is just making S in one of the words, and said it is three dots, which was correct. When he finished he signed his name in both telegraphy and writing.

The questions that C. asked were answered, and the predictions have since come true. My nephew acknowledged that every question was answered, with names signed in full. Now if Fred Bickford and others shoulders. who, signed their names were not at the other end of the line, will some skeptic who has got good common sense, please tell me who did the an-

swering? If I could believe the fish story, the whale and Johah, or if I could believe the sun, moon and stars were made on the third day, as there could not have been any day before the sun was made, as it makes the day, then I might be-lieve the skeptic's explanation if it did differ from what I have written here

about these wonderful tests.

I have always been cautious about fraud, and know it is ofttimes practiced in Spiritualism. It is practiced years ago, and had written a letter like this, I would have been burned at the stake just like every medium of that day was who made any public demonstration.

Always address your question to some departed spirit, and give their full name, so that the guide or control. can find them. Always sign your own name to your question so that they

may know who it is from. Always be cautious about fraud and when you are certain you have found it, be ready and willing to expose it just as the good editor of this paper

always does.
I have been a reader of The Progressive Thinker for many years. am always pleased to read its newsy

Now, with a hearty wish for the prosperity of yourself, your paper, the cause of truth and Spiritualism, I am still at the home of the president of the Spiritual Temple League, 50 M street N. W., Washington, D. C.

A. H. THATCHER.

butions have been received and are appreciated. The following is a list of contributions received since the secretary office

came into my hands:
August—Wonewoc Camp, through Moses Hull, net \$9.80. Clinton Camp, through Moses Hull,

Julia S. Carroll, \$5. E. O. Bogardus, \$5. Harriett Duell, Elmira, N. Y., \$2. Mrs. G. F. McLead, Chicago, \$1. Mrs. Alice Phillips and Mrs. R. M Hunton, Hot Springs, Ark., \$9. Dr. C. W. Burrows, Detroit, Mich.

Mrs. Wallace, \$1.

A Friend, \$1. Mrs. Pemberton, Peoria, Ill., \$1 Mrs. Emma C. Bergman, \$1. Mrs. J. S. Whitwell, \$1. Mrs. Hugh Colom, Chicago, \$1.

Mrs. Emma R. Abbott, \$25. Mrs. Mattle E. Hull, oak mantel edstead; with mattress and pillows large amount of fruits, vegetables and canned fruits.

Mrs. Mills, Albany, Wis., gave a very beautiful silk quilt from which we hope to realize many dollars; also pillow-slips and towels. Mrs. H. M. Ryerson, Seattle, Wash. nice oak set and furnishings for one

large room. Mrs. Clarissa Mullins, Chicago, pillow-slips, sheets and towels.

Mrs. Chas. Martin, Whitewater,
Wis., a lovely silk quilt, a pair of pillows, over 40 jars of canned fruits. Mrs. M. J. Donaldson, Brookfield, one long linen table-cloth.

Mrs. Lochel, Milwaukee, cans-Mrs. E. W. Sprague, Detroit, Mich., i web of sheeting containing 55 yards, made into sheets and allion tille.

Remarkable Manifestations

Through the Mediumship of Oren Dunakin-A Letter Describing the Tests of Spirit Presence Given.

Spiritualism, and I am writing to you because I am sure said, "If it is you, George, touch me," and instantly was of an appreciative hearer, I feel that I must tell you about my experiences because you are the one who has persistently urged me to investigate.

You know I told you I believed my daughter had mediumistic powers, and I have telt for nearly a year now that Uncle Charley, and immediately felt a pat on the arm. A simply must know whether spirits do make themselves evident, and must know it by personal experience, yet when I went to clairvoyants for private readings, I got nothing definite. Last month, being here in Kansas, and learning that a Spiritualistic camp-meeting was to be held at Ottawa, I went up there for two days in August, but while I saw some wonderful things happen to others, nothing came to me; but while there I met a medium-a Mr. Oren Dunakin of Chanute, and after he had returned home wife, and they have held several circles for my especial

This man I believe is a high-class medium—at any rate they are a high-class family morally. I know this, for I have come to know them quite well. Mr. Dunakin is a brother of that Mr. Dunakin whom I see mentioned as an officer in the Ohio Spiritualists Association, and it seems that she could hardly close her mouth and some of those he has had mediumistic powers from boyhood.

I need not recount all the spirit people who came to others. I had never sat in a circle before, and every circumstance was wonderful to me, but at the first meeting my husband came, and with a good deal of difficulty announced his name, "George," and then told me he did not want to "pass over" when he did-especially as it left me in such financial embarrassment.

Now, not a soul in the room knew my husband's name, nor that I had been financially embarrassed. This was done through a trumpet, and there was a cab-

When he had finished talking he patted me several times around the head and cheeks, kissed my hair twice (I felt the pressure and heard the sounds), and said good night,

and went away. The second night he came again, and with stronger voice. That night also the trumpet came and tapped my head and a voice said, "Mother"; then, "I'm so glad to be here"; then "Good night" (hurriedly), and the trumpet fell almost to the table, but was caught up by one of the other spirits who explained that she was too weak to hold it. She, too, kissed me before going away. I heard it but

could not feel it. Of course, through both these evenings there were innumerable pats and caresses. The first evening they had not the feeling of human hands, but felt more like strokes from blotting paper or something, else lifeless, but of pleasant surface; but the second evening they had the feeling of warm, comfortable, velvety human hands, patting and petting around my hair and face and neck and

room was nearly as light as in usual in the evening. I failed to recognize her by that, she began to croon an There were the medium, his wife, his little girl and my-

The cabinet was simply a dark curtain across the corner. see the medium and I sat before the cabinet and facing "Charles F-h." I had not told the circle, of course, the middle of the room. His wife and child sat over on about his suicide and did not intend to, so I said, "Uncle So I could account for every living pair of hands in the went away when you did," and then he told me the whole room, yet a fifth, left hand was pushed out between the story, winding up with "and I thought I could end it all, two curtains and waved at me several times. I took from but I made a great mistake." it a flower that Mrs. Dunakin had placed behind the curtain, but when I attempted to take also one that was held since 1876, came. I told her I didn't know she had died, out to the medium, the hand tossed the flower to the me- and the said, "I passed away about a year ago." (I have church fifty years. I am sorry that it is so in both. If I had lived 150 dium and dealt me a back-handed slap in the face. And written North to-day to find out about if). Just at the it felt, too! And it was my husband's hand in shape last my splendid old grandfather came—my mother's

> off a chair and went floating around through the air, play- but I know he'll come again. ing as it went, and occasionally coming down and resting gently on our heads or shoulders or hands.

Nor am I mentioning other characters who came and alked with others present.

This time the trumpet and guitar were not used. Differ- fidelity and sense of right, and magnanimity enough to enent spirits made the medium personate them. Suddenly dow a state. I was his favorite grandchild. I felt something near me, and said to the others, "I know

Chanute, Kansas, September 17, 1906. there's some one close to me," and a voice not a feot away Dear Mr. Rockwell;—This letter is going to be all about from my head at once whispered plainly, "George." I patted on the arm.

This came out of the air with no trumpet or, other aid Later another spirit through the medium gave his name as "Charley" (the name of an uncle of mine who committed suicide in 1883). I asked him to touch me if it was my little schoolmate did the same,

At one of these meetings, Mr. Dunakin got up unconsclously and after walking around the room restlessly, came before me and acted my husband's sufferings in his last sickness, and took my hands and pressed them on his body over the various organs that had been affected, and even said the word "Bright's."

Of course at each coming of my husband I asked if he had seen my daughter lately (she is still living), and if here I became pretty well acquainted with him and his she was all right; he always told me, he had seen her that day and she was "all right," emphatically.

At the last meeting it seemed as if almost every person came I had ever known who had died. By the way, I must go back and say that at next to the last meeting there came a dear old lady whom I took to be a certain friend of mine as she gave her name as "Nancy." She complained present thought she might have died of some disease of the throat or law. I was not aware that she had died at all, not having heard of her for about ten years. I said to the company present, "I'm going to write to-morrow, if possible, and find whether she has passed away."

Well, at the last meeting (last night), a spirit who is aften present-an Irishman-said, "Say, Mrs., did you write that letter?" I told him I had not yet done so but would. He said, "Oh, it's all right; I just thought I'd remind you of it." I said, "Jerry, I'll do it before I sleep," but he said, "Oh, no, sleep first."

This same spirit Jerry at another time when some thing specially convincing had been done, turned to me and said abruptly in his Irish brogue, "Well, what d'yer think of us now-are we frauds?"

At another time when I complained that a certain voice didn't sound natural, a boy spirit, Johnny, snapped out, "Say, how'd you expect a voice to sound natural through a tin horn?"

At last night's seance, as I said, pretty near everybody knew came. My mother, announcing herself by her maiden name, "Fannie F-h". Certainly no one in Kansas knew my mother's maiden name. And there was no uncertainty or slowness or indistinctness of utterance. My little brother came and announced himself as "Sammic." I said, "Why, Sammie, I remember you as a little bey four years old." "Yes, you wouldn't know me now; I'm nearly forty." "You've changed, I suppose?" "Yes, you know I passed over thirty—no, thirty-two years ago.

He had died in 1872, really, 34 years ago. A darling old Scotch woman that I knew when she was eighty, who used formerly to work in my grandfather's family, came and gave her name as "Nancy" and when old Scotch tune in her dear trembly old voice, and I knew

her instantly. This uncle who had committed suicide, came again and gave his name. This time it was in a good strong voice, Charley, I want you to tell me the real reason why you

A former schoolmate of mine, whom I have not seen though a little larger in size. What do you think of that! father one of the staunchest old men the Lord ever

I am saying nothing about the guitar that lifted itself made. He just came and gave his name, "Henry F-h," It was from him that all Spiritualistic tendencies in us as a family came. It was he who took the Banner of Light at a time when it took nerve to do so. And so it was the first paper aside from the "Maine Farmer" assoclased with my childish recollections. He had courage,

FRANCES E. CAHOON. Chanute, Kansas.

UNPLEASANT MEMORIES.

In Order to Spiritualize Your Nature, Form Within Yourself a Nest of Pleasant Thoughts,-"None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity -bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care can not disturb nor pain make gloomy nor poverty take away from ushouses built without hands for our

souls to live in." Shakspeare, who is sometimes called "the myriad minded," seems to have observed and referred to if not described in his plays every single virtue, vice, foible and peculiarity of hu-man nature. One of these relates to the operations of the mind when in a

state of idleness or brooding. It is well known to physiologists that the body exhibits both voluntary and involuntary muscular action and that involuntary action is most active when voluntary action is reduced or suspended, as in sleep. It is a singular thing that there is something analogous to this in the mind and that as soon as it ceases to exert itself under the control of the will it begins another kind of activity of its own, which is always of a disagreeable character. This singular mental phenomenon has not escaped Shakspeare.

In "Macbeth" he makes Banquo

Merciful powers, Restrain in me the cursed thoughts Gives way to in repose.

What these "cursed thoughts" were the poet does not say. They may have bee a sort of premonition of Banquo's fate, for immediately after uttering these words he was assassinated, or they may have been ruminations on recent battle scenes through which he had passed and the prophe-cies of the weird sisters to which he had recently listened, or they may have been all of these put together. The point is that they were "cursed thoughts," that they were natural and that they were inflicted on him "in

Banquo had led a troubled existence and was placed in a critical position, but it was not when fencing in an engagement nor when facing Maceth that his thoughts were torturing. It was when he dropped all these objective concerns and lapsed into meditation that his thoughts The question is whether 'cursed.' he was not, after all, like everybody else, and whether every human being, whether happily situated or not, does not as soon as he is in repose" have "enreed thoughts."

This is certainly the testimony great many thinking people. As soon as they stop work, forsake com-pany, conversation and reading and take a solitary walk, for instance, all the unpleasant memories of life form themselves into a procession and pass in solid column through his mind. In his humiliations, all his wrongs, all his misfortunes and especially all of his sins and follies. On such occasions if he ever did or said a creditable or decent thing it is forgotten. Look which way he will, backward, forward or sideways it is the unpleasant memories that assail him, and every object on which his eyes rest

reminds him of some of them. The man who has such thoughts may be a really good man, his position in life and society may be enviable and he may possess youth, good health and fortune. Indeed, it questionable if these blessings do not, way of contrast, make his solitary

thoughts more "cursed The philosophy of this phenomenon is past comprehension. Possibly the power of memory is in proportion to the depth of impression and the depth of impression is in proportion to the pain inflicted, so that if memory is awakened without being given willful. direction it can only recall the sad-dest of past experiences. This may be the explanation and it may not. It is encouraging to think that this

doleful habit may be reversed and that by cherishing a great number of pleasant recollections our thoughts in repose may be agreeable and re-freshing. This was the opinion of Ruskin and this is the way he puts it: "Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity-bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care can not disturb nor pain make gloomy nor poverty take away from us

houses built without hands for our souls to live in." Possibly this is true, but it is neces sary always to bear in mind that these 'cursed thoughts' come to us when we are alone and when we begin to think about ourselves. The lesson is that it is not good for man to be alone and that it is positively bad for him to

brood over himself. above from the Chicago Chronicle contains some wholesome advice for Spiritualists to consider.

(As Seen by His Brother.) Just guess what that there doctor did When I was gone one day. He went and brought a raggy kid, An' left it here—to stay. An' now my muvver's got to 'tend

To him all day, an' she

Don't never have no time to spend A-doin' things for me. She thinks he just a reg'lar saint, 'An' never seemed to care When I says, scornful: "Humph! He

ain't Got any teeth nor hair!" An' when I showed her how he'd cry At just a little slap, She says: "It's too bad of you to try

To hurt the little chap! I have to go to bed alone, An' lay awake an' hear The awful ghosts an' goblins groan They're thick this time o' year. An' no one tells me stories now, But every one says: "Keep As still as any boy knows how-

Dear baby is asleep!" I knew that doctor man was bound

STIRRING THOUGHTS

On the Responsibilities of Societies Toward Lyceums.

At the request of the National Superintendent of Lyceum Work, John W. Ring, I give this paper on "The Responsibilities of Societies Toward Lyceums," and submit the few thoughts I am able to cull from the

many presenting themselves.

That the lyceum is, or should be considered one of, if not the most important work in the religious thought of Spiritualism to-day, and one most neglected, I fear. There were, in the early time of this movement lyceums attached to nearly all the prominent societies in the land. Once the proof established of immortality, the questions answered "If man dies, does or shall he live?" the older ones seemed satisfied, and kept too much to phe nomena. I fear without realizing what effect that has had upon the minds of children, "our natural ques-tioners," the ones who confound us Beginning in the homes, I do not find the Spiritualist father and mother teaching their children the beautiful truths of Spiritualism. They still say the prayer that asks "lead us not into temptation" and end prayers, 'for Christ's sake," send the children to the Sabbath-school, but going themselves to hear lectures on the religion of spiritual living, responsibilities,

Who will take the places of the veteran workers when they go up higher? If Spiritualism is good for the middleaged and old, doubly so the the helpful influences of the angel world upon the children. No society can be as successful without the children, as with them. If there should be but two or three even, there will the spirit of good and truth be in their midst, and the lyceum does not, or should not, comprise alone the little children, but many an adult, many a grey-haired child has need of the lessons taught regarding Spiritualism.

If the importance so truly understood by the church, when the priest says, "give me the child until he is ten years old, and I snap my fingers at the influence after that," why not think more of what is to follow? What shall our harvest be? What can we say when we are asked, "What have you done for the children?" Societies should recognize this truth. Nothing or no one is too good for Spiritualists, the best is none too good. Put the best men and women before the people, those who by their lives are demonstrating the grand religion of right thinking and living, then bring in the children.

There is nothing to make the children ashamed or afraid. If it is the truth to be advocated by the societies, t is what the children need to be taught. Educate the teachers along the lines of this, our religion, and have them ready to teach and answer the question the busy minds will ask. Make the lyceum work a part of our spiritual obligations. Do not be afraid to copy the old organized methods in any way, that will help to strengthen our work, but learn of the past and in no way know fear, save of ignorance and wrong. Every society s responsible for its influence, and the children have a greater claim upon us than the older ones. My plea is for them and their spiritual education. "I would not have them ignorant regarding spiritual things," and if there is one thing which should strongly to societies and speakers, it is this of the education spiritually of the children.

Many children are returning from "that land beyond" who have claims upon us as well as in our homes. I wish I could call loud enough to every society, to cause them to awaken to the knowledge that something more is required than the lecture and the seance room. Look to the minds of the children, know how eagerly the child drinks in the subtle influence which develops fear. Counteract that by making them conversant with the grand truths of Spiritualism. No child should fear death; no child should be ignorant of the laws pertaining to either their spiritual or physical being. Societies have an influence in the community, and the ideas are being held that children are ostracised from society if they do not attend Sabbath-school. If that is so, then it may be the fault of the socie-Investigate that, but hold to the dren. I claim this for them as their

No society can be fully equiped until it has its lyceum, and all who love children (and who does not?) and know the grandeur of our teachings. should enter into this work heartily When the bell calls the group together the older ones should not straightway move toward the door. Children terested in them, and there would never be a meeting but some grand truths might be learned. Do your duties, ye who are the heads of societies. your duties, ye who constitute societies, and above all things study the laws, or rather, the principles which are the foundations of our religion. and forget not, "Little Children" interpreted them to us. Go ye now, and do likewise for them. I trust when we meet another year there may be reported from every so-

ciety, "we too, have a lyceum in our ciety." MRS. TILLIE U. REYNOLDS. New York State Superintendent Ly-

An' when it's me, he's made me take A,lot of awful truck

That's gave me such a stomach ache; He always brings bad luck! I'm goin' to get the kid some day, An' when the doctor's here

I'll give him to him, an' I'll say: "Just take the 'little dear." You brought him, now you just go on Back home with him!" An' when

The taggy little thing is gone My ma'll love ME again. James L. Montague, in the Chicago Examiner.

Sacred are the lips from which has issued only fruth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, vells nor veneers! Blessed is he who wears no mask!—Ingersoll.

There is work that is work and There is work and the light there is play, that is work and work that is play. That is play.

FAITH BASIS OF ALL ESOTERIOS.

The Rev. Van Ness Talks of Ancients With Psychic Powers.

"Ancient records are so filled with accounts of seership, power over sickness, second sight and the ability to flash thought telepathically over distances, that unless we want to dis-believe all history and put Hebrew, Hindoo and all classic records on a par with fairy tales, we must believe that many long forgotten men and women had really an instinctive spiritual perception and were enjoying the pos sion of psychic powers, which even now seem well night marvelous," said the Rev. Thomas Van Ness, at the Second Church, Copley Square, yesterday

morning. Continuing, he said in part: "Hypnotizers, Spiritualists, Christian Scientists, mental healers, prophets of the New Thought, Babists, crystal gazers, Esoteric Buddhists, Theosophists, call them_what you will, think of them as you please, are all people who, more or less, come to an appreheision of the fact that there is something beneath the something that is the only true be-

lief. "At times their efforts to come into communion with the spiritual are so bungling, so crude, so extravagant as to make the Judics grieve, yet for that reason we ought not to lose sight of the fact that the quest upon which they have entered is a right quest.

"In examining any one of these modern movements we see that it is founded essentially upon the same basis, the same principle that formed the heart of the ancient esoteric sys-"That principle was faith. "It is impossible to achieve any-thing substantial except as an act of

faith. "The discovery of Columbus made possibly because of his un-bounded faith; the cable enterprise of Cyrus Field came into use because he had faith. FOR he of the med. It is the real

LYCEUM EDUCATION. A Paper Read Before the Fourteenth

of spirit return. Being a new country just in the budding, so to speak, our form of work among the children, is also in a budding state. As in our balmy climate all vegetation grows and matures quickly and luxuriantly, so the minds of the young unfold very quickly; and rapidly are they grasping the truths of Spiritualism. We find also that as the lands of California are arid and lack the fertilizing waters, so our broad spiritual field needs seriously enthusiastic truth-giv-We need teachers who ing teachers. We need teachers who are not only able to instruct the minds of adults in the principles of Spiritualism, but those who recognize the importance of unfolding the minds of youth. The children, like buds, will be the flowers, and in their education lies the hope for the desirable fru-

ition of our beloved cause. Each teacher or lecturer going into the field should be familiaf with lyceum work and able to organize and sustain an active lyceum. Bach society should maintain its lyceum, if only a few are gathered. The lecturer and society should labor together to keep the should labor together to keep the children and young people interested. They work together. If you keep the children interested, will secure the attention of the farents, for they will follow the children to encourage and assist them. The usual struggles and assist them. The usual struggles of societies will be greatly relieved when proper attention is given to

cess is assured.

Would that each missionary and organizer was equipped by the National Science of Science of

the new officers and leaders until they have ideas of how to conduct the work successfully. In this way you appeal to the parents through the Greetings:—We come with a few in the society. The parent is interesting the child. You are interesting the parent in the society. The parent is interested in bringing the child and seeing the waters of the Pacific Ocean embrace the land of sunshine: brace the land of sunshine.
To us has been given the knowledge hand in hand. As the parent leads hand in hand. As the parent leads the child, so the child brings new joy the child, so the child brings new joy to the parent. A more perfect organization and a spiritual Spiritualism is to be had by educating the child and by holding the attention of the parent through the child. Families will not be divided on Spiritualistic issues, and

educational purposes, and stay with

NOTICE TO SPIRITUALISTS EVERYWHERE. The Temple Fund Society asks for members at one dollar per annum. Also desires speakers, mediums and

societies to secure funds for the purposes of this society. All such donation of money will be used for aid to local societies of Spiritualists in temple building. This fund is sure to grow. We are getting members from all sections. The outlook for success is very promising. The time has come for Spiritualists to show their We have faith that they will. Your donations will find proper use for practical benefit of our cause. You are urged to be an agent of this so-clety and its fund in your locality You can do much if you will try! Shall

Yours fraternally,

harmony will prevail in societies as the influence of the lyceum work gains nold. We will receive the blessings of the parent and the angel world. MARY C. VLASEK. Los Angeles, Cal.

proper attention as furnished by the the cause of mortals and spirits have lyceum system, is furnished the chil-your co-operation? The Temple Fund dren. We must give attention to the Society is already an active and agyoung as well as the old. When the gressive body of earnest Spiritualists, entire family is recognized full suc-

Address either George W. Kates,

and Crime THE FOLLOWING ARTICLE LIBEL, BY UNANSWERABLE STA-

FROM THE TWO WORLDS, ENG., TISTICS.—THE LOGIC OF FACTS. SHOULD BE PRESERVED CARE- THE OCCASION AND ANSWER FULLY FOR OCCASIONS WHEN OP- SHOW THE IMPORTANCE OF THE PONENTS' REITERATE THE "IN- WORK OF THE EDITOR-AT-LARGE. SANITY AND CRIMINAL" CHARGE AND CHARACTER OF THE WORK AGAINST SPIRITUALISM., IT IS A DONE ON THE ADVANCED POSTS. COMPLETE REFUTATION OF THE OF THE GREAT MOVEMENT.-[ED.

I see that the Two Worlds asks for sonally known a single case of a Spirinformation on the subject of "Spirit-ualism and Insanity." The charge has been repeated for half a century. and, although a libel in the beginning, ago, at a time when there was a great is reiterated as if it went without gainsay, with the assurance of an for-

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 58 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 59 from Spiritualism's

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 Spirit-In the 87 asylums there are reported 76 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. pa-tients, 215 are clergymen and 45 are

Dr. Nichols, Superintendent of the prophets. Forbes Winslow is going the rounds of the press, stating that there are 10 .-000 lunatics 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 33 1-3, Only 1.305. Thus, instead of the falsehood set

adrift and chattered from mouth mouth of the unthinking, of 33 1-3 roundly, 1/4 per cent.

Words of Weight.

for years of the asylum at New Or-'I have been in leans, La., says: charge of the lunatic asylum of the parish of New Orleans some seven admitted and discharged during that right on in continuity of life, receiving time, have never had one case of insanity on account of Spiritualism, but

Epes Sargent, the eminent critic and author, when asked how many cases of insanity from Spiritualism he brilliancy that he was overcome. had known, replied: "I have known

Robert Dale Owen wrote: "In twenty-one years I have taken an interest in this matter. I do not recollect a had time to recover from the shock single Spiritualist who has become in-sane." He adds, of a mother made insane by the death of her child by a to courage, he became himself againterrible accident, "whose incipient symptoms were arrested, and she symptoms were arrested, and she stored to her right mind by communistead of despair; an enthusiast shoutcations from her child, embodying injury ing hallelujah because of his escape from bondage and his joy in the new symptoms were arrested, and she re- with joy in place of fear; hope in-

Methodist Church, after years of experience, writes: "I have never per-

itualist becoming insane, Dr. Crowell wrote and published his

paper in 1877, or almost thirty years deal more excitement about Spiritualism than now. To discover if there had been any change, I, two years ago, consulted the reports of nearly all the great institutions for the insane, and found that, according to the reports. of all causes, Spiritualism brought the fewest patients. In many, not a single case was reported.

Hudson Tuttle's Testimony. During the past year I collected the

reports of nearly all the peniteutiaries in the United States and Canada, and found that in all the vast army of criminals therein confined, there is not a single one set down as a Spiritualist. Ninety per cent, it is stated belonged to the church, or were reared under church influence. In all the penitentiaries there are 750 gospel ministers.

Spiritualism is pre-eminently a religion of sanity. It encourages reason, and not emotion. hear of people becoming insane, most invariably we have the accompaniment that they imitate Bible characters. They rend off their clothing to be like Adam and Eve; attempt to sacrifice their children in imitation of the patriarch; become lascivious like Solomon, or, filled with egotism, take up the role of horror-predicting Government Hospital for the Insane at church doctrines have plenty to be Washington, D. C., in which nearly crazy about, and it is a constant won-1,000 patients are inmates, said: "I der such a creed does not drive every see a paragraph attributed to Dr. believer stark mad—it would if they really believed it.

One Person in Fifty Years.

In conclusion I will say that I have in over fifty years' experience met with one person, a man, who became a crazy enthusiast from Spiritualism: yet I do not lay the blame on that cause. He was deeply devotional, reared strictly, and his life was made wretched by the injustice and cruelty he could not reconcile, of so many being doomed to hell. His soul overcast with gloom, and he was exantagonism of such horrible nunish-Dr. J. B. Cooker, superintendent ment with a good God. By an accident he came into a spirit circle; received a communication from a spirit friend which he could not doubt; told that hell was a mental state, not literal fire; and that the spirit went

several cases of other forms of relig-fous belief."

were spirits enjoying the full measure of happiness that belonged to them. The black clouds, which had made his brilliancy that he was overcome. .

Was Spiritualism responsible, or the religion which shrouded his mind from infancy to manhood with de spair? And yet, in his case, after he and reason began to untangle the con-He adds, of a mother made flicting doctrines, and fear gave way no, not himself, but another man,

faith, that is knowledge.
HUDSON TUTTLE, Editor-at-Large N. S. A.

Rev. Dr. Watson, Bishop in the

A Brookline Seer Predicts All Kinds Church, Boston, Prophesies a Revo-

about to happen: Early in January the United States

will be upheaved by a terrific political and social revolution which may dis-

one will have the gift of prophecy, now dormant in all, and this will revolutionize business and social condi-

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

Police will be a superfluity, as all will know weeks ahead of time when they are to be held up or burglars are to make a call.

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

Dire Things Predicted.

will begin a revolution which shall up-heave 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. Grumbine, B. D. F. S. S., lecturer of the Universal Religion Church of Boston

Grumbine 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 proven true.

is to come about, but even more inter- whether someone in Chicago wants his esting is his description of how he was goods, how much, and when to ship impelled to write the "prophecy." them. This will save carfaces.

A Curious Study in Animal Psychology.

A Doctor of Philosophy Cures Cows by Mental Treatment.

practice is healing animals, chiefly cows, by a mysterious aimal world. process which if applied to humans would be classed with Christian Science, faith cure, and mental healing. 11

Arzt" to the stall of some afflicted cow or horse. Children problems of existence. point him out as the man who saved their pet dog or kitten, and many families possessing a single cow regard him great sweeping, impersonal forces of the universe.

Although the owners of his animal patients naively ad-Herr Reich offers rational explanations for all that he does, and insists that there is nothing mysterious or miraculous death of a world. in his cures. He was graduated from the University of Gottingen, 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 'to discountenance the charges of charlatan and faker which have been brought

Communicates with Animals by Subtle Sense.

The basis of Herr Reich's theory is laid in a ponderous 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 ascendency 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 realth, and he devoted several years to travel. Wishing, reased steadily, and now he never refuses to answer week was cured completely.

to the extent of practical application, with the exception of Rudolph Koellman of Leipsic, who gained much newspaper notoriety a few years ago by his experiments with guinea pigs.

The Law of Rhythm Is Fundamental.

in the lives of animals. This is an application of the pay-lible things in the way of cures."—Chicago Tribune.

"Police will be a superfluity; all

vill know weeks ahead of time if

they are to be robbed or if burglars

men will learn to resist the impulses

of dead criminals, which now impel

Mr. Grumbine was formerly a Uni-

where at the age of 30 he became in-

erested in clairvoyance. He resides

with his wife and two young daugh-

The First Society of Universal Re

ligion, of which he is the lecturer,

olds services every Sunday at 30

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, me-

need of support for this worthy move-

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, enter

tainments, 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 condi-

The membership in the Temple

Fund Society is steadily growing. In-deed, it is remarkable that the interest

is already so much. From every quar

ter 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 immedi-

ate 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 Spiritual-

ists are a zealous and earnest class of

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

415 S. Franklin Street, Muncie, Ind.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer

nyon physical, physicological and psy-chic science. Demonstrator of the Mo-lecular or Spiritual Hypothesis of Na-ture. Scholariy, masterly, hypothesis

MRS. CARRIE H. MONG.

yours fraternally

diums and officers of societies,

arian minister in Syracuse, N.

'Crime will eventually cease for

are to make a call.

them to break the laws."

ters at 24 Strathmore road.

Juntington avenue.

Christian Reich is an old German philosopher and stu-, chology of the "Arbeit and Rhytmus" of Karl Bucher, of dent living west of Gross Point, and his almost uncanny which Dr. Reich claims to have been the inspirator, to the

"Most of the failures in medical and veterinary science are due to a disregard of the laws of rhythms," says the The efficiency of his treatment is evidenced by the free- old German savant. "The law of rhythm is one of the quency of the calls for his services, and scarcely a day most fundamental in the universe. It is the bulwark of passes that the Herr Doctor's phaeton is not seen lurching the new cosmic philosophy which has revolutionized modover the roads near the village, carrying the aged "Tier ern thought and given man an insight into the deeper

"Every being of the organic world is the creature of the gratefully as the means of saving their chief source of in- 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 mit the existence of the doctor's powers and witness his the surface of a stream move with the deeper under curfeats of healing with phlegmatic German indifference rents, 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

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. book which he issued eight years ago on "Die Psychologie 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 n 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 is disposal sufficient energy to remove any cause of disease, to tear away dead tisue 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 force 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

Some Cases Which Have Been Cured.

The cases which Herr Reich claims to have cured, or for to remain in America he sought a place where he might which claims are made for him by his friends, include find some of the environment of the fatherland and con- nearly all common afflictions of cows and horses. The tinue his work in quiet and seclusion. His search led him first notable cure credited to him since his residence near to Gross Point, and in the quiet of his retreat on the out- Gross Point is that of a cow belonging to Wilhelm Rubo, a skirts of the village, thut off from the world almost as, truck farmer living near Skokie. The cow was a valuable completely as a middle age ascetic. He first became Holstein, and attempts had been made to cure it by two known to the residents of the village through his desire local veterinaries. Rubo had visited Reich at the latter's to find animals upon which to experiment, and after a home, and much impressed by the old German mirrocle number of remarkable cures had been credited to him her worker's experiments with the animals about the place, found himself no longer able to remain in seclusion. His consulted him about the cow. In two days after Herr calls for help from his patients of the animal world in- Reich's first visit the animal began to improve, and in a

The next case was of impaction of the stomach. While Dr. Reich does not claim that his system entirely though Herr Reich found this case more difficult of s new he claims that he has done much creative work, and treatment he is credited with a cure, brought about, as he

which is beyond the reach of the ordinary bodily forces if they are given an opportunity to do their work. There To scientific men the most interesting feature of his re- always is a great residuum of reserve energy in the larger markable system is what he terms "the rhythm of vitality" ganglia, which if properly directed will accomplish incred-

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 modern, surgeons, give them a saw and scalpel, and behold a transformation scene would be enacted and saints with halos about their heads would emerge from the main entrance.

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 aforethought that can be commanded to relieve any possible condition, is

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,

The ordinary mortal will for years disregard and ibreak, 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 denuncia-

These things will goon change, however. In the future scientific religion the physician will play the prominent part and will then begin to be appresented. ciated. The old-time priest of the Egyp-

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 are a few modern straws that show which way the wind blows:

fore 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 of immortality, the human race needs a religion that will save the

dred years we will think of jails and reformatories as we now do of pyr amids and catacombs.

"The concern of the new religion will be life in this world and not life in the next," declared the professor.
"A greater horror than the Iroquois fire is repeated every year in deaths of thousands of persons who

statement that the child should

of living Judaistic teachers, in Baccalaureate sermon before hypnotism, mesmerism, telepathy, or whatever, it ultimately will be known then you will again become the priest and teach the people and we will step

Conan Doyle, the great author, says 'To the man who knows Gray's anatomy, life has no future terrors. Dr. Alice B. Stockham says, "If all the parents were educated for race re production as they are for the practice of medicine the latter would be a less

Because of the fact that one-half of the deaths of the children under two years of age by ignorant but well-meaning mothers, and the administration of poisonous drugs, especially those containing morphine, which stops the coughs and diarrheas, but locks up nature's way of eliminating the poisons produced by the germs of the disease, and also the enormous amount of alcohol that is sold in the guise, of patent medicines-Congress will be asked to establish a national hoard of health this winter, from which anyone will sooner or later be ature on these vital questions. above shows which way the wind is blowing.

What are the high-class thinking

I would like to make a few sugges-tions of what they readily might do without much expense, that add glory and honor and ultimately much permanent good to humanity. If enough interest is manifested by few of the leading Spiritualists who

DANIEL S. HAGER, M. D. Chicago, Ill. "Handy Electrical Dictionary." A

RESPONSIBILITY OF LYCEUM OFFICERS.

Read Before the Fourteenth. Annual 'Convention of the National Spir-

itualists' Association.

Officers of the various lyceums should be chosen with especial care because of the great value of the 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 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

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 build beautifully 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 necessary, the most essential. we have properly educated the chil-dren 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, 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 broad lyceum field, but its leaders and especial teachers must be daily companions of the arisen angels and constant attendants of the spiritual schools in the higher realms, else will they faile to properly present the truth to the sweet recept Lyceum leaders also have great re-

sponsibilities resting upon them in regard to the older children whose heads are crowned with the emblem of purity—white hairs. They should be made to feel how essential they are to the success of the lyceum. 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 sanc-tuary 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. mportant questions are at issue, our children must decide these questions. not fail to let the sunlight of Truth fall upon our children through the lyceum window, that the good within em may grow large enough and he come strong to grapple with the opposing forces. 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 unfoldment, roper conditions for the blossoming of the best within human lives. All children are our children, every one of us, for the attainments they make. It our privilege to implant in every child-heart an inspiration for some thing 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 worn-out 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 Bower of Beauty Lyceum, Monson, Maine.

THANKSGIVING SONG.

Our forefathers fied from unjust tax-And came to this country where freedom held sway: So here they established a new civ'li zation

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

nation of freemen with all that is needful. 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 un-

feigned 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 The time when the spirit of liberty In protest against an unholy church

And truth once more vanquished her spiritual foes. But men are not free, although they inherit A name and a country unequaled on earth:

For character only is test of true merit, And this is not given with title or H. E. P. birth. "In the World Celestial," by Dr. T. A

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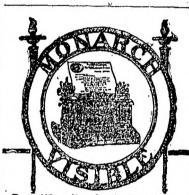
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directions for the FORMATION OF CIRCLES AND CUL-TIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spirit-

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard.
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and proved to me that Spiritualism is
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DIRE THINGS TO HAPPEN! from church." he said. "when without of Revolutions Soon-Rev. J. C. F. volition on my part I picked up a pen-Grumbine, the Universal Religion lution Within Two Months. Which Will Upheave Business, Political

Roston Post. Some of the things which the Rev. C. F. Grumbine prophesies are

Hearst and Moran and Bryan are passive agents impelled by irresistible impulses to bring this about.
When the revolution is over every-

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.

That within less than two months

As calmly and confidently as if he were talking of the weather or the current theatrical attractions, Mr.

Berlin Heights, Ohio. "Merely Knows It Is True." "I had just come into my house

cil and wrote the prophecy. I cannot explain it. I understand it scarcely better than you. I merely know it is 'You or anyone could be a prophet and Social Conditions-So Says the as well as I if you would only give way to the divine prophetic power inherent in everyone. Whether you are in a busy crowd or in the quiet of your

home, whether you are in the glare of the sun or in the darkness of night, on all sides, influencing you, perhaps causing you to commit crimes, are myriads of spirits, good and bad.
"You are tempted to take your life. Spirits of departed suicides whisper in your ear, try to push you over the brink; then if you call to your aid the

divine power within you, you are saved; if not you are lost." His small, close-set indescribable eyes shining like coals of fire, his powerful face, the lower half almost black with close-shaved beard, lighted with animation, Mr. Grumbine suddenly leaned forward. "The spirits are around us now." he declared. The reporter shrank back, startled. "The spirits of men who died

be as intoxicated, show all the effects of an afternoon drinking in the near est saloon. Roosevelt Forced to Run Again.

of delirium tremens would tempt us.

Should we give way to them we would

For five years the revolution will ast, according to the "prophecy." Although he has refused to run again for the presidency, Roosevelt will be forced to be a candidate for re-election, but a "black hand which arises in the Southwest appears with fingers and palm in the act of grasping, and extends over the White House." Anarchy will spring up suddenly and be manifested in the House of Represen-tatives. Banks and trust companies will fall. Riots spring up in Chicago, St. Louis, Kansas City. are filled with the infuriated populace, The streets out of work, who mob the rich in their automobiles. Brothers

against brothers. But at last, in 1912,

says the seer, peace will come. It

will come because all will have be-

come prophets.

"Men will realize their divine sight of which the eyesight is merely a physical manifestation," he declared. Their future lives will be made plain to them. If a man goes to a bank to cash a check he will not need to be identified; the teller will know at once In the current issue of his magazine, Occult Science, he describes with interesting detail how this revolution his office in Boston and know at once

THE FUTURE RELIGION

Science Will Be the Controlling Factor

I am afraid these impressions would

Medical science, however, has long

and even by some of the uncommon is too true indeed.

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

Prof. Jackman, of the U. of C., beignorant 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 rales of evidence.

die because of unsanitary conditions. The speaker concluded with the

radually shown that God is good and all beliefs which are urged must rest upon evidence. Rev. Emil G. Hirsch, the greatest Rush Medical students, in June, 1905, in comparing the present day life of physician to that of the old Jewish Rabbis, said: "Gentlemen, when you will have discovered this great thing of mind over matter, whether it be called

necessary science, the former more important."

Spiritualists going to do about and for the formation of this new religion? Are they, like the Christian church going to oppose science to the last, or will they bodily appropriate for their own glory and the good of mankind, the best science?

think to give this a passing notice and perhaps a reply through the columns of the Spiritualist press, I will feel en-couraged to make further comments,

"Spirit Echoes." By Mattle E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest po-cess. Maxily score is bloth, and with

Why I Am a Spiritualist.

The Question Answered by Reason and Facts of Experience.

TO LEAVE IT. THEY TOOK ME FROM THE EARTH YEARS? ONE'S SPIRIT DESIRES TO GO ON AND ON. THEUL, THEN THROUGH THAT PLANE INTO AN. NO FURTHER AND I WOULD HAVE TO GO BACK. I INTO THE THIRD, WHICH WAS MORE BEAUTIFUL SPIRIT HAS RETURNED TO ITS BODY IT SEEMS TO competent persons, who are fleedless, thus the child may STILL. MIGHT A THOUSAND YEARS THE AS ONE SETTLE BACK IN CONTENTMENT."

"WHEN THEY TOOK ME FROM MY BODY, I COULD DAY AMIDST THIS ENVIRONMENT OF EXQUISITE ends. SEE IT LYING THERE, STILL IT GAVE ME NO PANG BEAUTY, OR MIGHT ONE DAY BE AS A THOUSAND PLANT TO ANOTHER PLANE OF LIFE MORE BEAU. I DESIRED TO DO SO, BUT THEY TOLD ME I COULD GO

From Pinole, Cal., comes a letter to Mr. Harding, pub- of the spiritual senses on this plane, and they are being lished in No. 875 of The Progressive Thinker, evidently improved more and more every day. One may stand may more easily solve questions with which we are mystifrom one who has imparted much to others, yet has not awed at the grandeur of the unfolding of the beautiful received anything himself on which he can base an un- philosophy. Great minds are sipping about the edge of and comprehensive to us. doubting belief in spirit communication.

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 realty, because of the contradictory evidences being manifested more clearly from day to day; in the far we have from the ethereal side of life?

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 contradicting 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, secondhand; 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 any thing 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 the strongest of facts. 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, with the material, have a fuller understanding of its laws, then, that the transition from this plane to the ethereal will make us any different? I do not see that we will be more than from words spoken, as to its truthfulness, any more spiritual in the ethereal than we were in the mamuch spiritual here as we will be there.

I believe there are great opportunities for spiritual de- good, or that there is no love. velopment on this material plane; however, the greater opportunities may be on the ethereal plane.

the cup. Millions are crowding closer in search of the Has there ever been one who has not run up against this 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 past the darkness of night; a little while in the past the How often we receive contradicting evidence on this 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 unto 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 ourself, 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

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 and can often judge from facial expressions and actions

Yet how often meeting face to face, seeing and hearing terial, except for the possible greater opportunities for are deceived by the clever cunning of the spirits in the maspiritual development. As far as I can see we are as terial; it does not signify that because some one has iled, deceived, wronged, that there is no truth, that there is no

I say there are great opportunities for the development are busy in this life, we are much more active in ethereal. gun. I was fully frightened, but I knew I must go on, so

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 yodnger, less experienced or less competent caretakers, white 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

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

Children are often left in the care of those not old OTHER AND MORE BEAUTIFUL, AND FROM THAT DID NOT WANT TO RETURN, BUT AFTER ONE'S enough to realize danger or guard against it; or with infall 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 fied, and the plan of life and eternity become more plain

Why I Am a Spiritualist. I don't know as evidence should ever be convicting, as

it is not absolutely convincing; therefore to be convicting and convincing, it should be a substantlated 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 l 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, 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 I not enjoy that transition to the spirit world? Yes, with an enjoyment exquisite, unexplainable, and that never fades from my

When they took me from my body, I could see it lying here, 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, That we have our loving and watchful friends in the all at once I saw two big Indians. One stood up by a hickethereal world, I am confident, but let us know that if we ory tree; the other lay between two hickorys. Each had

jumped over the fence and circled a big field, when all at once I saw them disappear out of sight. I never was so cared in all my life. I thought it was imagination. i'wenty years after this occurred I was at a medium's louse 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 hought of it myself for years and years, and the incident vas as far from my thoughts as anything could be; that s 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, those of the ethereal, and suppose they are similar, we 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 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 eading 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 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

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.

subject once a week, necessitating been the general policy of our church

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CONTENTS: -Introduction. face. Chapter I. -The Controversy about Creation; Evolution and Dogma: Plate I: Genealogical Tree of the Vertebrates. Chapter 11.—The Struggle over our Genealogical Tree: Our Ape Relatives and the Vertebrate-Stem; Plate II.; Skeletons of Five Anthropoid Apes. Chapter III.-The Controversy over the Soul; The Ideos of Immortality and God; Plate III.; Embryos of Three Mammals. Appendix.-Evolutionary Tables; Geological Ages and Periods; Man's Genealogical Tree—First Half; Man's Genealogical Tree-Second Half; Classification of the Primates: Genealogical Trees the Primates; Explanation of G logical Table I. Postscript.—Evo tion and Jesuitism.

H. D. C. MILLS.

Mt. Clemmens, Mich.

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

CHILDREN'S LYCEUMS.

Mr. President and Spiritualists Assembled:—The pleasure of meeting you could be excelled, only by the pleasure of meeting your children, for then I should know just what 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 friend, the friend of hu-manity, John W. Ring, has requested me to send a paper to be read before

must realize there will come a time when their places will need filling, and who 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 wiser or as happy as the truth has made us?

Organization has shown how much more can be accomplished through united than single individual effort Who will take the places in the socie ties when the older Spiritualists pass on? Are your children capable? have they been allowed to learn at the impressionable age the errors of orthodoxy and to mingle with a class who proclaim Spiritualism "a delusion, a snare"? Do not think 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 Spiritual ists. They are too selfish to compre hend but a fractional part of Spiritual ism. May I speak more plainly? They are not doing their duty, be cause Spiritualism teaches parents to be wise and loving. . b .:

"Oh," some one says, "really, can't explain, I can't teach fily children understandingly about Spiritual ism. 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 superfor?
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. My observations show that the majority of children has been starved rather than crammed with spiritual food. To provide suitable books for children' comprehension of Spiritualism consti tutes a field of work needed. often children are allowed to go wher ever there is an attraction, while pa-

rents wait until dark and attend se- a quantity of tracts for distribution, ances or lectures. But cramming and thereby giving strangers something to starving are both unhealthy states. read and think about in connection The home or lyceum which takes a

study, thought and preparation during to have no messages on Sunday eventhe intervening time and requires at ing, reserving them for our Thursday least one statement or remark from evening meeting, but Mrs. Kates gives one, does more than the class each 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, Spir-itualists, and to be able to state intelligently why they are. In closing, I will quote the retiring superintendent's words, "Give the child some-thing of which to think, encourage his 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' en-gagement with the First Spiritual Church of Baltimore, and there is a general regret that their engagement s no longer.

Their 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

Among the strangers who have ophy. Price \$2 per volume.
ome within our gates have been not a worry, Hurry, Scurry, Flurry we members of orthodox churches, Cured." By the Blissful Prophet and ome within our gates have been not a few members of orthodox churches, including a Christian minister, and Wm. E. Towne. students from the Maryland Universi-

Socially, we have found Mr. and Mrs. Kates very pleasant company. Warm hearts and sumptuous table have welcomed them to the homes of our people, where "Silver Pine" has lastingly endeared herself. Our best wishes will go with these good workers. for we feel sure that whereve they go, the purifying influences of the spirit will go with them and benefit others as it has us. CHARLES R. SCHIRM. President Baltimore, Md.

with what they have heard. It has

spirit messages with so much feeling and grace, and with such clear and

discriminating diction, as to detract

nothing from the lecture which pre

edes, but rather to keep up the inter-

est and the spiritual thought, so this

restriction was, in her case, waived.

their work, and they have thoroughly

appreciated the confidence of our

poard of trustees in turning over to

them the full freedom of the platform.

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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 con-stituency to represent "time" becomes

THE POINT OMITTED.

Important Suggestions From a Dele-

gate to the N. S. A. Convention.

The recent gathering at Chicago un-

circumstances would permit. Natur-

an important item, and is always at a premium in our national gatherings The delegates coming from every 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, re-

would act intelligently.

own mind, have not the faculty of stating pointedly, in as few words as possible, the substance of their argument, and need "time." And 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

"time" to investigate if they

Others, still, who know what they

want, and are clear enough in their

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 Spiritual-

An attempt to crowd the "bill of fare"—by introducing a multiplicity Board should devote special and con-of measures—only results in confu-tinued attention to those states needsion and hasty action; and then the "previous question" or "lay upon the table" are called into use; the time is wasted and nothing acomplished.

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 re sults, and sometimes, indeed, quite

often receive the impression that he

or she has been intentionally "side-

tracked," or the favorite measure frowned upon. We are of the opinion that this feeling was quite pronounced at the close of the recent convention. It is obvious that this is not so much the fault of individuals as of the system under which we are operating.

What, then, is the remedy, if indeed

tant matters that need a thorough investigation. We do not expect a report from them until next convention, but surer and better results will fol-

answered the above important inqui

der 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 One of these committees has the important matter of attempting a "def-inition of terms." This requires more ally the work of the N. S. A. is gradually increasing. As time passes the or less of scholarly and legal research. field of operations enlarges and the work to be accomplished in cases, not Another committee has the important task of revising and harmonizing the text of our Rules and Usages relating only in volume, but becomes more 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 introduc

This is a partial, though perhaps not complete remedy. We should en-large upon it, however, 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 prominen organized movements, attempt to do in convention such work as we ar now doing-or rather attempting to There are some measures, largely clerical, that can be referred to committees with authority to act; and on the whole, much of our work

sented to the committee in condense or 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 examplehave already been considered in committee, and the conclusions made available for use of delegates.

can be prepared beforehand and pre-

A: further advance was fore-shadowed by the committee on President's report in the recommendation that during the coming year the mis sionaries appointed by the National ing stronger associations. It was not desired by this committee to shorten this arm of the service, but 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 rec ommendation was that the convention

Not knowing the condition of affairs in the several states, it was practically impossible to take any intelligent action in the convention. The sugges tion of the committee, if applied, will enable the convention of 1907, per-haps, to take some definite action Briefly speaking, we undertake The causes then can be dealt with, and d-Esperance and Rev. B. F. Austin. Fore than we can successfully accom- not the result following. But these Excellent. Price 10 cents.

take steps to remedy the difficulty

complained of.

plish at one session, and we partially tion, most of the work must be done ry at the recent sessions by referring during the year, and not left to the to special committees certain imparshort session held each year.

We venture to predict 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 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 certain localities to secure permanent and effective organizations, both state and local. This important to the secure permanent is seems to me if Sniritualists and local. action. was also raised in President Barrett's report. It should receive consideration; it is a question of vital importance. It could not be treated rationally in our ordinary convention pro-

ceedings. 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. 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 work largely in the interest of organization

Not because we love organization more 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.

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rents." 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. "Materialization." By Mime.

J. R. FRANCIS, Editor and Proprietor

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THE N. S. A. CONVENTION.

Full reports of the proceedings of

the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C. Spiritualists Responsible.

The observing must everywhere no-

tice the disposition of the churches of different denominations to combine their labors on public occasions. few years ago each denomination seemed ambitious to war on its differing neighbor. Sometimes they would come together for "protracted meetings" 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 fisticuffs. Now all is changed. The pressure from without has enlarged their love of each other, and all ecclesiastics now desire to extinguish the Spiritualists, who, aided by advancing knowledge, are mainly responsible for this terrible pressure. As the principal instruments of peace between the quarrelsome sects Spiritualists are entitled to great credit.

A Grand Good Thing.

the religious services of the Central Bantist Church, W. 42d street, New York, Rev. Dr. Goodchild, pastor, in the form of a woman whistler. Three times at intervals between reading the scripture and the sermon, the accomplished musician warbles her newfangled melody to the delight of the worshiping audience. The Reverend-Doctor has issued an announcement setting forth that the new musical attraction will be employed to enliven the exercises, and to draw better attendance 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 entertainments 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 permanently sustained by vaudeville exhibitions?

Bees Mourn 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 "Des Moines, Nov. 12 .- A most remarkable demonstration that the honey bee has affections occurred at Wall Lake, Iowa, when Oliver J. Seer, a pioneer apiarist died. It had been

his custom to move among the bees without covering his hands or face The bees followed him about the yard and into his workshop with never an offer to injure him. In the winter when their supply ran low he fed them sugar syrup and rye flour. He covered their hives with blankets to keep them warm. From the day of his death there was unrest in the colony of bees. On the day of his funeral the bees swarmed about the hearse and thousands followed it to the cemetery. Several swarms of bees deserted their hives and were found in trees in the cemetery near the grave of their former owner.'

That statement is either a great canard or a great miracle. The Record-Herald has not gained the reputation of a "yellow journal," but is it possible the little honey bee has given such evidence of intellect and affection, and are they capable of such exhibitions of sorrow? If true we should cast about us and see how we are related to other forms of lowly

We have positive evidence of the dog's attachment to man, and his grief at his master's death, even dying on the grave above him, as evidence of his love. If similar sentiments can be inspired in the bee, then we insist this awakened instinct will survive its dissolution, and be a companion of man in the immortal state, as we earnestly believe is the case with the dog and horse, as may be the case with all sentient life.

World.

conference of the Chicago ranch of the American Bible League, says the Chicago Advance, Congregational, marks another step in the conflict 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 issue 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 Christendom have rested on the postulate that we have a God-given religion. This postulate is now questioned. The position practically assumed by the

leaders of the advanced thought is, that we have only such religious ideas, conceptions or truths as the human race has developed out of its own experience and progress. It is admitted 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 earlier Jews had a genius for religion. The Greeks had a genius for art, and they gave us the best in painting, statuary, poetry and eloquence. The Romans had a genius for war and government, and they conquered the world and gave it laws which last to this day. So the Jews with their genius 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 philosophical and subjective conception and not as a real agency, WHERE IS THE RELIGION, EXCEPT IN MERE NAME? Practically this so-called theology 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 aggressive only in its opposition to the

This is certainly advanced thought from a leading Congregational organ, and is confirmation "strong as holy writ." that the old faith is slowly gliding 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 maintained when forged history is pushed aside, and taking their own alleged account as authority, their religious | Consult its history with open eyes, A novelty has been introduced in ideas were but the reflex of Babylonian thought, identical in every respect with that of Phenicia, whose religion was also borrowed from their Babylonian captors

old. As yet its constructive ability is

largely confined to promises of what it

is going to do.

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 nutting forth their hest efforts to extend their usefulness. The speakers are all busy, with engagements far in advance. New acquisition of members are of weekly occur-

Since attention has been turned to the guile of faker mediums, there is a determination to suppress them at barnacles who are trying to fatten on our prosperity. As they recede their places are taken by the genuine mediums who are everywhere welcomed with delight. Thanks to them. The choicest of heaven's favors are theirs. The angel world looks on with gladness that through them it is possible to communicate with the loved of earth, with no frauds to distort or lead

Let all renew with ardor their efforts to fill our ranks with honest, faithful, truthful members. As the evil recedes let the good, the faithful and the earnest come in singly, by the dozen or score to take the places of the retired, and still farther to augment our ranks.

The vessel filled to the brim with filth must be emptied and cleansed before it is refilled with food for human needs, so error in church and social organizations must be exposed and destroyed to make place for the better. The husbandman enters the forest ax in hand, and with blow on blow fells the giant trees, which he burns, then fits the fallow ground for seed, and, later, a harvest to supply his needs. So the reformer must root out the false and vile to make the good and the true flourish, that he may garner the best fruit.

He who condemns the exposure of rice and crime has little desire for the good. Freedom cannot flourish when the people are in chains. Manacles and slavery are not the complement of freedom, any more than is fraudulent mediumship a supplement to a higher and better life.

The glary of science is that it is freelng the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thoughtfilling the world with mercy, justice and joy.—Robert G. Ingersoll Prehistoric.

Coldwater, Mich., Nov. 14.—Clark Burch and L. R. Brooks to-day found wo eight-foot skeletons, apparently of prehistoric giants, deep in a sand ornaments, supposedly cut from mas

These finds will become more fre quent and more valuable as time advances. To this date only very limited researches below the immediate surface of the earth have been n.ade, 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. Geology dates back, as a science, but little more than one hundred years, and yet its revelations have changed the entire thought of the world. Indeed, the knowledge it imparted has carried back the age of the earth to countless millions of years, instead of

And man has been a denizen of earth through innumerable upheavals, cataclysms and eruptions which have many times changed the entire aspect of nature, while the inhabitants have sunk below the surface, a very few surviving, who became the progenitors 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, though grossly exaggerated;

"There is not one atom of earth But once was living man; Not the minutest drop of rain That hangeth in its thinnest cloud, But flowed in human veins.'

Unrest in the Churches. "That there is a spirit of restlessness in the religious world cannot be denied. It may not be called dissatisfaction. Church-goers are unsatisfied with the spiritual food supplied them. It is not a doctrinal nor a denominational 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 lent and increasing unsatisfaction is found in the springing up of new religious and philosophical cults all over the country. *

"Nor is this unrest, this unsatisfaction, confined to the news. It has invaded, and is playing havoc with, the pulpit. Every day brings its story of this or that prominent minister who has abandoned the ministry and turned his atention to other pursuits. One goes on the stage, another takes to teaching, while others turn to literature 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 unsatisfaction that his pulpit brought him.

tional Daily, just started into being at St. Louis, with promise of an unparalleled future. And it announces a fact in regard to the churches common to all observers. Education and science have undermined its foundations, and it is certain to fall, and give place to a better order of things. then force and fraud mark its every

Throw aside inherited opinion, and notice the bribe held out to the believer. Believe Jesus is the son of God, and you shall beceive eternal life with the joys of heaven. Deny that Jesus is your redeemer then damnation is your doom. A bribe on the one hand a threat of woe on the other.

The world is getting too wise to accept either, hence the maudlin tears of the preacher, and the certain doom of their faith.

Only One Remove From Barbarism.

Rev. L. W. Madden, of Topeka, Kan., pastor of the Cumberland Presbyterian church of that city, is reported to have declared in a sermon on the evening of November 11:

"If preaching against sin was stopped in Kansas for thirty years the state would revert to barbarism."

That man of God had just declared. when he made that remarkable asserany cost. They are not of us, but are tion in vindication of his preaching, that, "Dancing is the stepping-stone to hell." If his audience accepted that long-since exploded teaching as true they are hardly one remove from barbarism now. Such preaching will not aid in their civilization. Hell is a relic of the barbaric ages which has intruded itself into modern thought. while preachers of the Madden ilk keep alive its sulphurous flame.

All But Prayer Is Lost.

His Holiness, the Pope, has directed his Vicar General to order special prayers for his enemies; "this," he says, "being the only means left in the sorrowful condition of the church, now fought and oppressed by many of her own children who have become her

'A few centuries ago this august vicegerent of God had the holy Inquisition with rack, and stake, and firebrand, aided by a standing army and all the munitions of war, to enforce his will. Now he confesses, "prayers are all that is left." Blighted hones. blasted prospects, a ruined cause that civilization has doomed to oblivion! How are the mighty fallen!. Verily, "Time at last makes all things even."

More Than Prayers Are Needed. The following from an editorial paragraph in the Dublin, Ga., Times, relates startling facts which sophistry

cannot overcome:

Next Sunday, Nov. 11, concerted prayer will be offered in the Southern Presbyterian church for more minis ters. The church faces the proposi-tion of having 3,156 churches and only 841 ministers to serve them.

Nearly three out of every four Presbyterian churches throughout the South without preachers. Is this because they have ceased sending the babies, not ordained for heaven, to an endless hell?

THE NEW RELIGION.

04 -Religion a Good Word-The Atheistic enf.

VI Religion. chi 131 Number II.

There have been so many bad hings done in the name of religion, indersthe mask of plety and devotion that thousands of honest people have in the true sense, it is a necessity, an element in the nature and constitution of man. Weineed not fear this word it mhas been because through human ignorance and often been the synonym of superstition and

abominations of various kinds. Rightly understood, applied, interpreted, Religion is the philosophy of right thinking, doing, living. We do not advocate the use of the term as a passport to popular favor, and would scorn to use it if it carried a false idea. No other word can be substi tuted in place of this familiar, whole some, reasonable word.
Viswed from the standpoints

etymology, familiarity to a few thousand years, as our so- and trustworthiness, as a definition called sacred books would lead us to and expression of our duty and responsibility, there is simply not in the English language a substitute for the

word Religion.
It is used of mortal relations and duties, and by the structure of the word it has reference to better things ence which is desirable and creditable

There are facts and principles; ethics and morals in the province of religion deep enough for the profound thinker and simple enough for the su

The New Religion is in agreement with science and nature, and gives onfidence in the final triumph of truth. It leads the van in religious thought and freedom of opinion, emancipate the slaves in bondage to soul-cramping creeds and fear of death; it teaches that death is as natural and full of hope as birth. gives hope to the fallen, the degraded, the vicious, the ignorant. It maintains that man is injured physically, mentally, morally, spiritually by his evil thoughts and deeds and must suffer until the injury is repaired. It denies the doctrine of blood atonement and pardon of sin, and locates the source of evil in man's own imperfections; affirms that each person must arise and be his or her own saylor; that sin and wrong doing must abandon and atoned for by per sonal suffering and expiation before

one can attain complete happiness. The mind and spirit fall into the darkness of error if not fed with wisdom. We must acquire knowledge by experience and progression in la oors of love that yield pleasure and satisfaction and redeem us from hell of ignorance.

True wisdom is slow of growth and nust be considered from every point of view! Salvation from wrong, error ignorance, suffering must be out

wrought, in our own nature. The whole human race, beyond in fancy, are religious—that is, all think right and do right in some respects; n some degree; to some extent; which is religion, pure and simple. Notwith-standing wrong doing, the opposite may sometimes preponderate.

There is not one rational who can live up to his or her concep-tion of right, truth and duty in all points; yet all can and do pursue the right course in some degree, in some particular, to find it yields satisfaction r happiness

People of all grades and conditions must and do practice religion to ful-fill the law of life which is growth of We will always find more to learn, more to discover and room for improvement. A person is doing well if so much as one-half his or her conduct in life is a success, in accord with conceptions of right living. A person can always aspire for higher achievement in ethics and its attainment in a fair degree satisfies the mind and soul

for the time. Through imperfections constant approach is made to perfection or harmony. The power that pushes things forward in ceaseless activity is within each individual struggling against imperfect environments to substitute

harmony for discord. Whatever opposes our individual desires or oppresses us we call evil; but the evil to us may lead to ultimate good in some way. We may look on death as the culmination of all evil, yet without it there could not be a

spirit life. Wrong flourishes because man is imperfect and ignorant. But the strife. brute, the savage is dying out of human nature, and humane qualities are

aking its place. The evolutionary movement is slow. yet the Right will triumph and to do good will be the choice of human souls. A child looking at the hands on the dial of the clock says they stand still, vet they sweep over the hours as the sun moves in the heavens. Though the storm clouds may be dark and gloomy, the sun shines above them.

In some beautiful day when we know better how to live this earthly life in the light of knowledge, we will find that happiness springs from doing right and being good for the value of tne joy it brings.

True religion dwells in true nobility of character, built upon eternal principles as wide as the world. It teach es the harmonious promotion of man-kind, by the science of right living. the hungry souls with the bread of life, leads the thirsty to living fountains; plucking away the thorns t plants along our paths the flowers of undying affection. It comes each of us personally pleading with us to pay the price of self denial, avoid wrong doing, purify our thoughts and surmount the obstacles that retard ourprogres

Our religion is not embodied in creed of theology; it does not prescribe ceremonials and rituals; yet it propounds definite doctrines; insists on an ethical code; recognizes natural law, science, philosophy, and asserts the supremacy of true princi-

Our religion is no fossilized system not a belief, but a visible fact, a slow growth of the spiritual nature. In the realm of thought it is perfect truthfulness; in the realm of conduct it is practical righteousness; and if we fall to willize it for substantial benefits we lose its very essence.

We trust in the application of this religion generally to the reformation of mankind, the removal of crime and the uplifting of all who receive and practice its teachings. It comes to put out the forces of hell and open the gates of heaven. It reaches for hearts weary and sore from the conflicts of life, to comfort and strengthen

It comes to us bringing a sweet benediction of peace and love. It is the hope of the world; the guiding star of destiny; the ever flowing stream of eternal truth.

Now I have treated my subject in its personal aspect, as it applies to the individual life and character; and there is not a creedal statement in it The Danger Signal!

It Should Be Kept Before Spiritualists.

THE FOLLOWING ARTICLE THAT "MEDIUMISTIC" FAKERS THAT ARDS. HOWEVER, THIS COMhas been going the rounds of ever existed. To "regulate" Templater action to "reque THE PRESS, INDICATES THAT A SPIRITUALISM WOULD INTER. LATE" OUR CAUSE ARISES MOVE IS TO BE MADE TO "REGU. FERE MORE OR LESS WITH THE LATE" SPIRITUALISM. THAT INALIENABLE RIGHTS OF HUNFEELING WE REGRET TO GAY IS DREDG OF HONEST MEDIUMS HIMO FEELING, WE REGRET TO SAY, IS DREDS OF HONEST MEDIUMS WHO ON OUR CAUSE. THINK OF ELSIE ARISING IN ALL THE LARGE ARE DOING THE WORK OF THE REYNOLDS, THE MATERIALIZING WHERE A BLATANT ANGEL WORLD. IF THE FRAUDS, MEDIUM. BEING EXPOSED RE-FRAUDULENT ELEMENT, UNDER CHARLATANS, AND TRICKSTERS PEATEDLY, AND EVERY TIME THE NAME OF MEDIUMSHIP, HAS THAT HAVE FASTENED THEM- DRESSED IN ARTIFICIAL TOG-BEEN FLEECING THE PEOPLE SELVES ON OUR CAUSE, COULD GERY POSING AS A SPIRIT, DE-MORE OR LESS FOR YEARS. IN BE "REGULATED," THEN EVERY CEIVING THE INSATIATE GULLA-LOS ANGELES, CAL., ONE WHOLE HONEST SPIRITUALIST WOULD BLES-IT IS SUCH DESPICABLE PAGE: OF A SUNDAY PAPER IS HEARTILY ENDORSE THE SAME. CONDUCT AS THAT WHICH GIVES DEVOTED TO EXPLOITING THE BUT THE HONEST MEDIUMS MUST RISE TO THE THOUGHT IN THE "GIFTS" AND "POWERS" OF THE BE PROTECTED, ENCOURAGED MINDS OF THE PUBLIC TO "REG-WORST SET OF PRETENTIOUS AND SUSTAINED AT ALL 'HAZ- ULATE" SPIRITUALISM.

IMPORTANT MOVEMENT AGAINST

Society Formed to Prevent Fraud by Mediums and Psychics-Would License Genuine Hypnotists and Others of Same Class.

New York .- The formation of the Psychic Investigation Society, intended to prevent fraud by so-called hypnotists, Spiritualistic mediums and mind readers who ply their vocation for money, was announced to-day.

"All the founders of this society have had varied experiences with hypnotists, mediums, mind readers, mental scientists, Christian Scientists, clairvoyants, fortune-tellers, psychics and similar practitioners," said President Deutsch.

Alleged Fraud Denounced.

THAT SOMEWHERE IN THIS MAZE OF OCCULTISM lated. If it is obvious that practitioners have no such KNOWLEDGE AND A DEGREE OF ENLIGHTENMENT services they will be prosecuted under the statutes forbid-BEYOND AND ABOVE THE MERELY MATERIAL AND ding the obtaining of money under false pretenses.

PHYSICAL. We have therefore organized with the object FRAUD IN MEDIUMSHIP. of driving the frauds and the charlatans out of the busi-

> "There are fraudulent practitioners making between \$20,000 and \$30,000 a year by deluding people in this city under some 'psychic' or 'occult' pretense. We estimate that \$200,000 represents the sum obtained yearly by honest and dishonest mediums, healers, etc.

Wants Mediums Licensed.

"Thousands of people, particularly women, whose honesty of purpose deserves all the guardianship the state can throw about it, consult these Spiritualist, hypnotic on clairvoyant advisers. Because of their number and the amount expended for such advice and the possibilities for good or evil we believe that such practitioners should be examined and if worthy licensed just as the state licenses physicians, dentists and lawvers,

The plan is to regulate hypnotism, Spiritualism, mind-"Some have decided that fraud was practiced more or reading and to a degree fortune-telling and clairvoyancy as ess obviously. ALL ARE OPEN-MINDED. ALL FEEL the professions of medicine, dentistry and law are regu-THERE IS A PATH THAT LEADS TO POSITIVE power as they claim and are accepting money for their

judge if I have sustained my proposition that Atheists are religious and

have a religion.

A. H. NICHOLAS.
Summerland, Cal.

WOMAN SUFFRAGE.

An Answer to the Views of an Opponent.

A writer in a recent issue stated that after many years of advocacy of Woman's Suffrage she came to recognize that the realization of this reform would be a great misfortune to wo-mankind, and gives the following reasone therefor: * Because the plan is patterned after European and goes on to explain that Karl Marx advanced equal suffrage and free-

I wish to state that even if he did, what has that to do with allowing one half of the race no voice in the making of the laws by which they are governed? And are there not many wo-men in this country with large propertheir forefathers and believe it an injustice to be taxed without representation? Or are they so deficient mentally that they by right classed in the category with paupers and idiots? I think that when we think of our dear mothers and sisters, such an imputation should arouse

feeling of resentment. Are not women in this country oc cupying responsible positions in all branches of services, on an equal foot-ing with men? And to advert to this so-called free-love, one must not con-fuse this term with free lust, which is its opposite. Free love in reality is noble and pure. It does not sanction depraved intermingling of the sexes, but simply means that as long as a couple can live together as man and wife in harmony, well and good; but when such relationship ceases to exist, it is not their duty to live to-

gether for years in a state of endless Do not our divorce laws uphold this same theory? And once more I ask, what has this to do with equal suff-

rage?
She says that in her many years work in the slums of New York, she discovered Socialism at the bottom of The Encyclopedia Britannica states

that the ethics of socialism are identical with those of Christianity I believe the Golden Rule says: "Do unto others as ye would have them do unto you." St. James said, "Pure reunto you." ligion and undefiled consists in visiting the fatherless and widows in their

afflictions, and keeping yourself unspotted from the world. If Socialism on its ethical side follows the above injunction, it would seem to be as clear to an ordinary individual, how it would degrade the unfortunates in the New York slums, as a clouded sky. O, prejudice, thou

art the evil one! She says that evil women would vote and would be compelled to vote for unprincipled politicians, and our wives and mothers would have to mingle with them at the polls; and also that women cannot risk the taint of politics.

If, as this indicates, women as whole are morally better than men, would they not desire to use their franchise to destroy the liquor traffic and other evils from which society suffers to-day? I am not from Missouri, but nevertheless you will have to show

Tacoma, Wash.

IMPORTANT NOTICE The Missionary Field in Illinois.

Dr. Geo. B. Warne, 4203 Evans avenue, Chicago, president of the Illinois State Spiritualists' Association, having in charge the Spiritualist missionary work in this state, and being desirous of having the association lend a helping hand to such societies or bands of workers in our state who need assistance, hereby extends an invitation to all such to make their wants known, State who you want to assist you and when you want them.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Ressor," and a number of letters and discourses on religious and nothing on which a code of faith theological subjects. Cloth binding, can be built. I leave the readers to 420 pages. Price \$1.

THE PROGRESSIVE THINKER.

We Remind you that the SPIRIT OF THE PRO-GRESSIVE 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 !

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at \$20 instead of \$30, as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

A. J. BROOKS, MONROE, ALA., PHILLIPS, SILVERTON, ORE. WE W. S. BASSETT, LOS ANGELES, KNOW THERE ARE AT LEAST 200 CAL.; EUGENE POHL, SANTA ANA, IN THE UNITED STATES, WHO CAL.; MRS. D. L. BURROWS, GIB- WILL WANT A FULL SET OF DR. SON, PA.; WM. SMITH, GENEVA, N. DAVIS'S WORKS AS SOON AS PUB-Y.; DAN. F. KLOTZ, SIDNEY, O.; LISHED, DON'T DELAY SENDING G. W. PETTY, SIDNEY, O.; WILLES IN YOUR NAMES.

THE HEAVEN IDEA.

Ideas of Heaven were Obtained.

The heaven idea was carved in stone in tombs of dead Egyptians as histor; and facts before B. C. 3800. Search ing to find the origin of our ideas o heaven, I found their trail through the New Testament, bible and back to the Book of the Dead, or records found in the pyramids and other tombs of the dead in Egypt.

I found that Heaven, to at the place to which the sun was vertical six hours of the sun after the noon hours in Egypt. Six hours the sun west from the Nile river in west. The mouth of the Nile is near 30 degrees east longitude. Six hours There are three standard Lyceum of the sun west would be 90 degrees Guides—Andrew Jackson Davis's. of the sun west, or at 60 degrees W.

The idea of Heaven might have be gun and calculation made at Babylon or at 45 degrees E. longitude. This would place the sun at 45 W. longitude, also giving about the same re-sults according to the place of landing west from Egypt at the distance of six hours of the sun after noon at

Cairo or Babylon west. Some of the Egyptian gods great travelers. They went up the Nile until the sun was vertical above them, then they traveled west over land and water into Heaven. Keeping this boat under the sun after traveling west six hours of the sun, or ninety degrees of our longitude, some of the travelers came to a great river flowing a long distance in the path of the sun. This great river had strange, great and fearsome animals. We call this

I can trace the journey of the old gods of Egypt mid the ancient ruins

A ship without ballast is as flotsam and letsam. A career without responsibility is inane. -- Anon.

along the Amazon river and branches.

Heaven to Egyptians began at about

45 to 60 degrees west longitude, and

our ideas of Heaven from old Egyptians. A. F. HILL. Boston, Mass.

ATTENTION, LYCEUM WORKERS. To all lyceums and their noble band of workers, we send a loving greeting: We feel that in order to further the grand work begun by our friend and brother, Mr. John W. Ring, we must get into line, and be counted. Egyptians along the Nile river, began I earnestly ask the secretary of each lyceum, or any society desirous of

the condition of their schoolmany pupils, the average attendance, Egypt is ninety degrees of longitude the text book used, the song book, and method of carrying on sessions, Emma Rood Tuttle's and the British Manual. Which of these do you use? Tell me also who among your children are the best fitted as leaders and missionaries in lyceum work? I want to meet them. if only on paper. I want what they can do. Let me hear from you soon. "Lyceum, Lyceum, march, march

ahead Never déad, file ahead! Come, come, come!'

ANNA L. GILLESPIE. National Sup't, of Lyceums 823 Garfield Ave., Battle Creek, Mich.

I would rather be poor, with a lit-tle sympathy in my heart, than to be rich as all the mines of earth and not have that little flower of pity in my breast .- Ingersoll.

To know what you prefer, instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive .-- Robert

Louis Stevenson. The dependence of liberty shall be lovers; the continuance of equality shall be comrades .- Walt Whitman.

Spirit Worship the Religion of the World

A Lecture by Mrs. May A. Price, of Washington, D. G.

"ALL FEEL THE PROMPTING OF AN INVISIBLE | SEEK TO APPEASE IT. NOW, IF IT CAN BE OFFEND-FORCE, AN INTELLECTUAL WARNING OR APPROBA. ED AND APPEASED, IT IS AN INTELLIGENCE WHICH SHARED BY ALL, AND IS TANGIBLE TO EACH; SOME-

TION. THIS INNER CONSCIOUSNESS SEEMS TO BE THE OBJECTS REPRESENT, AN INVISIBLE SPIRIT-UAL POWER. AND THE CATHOLICS WHO CARRY THEIR BEADS, SACRED RELICS, BONES OF SAINTS, THING THEY CAN GRASP AND HOLD, YET FIND IT AND OFFER PRAYERS OVER THEM, YET RECOGNIZE HARD TO EXPLAIN IN WORDS TO OTHERS. THE THE ONE GOD, THE FATHER OF ALL, AS THE INTEL-AFRICAN TRIBES HAVE DIFFERENT THINGS TO LIGENCE THAT IS CAPABLE OF BEING PLEASED REPRESENT THE POWER THAT BRINGS DIVINE AND SHOWING FAVORS, OR OF ANGER AND PUNISH-GIFTS, PROTECTS AND HELPS IN ALL THINGS OF ING, IS VERY LITTLE AHEAD OF THE AFRICAN IN TAFE, AND CEREMONIES TO INVOKE THE AID OF THE WILDERNESS OF HIS NATIVE HABITATION. THE FETICH. AND WHEN THE PRAYER IS NOT AN- EACH WATCHING THE OTHER WOULD NOT KNOW SWERED. THEY THINK THEY HAVE OFFENDED THE OF THE BELIEF BACK OF THE SYMBOL; OR THAT DEITY OR FETICH. WHICH MEANS THE SAME, AND BOTH WORSHIPPED AN UNSEEN SPIRITUAL FORCE." 1

liefs. There has never been a former time when so many | American Indians, worship all that is created, as well as kinds of religion existed as are found to-day. We can the creative power, or the shade of it, expressing a belief trace back historic records and define religion expressed, in a soul in all things which remained after the outer or in worship given to idols, as heathenism. We catch a visible form passed away, recognizing a spirit within all, a glimpse of a true belief in a God, or Supreme Power, in part of the Great Spirit, and therefore deserving of a certhese records, but they only tell half the story. The great tain amount of veneration. The sun seemed to them the spiritual world has been dealing with all people in all ages, and back of forms and ceremonies has been a true spiritual power expressed in revelations.

The Christian religion is to-day the most crude of all. It has ever been misnamed, for Christ, the great teacher of spiritual truths, never taught what Christianity has been teaching to the world. He was once an Oriental student, and gave to his followers the true relations of the spiritual and the material world; taught psychic phenomena as the laws of nature, not as an unknowable condition of life, but as natural results from known causes and conditions. In fact, he was the greatest teacher of Natural Science the world had at that time produced. To-day we would say, Spiritual Science, for he taught the law of spirit manifest in all life as a controlling law, and called that power

Christian Scientists have grasped a little of his meaning and of the magnetic laws operated by the mind, and so claim to be the only true expounders of the light he tried to give to the world. But New Thoughtists have gone a step farther. Christian Science ignores the law of matter or material things, only recognizing the spirit or the invisible yet tangible power. New Thought recognizes the divinity in material law, and that spirit and matter must blend and harmonize; work together to produce the perfect manifestation.

The power in nature that produces the expansion of growth and perfection of material objects, is the spirit within—a power and intelligence operating according to fixed laws. This power they call "God."! It includes all mental laws as the working out and expression of the inner consciousness of the soul, which is God manifest in man. It is the same belief that Christ expressed when he said: "I and my Father are one," and "I in myself am nothing, but it is the Father worketh through me."

All nature was God, the spirit power in all, as each wa a part of the one. Therefore, God was all, in all, creator of all, Father of all. It was the same thought expressed in the catechisms of the various churches, which said that God was a spirit, was in all places, and in all things. It used to puzzle me to understand that statement when I believed God to be a personal being, like a man, but with the broader, fuller, grander conception of God as Spirit-not 'A SPIRIT-I could easily see the truth in the orthodox statement, and that it was expressing the same idea, even if it was not understood by them.

The great Oriental teachers have been teaching the oneness of spirit life as manifest in all life; that the spiritual life was the true life; that all material conditions must be subservient to the spiritual law; that further back than time is known to be. God was, all life was. We are manifesting to-day in our present expression because we always were, and because we always were, we always will be. That we pass from this expression to a higher spiritual condition; from that to a still higher. Fuller revelations. came to some who have learned to live above the material plane, and they tell of the progress of the soul till it is once more absorbed in the great spiritual life, losing none of its acquired knowledge, but gaining all that all life has acquired, and is a part of the great light and over-ruling nower called "God."

In our modern teaching we find the same thought expressed, for when we stand at an open grave the words are The biography of that single word, Deva, would fill a volalways, "The spirit returns to the God who gave it." Each in its own language tells the same belief that the body assimilates again with the elements from which it originates, while the immortal part of man becomes a part of the spiritual world. There has been no time, and no class, or race of people on earth that did not have manifestations of spirit phenomena. None but have had some who claimed to receive revelations from the invisible world or the supreme power or intelligence, belonging to a higher spiritual condition than man existed in, while in a physical body. Yet they claim a relation to this spiritual power and intelligence because of an inner consciousness of soul, that communes, receives revelations from the allpowerful element of expressions.

The few who claim to have gained the unfoldment of the psychic consciousness till they have come in touch with the higher spirit power all speak of the great light. Each tells of a similar experience, yet they did not know at the time what others have learned, and that each had gained the same revelation, proving that spiritual truth does not belong to one person or to one people, and that some tangible power gives a knowledge of what is considered by some as unknowable. Thales declared "All things are full of the Gods." He believed that there was a soul force in water, producing all the phenomena in nature, and that all were eventually resolved back to the original elements.

The Brahman lights a fire on his altar at the rising of the sun, and prays, "May the sun quicken our minds." He expresses, the best he can, his belief in the principle of power we call "God" as a power of light and wisdom which may give to his inner consciousness words of divine revelation. He believes that later he will lose his self-hood in the Eternal Self. It all illustrates a belief in the spiritual illumination and the one-ness of spirit life; a something within man that receives light or wisdom from without through a power not belonging to the physical senses.

what duty is-what we should do. The Papua squats before his Karwar, clasps his hands over his forehead, and see in this name for God, meaning originally shadow, that asks himself whether what he is going to do is right or the idea of God sprang from spirit, and the idea of spirit wrong. His kneeling before his altar expresses a belief in from shadow. Then, other tripes have expressed God in the deity without, but the answer comes to him from in the word Atua, which is from Altu, implying the center within; therefore it is this innermost consciousness that hears and directs him.

Religious knowledge has been defined "as that which gives a man a cleared insight into himself." All deal with that which is within, yet relate it to a spiritual universe which is without. It is hard to think of anything without individualizing it. It has been discovered that the natives of Australia believed in an Omnipotent Being, creator of heaven and earth. His mode of creating was by breathing. . To create the earth he said: "Earth, come forth." and he breathed, and the earth was created. Thus he created all things. And the Bible tells us God breathed into man the breath of life. They used the breath to illustrate the invisible spiritual power, and expressed a belief in the intelligence back of the power by making it a personal being. They also believed in an evil power as a personality and greatly feared it, or him.

We are to consider the various forms of religious be- Other savage tribes, among whom are some of the fullest expression of the Great Spirit, and therefore they gave gifts or offered sacrifices to it.

The Melanesians believe in an unseen power called mana; not a person, but a power which acts for good or evil. This is distinct from physical power, yet at times acts as a physical force, which brings them good, and which they may cultivate so as to get good to come to them and evil to others. It is a power or influence not physical, and in a way supernatural, but it shows itself in any power or excellence (?) which a man possesses.

De Brosses, one of the most remarkable men of the Voltairian period, studied deeply the savage tribes, and their religion. He claimed that all religions save the Hebrew are the same in their growth and unfoldment, whether it relates to the delfying of animals or inanimate objects, or things endowed with divine virtue, such as amulets, oracles, or protecting talismans. "For it is certain," he says 'that all these forms of thought have the same origin which belongs to one general religion formerly spread over the entire earth." What he failed to find others have found, and I am satisfied that the Hebrews were also believers in the same divine principle of power in all things, and their one God was the oneness of all nature, the Spirit power; the ALL, manifest in ONE, the one containing the elements of all, the law of nature as the intelligent operation of God.

Herbert Spencer claimed that in human history retrogression and progression alternate, and we are advancing toward what has in some respects been a former thought in times passed.

All feel the prompting of an invisible force, an intellectual warning or approbation. This inner consciousness seems to be shared by all, and is taught to each; something they can grasp and hold, yet find it hard to explain in words to others. The African tribes have different things to represent the power that brings divine gifts, protects and helps in all things of life, and ceremonies to invoke the aid of the fetich. And when the prayer is not answered, they think they have offended the deity or fetich, which mean the same, and seek to appease it. Now, if it can be offended and appeased, it is an intelligence which the objects represent, an invisible spiritual power. And the Catholics who carry their beads, sacred relics, bones of saints, and offer prayers over them, yet recognize the one God, the Father of all, as the intelligence that is capable of being pleased and showing favors, or of anger and punishing, is very little ahead of the African on the wilderness of his native habitation. Each watching over the other would not know of the belief back of the symbol, or that both worshiped an unseen spiritual force.

The Fijians were said to believe the shooting stars were Gods, and the smaller ones the departed souls of men, but before we can make this statement of importance in the study of their religion we must know what their conception of God was, and if the whole idea of the divine they had formed to themselves concentrated in the shooting stars. Or does the statement only mean that the shooting stars were one manifestation of divine power familiar to them from other sources?

When we are told that the poets of the Veda represent the sun as God, we ask at once what their name for God is, and are told Deva, which originally meant "Bright." ume, and we must know its biography from birth and infancy to the end before we would fully comprehend the Hindu's meaning when they call the sun Deva. It refers to the act of shining. It also means brightness; comprises the illustration of dawn and spring phenomena, as illustrating the power of light and brightness in symbolizing the great spiritual force that works in all naturegives life and growth. And the Veda who had attained to what we Spiritualist mediums know as illumination, and had reached that superconscious state where they came in touch with a higher spiritual plane, called it as others meaning we express when we say God.

I was told by one who has traveled across the desert, that we could not appreciate that illustration fully without having visited Asia or some hot climate. He said, "As I stood beside my camel on the desert and saw the sun rise, the beauty of atmospheric effect was beyond description. The clear air, the scintillating light, the brightness, the beauty of the new dawn, far surpassed any sunrise I had ever seen, but as I watched the dawn grow to noon, the flerce heat and brightness of the sun's rays, so dazzling, so powerful, I cannot find anything to compare it with save the all powerful element we call spirit force. .It aptly illustrates the divine power we call God." So the Vedas thought when they made that one word mean so much.

So we would have to understand the Fijians' meaning of the words which have been translated into God and Soul. Some call the soul a shadow, but in the original language the word was used to indicate a second self-a somewhat likeness to our individual self, and as inseparable as a shadow. As the shadow follows the body, yet disappears when strong light is removed, so the breath, which leaves the body at death, is supposed to reside in the shadow or some form like the shadow.

The word for God through Polynesia is Altra, or Akua. Kant expresses a belief in a consciousness that tells us Now Ata in the language of these Polynesian islanders means shadow, and what would be more natural than to of a tree, a core or kernel, at first, then later included the strength and life, and used in the sense of Lord and Master, thus meaning that which was within and controlled all manifestation, just as we mean to-day when we say "Spirit force" in all nature and call it God.

Those who practiced fetich worship and carried charms did nothing that is not practiced to-day by Catholics all over the world. There are days when candles, blessed by the priests, are taken home to prevent disease. Other things beside candles are given to protect from evil influences which come from the spirit side of life.

The savages, like many people to-day, did not tell. hardly knew, how to put in words to convey to others the deeper, true meaning of their religion, of their belief in God, a supreme invisible power, and those who had no worshiping a tree, supposed to be his fetich, offering it but to parts of it. It also meant the mother of all Gods, Adams.

said: "The tree is not the Fetich, but the Fetich is a spirit those who begin their invocations to-day, "Father and that has descended into the tree; he enjoys the spirit part of the food and leaves the material part." It is the spiritual part of material things recognized by all in the sacrifices, even to the time when the Hebrew burned the lamb as a symbol of atonement for sin. It did not mean, as has been taught, that the blood of the slain was the symbol of salvation, but the fire illustrated the spiritualizing of all as the gross material was dissolved in the flames; so the spirit would eventually envelope and purify or perfect all.

Outward forms of worship, whether in creeds or ceremonies, of to-day or in the ancient days, or in the jungles of Africa, did not constitute the whole of the religion. It was only the outer expression to appeal to the physical or outer part of man's senses, while the inner consciousness of thought and feeling beheld the invisible potency of

When the meaning of the words used in prayer by different people are properly translated there is the same meaning expressed. Some of the Africans pray in words which mean, "God in heaven, guard us from sickness and death; God grant us happiness and wisdom." The Duallahs have the same word for the Great Spirit and the sun Others use the same word to mean God and weather; And so we could denominate many of the primitive races: Most so-called heatlien and barbarian tribes tell of the same belief-God the over-ruling power, and the elements of nature; an indwelling spirit of power. They personalize this power; not only as it is expressed in parts of nature, such deserving of a certain amount of reverence, but they recognize a personality that is invisible, never sleeps, hears all that is said, but can reach only those who draw near unto him-who seek him. Good people will see him after death; bad people go into fire.

After reading the reports of those who have made a careful study of different people and their religion for many years, we find very clear traces of a worship of spirit residing in different parts of nature, revealed partially by the sun or the sky, which forms a bridge from the visible to the invisible, from nature to nature's God. There are a variety of reasons why they show reverence to various animals, as there are a variety of sacred thoughts connected with symbols and relies of to-day

The higher the human mind, the more lofty its conception of life. The higher its ideals, the more sacred its inner thoughts, the more symbols will be used to illustrate to those who have not had the inner vision of spiritual things. If images or objects are worshipped as God. or as Gods, the very fact of the thought of God in the savage proves the consciousness of some spiritual, invisible power, else where did he get the word that expresses to him what we mean when we say God.

The poets of the Veda declared themselves powerfully inspired. The Gods were supposed to sharpen their minds, rouse the faculties, give words. Like a shower of rain bursting from the clouds, thus the inspiration became revelation, and very highly developed spiritual mediums of to-day know that inspiration and revelation, through metaphysical laws, come from personal spirit beings who Side by side we've walked together when the sun shone have once lived in human form, and we understand the life and teaching of Jesus and his disciples, because the spirit world is tangible to us, and what he meant when he told his disciples to take no thought beforehand, what they should say, for in the time of need words would be given. Every medium-who speaks in a trance, or semitrance condition, or under spirit control, knows that words are given, dictated by an intelligence independent of themselves, and that the illumined or super-conscious state is the touch of a higher intelligence through mental and magnetic-electric laws.

The change of the meaning of one word from generation to generation, from century to century, for a few thousand years, needs to be traced to understand the thought in all religions. For example, the word "Jupiter," the Greek God. Originally the word meant illumination, but gradually became God-that which illuminates-is light, therefore God was light, the illuminator of the spiritual senses. What is called the Rig-Veda was never printed, but embraced a religious literature that was repeated by teacher to pupil for four thousand years. It embraced all the religious ideas of to-day, showing that human thought has always been the same, the ideals the same, their higher aspirations the same—the one-ness of all life alike in all civilization. As the story of love was the same at the beginning of creative force, is always the same old story yet ever new, so the spiritual life is the same blending of | Mother of love and bond of brotherhood, an inner consciousness with a super-consciousness; illuminating and blending the human soul with divine life and light.

In all nature the sublime speaks to the idealist. To all who think and feel, the grandeur of the mountain, the power of water, or any other force, tell of a power that is beyond analysis by the materialist. When I first entered the Library of Congress I shall never forget the feeling of awe, of reverence, I felt as I stood in the presence of a greater soul than myself. It was a sense of all the intellect expressed in the great structure that past ages had given to the world. Erch expression of art or literature, even a name, represented all that each life had been in its living and achieving.

Epicharmus, a famous Greek writer, says: "The God were the winds, the water, the earth, the sun, the fire, and the stars." Prodiks says that the ancients considered sun and moon, river and springs, and in general all that is useful to us, as Gods. Herodotus when speaking of the Persians, says: "They sacrificed to the sun, the moon, the have-LIGHT-BRIGHTNESS-and gave to it all the earth, fire, water, and wind. But they also sacrificed on the hilltops to DIS, which meant circle of the sky, or the most high."

In India some trees are reverenced and called Gods The Aryans addressed their hymns to rivers, to mountains to clouds, to the earth, to the sky, to the dawn, to the sun. They recognized an activity within these elements, and it was this invisible power that they paid tribute to, instead of worshiping the material object. The river divided, plowed, shouted; the moon measured; the mountain protected. The real name for moon in Sanskrit was Measure, and the American Indian also measures by the moon. A very primitive people in India called it Chando: said it created the world. When told by the missionaries that it could not create the world, they explained that they did. No earthly power inspired the deeds sublime not mean the visible Chando, but an invisible one, expressing a belief in an unseen power corresponding to our idea of spirit power, or God.

Thunder, was, according to the Veda Rudra, the Growler, and thus became personalized. It sent forth the thunderbolt as if it carried bows and arrows, striking down life, bringing light out of darkness, refreshment after heat, health after sickness. The wind was Vaera, the Blower, the breath of God, whose voice we hear, yet can not see, but whose power was potent in producing

The Sanskrit word Deva applied to that which 'was bright, as sun, fire, dawn; also the river, trees, and mountains, all power opposed to darkness, to cold, to evil, The same word lives on in the later pronunciation of Deus, and still laten became our Deity. The same thought is back of that word; aspower that rules in nature. Before Sanskrit, the great over-ruling unchanging power was called Dyu Palar THeaven-Father), and in different languages a name has been given which also meant Heaven-Father. And we to-day bow our heads and say: "Our Father which art in heaven," and are taught that heaven is within the human soul, and God is all nature.

The comparison of all things with human life and its conditions is ever apparent, and we find this comparison in all the deified objects. In the Rig-Veda it says: "Be kind to us as a father to a son"; "Hear us, Indra, like a father." therefore the word father was only used as a symbol to express protecting care and goodness. In the Sanskrit we find the word A-diti-meaning the boundless or infinite. Also the same word existed before Sanskrit was written language were little understood. A negro was written, and applied not only to the boundless universe

food. When asked if he thought the tree could eat, he implying the mother in nature as well as the father; so Eye Glasses Not Necessary, Mother, God" are expressing the same thought that was given to the world in oral teachings before a written language existed, though in some expressions it shows a sexless power.

And now we will give you the words of an Atheist: "You a... me what God is? If I knew I should be God, for no one knows God except God himself. Though we may in a certain way discern Him in His works, like the sun through the clouds, yet we should not comprehend him better by that means. Let us say, however, that He is the greatest good, the first being, the whole, just, compassionate, blessed calm, the creator, preserver, mediator, omnipotent, omnipresent, the father, king, lord, rewarder, ruler, the beginning, the middle, the eternal, the author, life-giver. He alone is all in all." The man who wrote those words was burned as an atheist.

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GOOD-BYE.

In my dreams I heard one singing in a mellow, tender tone, In a spirit of sweet sadness that was kindred to my own; There was love in deep expression of a sweetly loving pain.

Which was echoed and re-echoed in the sadly sweet refrain:

"Good-bye-good-bye-good-bye.

'We have loved each other truly from our childhood's early years:

We have borne life's lot together, with its trials, hopes and fears: Hand in hand we've walked together over life's uneven

way,-Now what seems our earthly parting bids me tenderly to Bay:

'We have passed through joys and sorrows, and through happiness and pain,

Good-bye-good-bye-good-bye.

We have mingled tears together, we've let gladness truly reign:

What one heart has felt the other felt, they ever beat a But-the hour has come when Nature says my mortal race is run.

Good-bye-good-bye-good-bye.

"All our fortune and misfortune ever knit us closer still, And e'en death shall not divide us, for love's promise we fulfill.

And our love is love forever, it shall never cease or wane So with all of love's deep tenderness I speak the words again:

Good-bye-good-bye-good-bye.

'Hand in hand we clung together in life's darkest hours of night.

clear and bright; the midst of life's stern battles, each has given kindly cheer:

So again in tender kindness, as my mortal end is near: Good-bye-good-bye-good-bye.

We have mouned as one in sorrow, sung as one sweet

Bowed as one in sad affliction, known as one of life's alloy And the storm and stress, the heaven joys, all wrought for love's sweet reign, Now I hear the angels call me, so with tender love again:

Good-bye-good-bye-good-bye, "Now the narrow river, dear one, I am crossing, crossing

o'er: We shall meet again o'er yonder on the bright celestial

To that world of life immortal I am floating now away-In that home of joys eternal nevermore we'll sadly say

Good-bye-good-bye-good-bye." JAS. C. UNDERHILL. Hammond, Ind.

THE SPIRIT OF TRUTH.

Pervasive essence of the primal wood, The boundless prairie and the trackless sea; The world's advancement centers still in thez.

Within the breast of prehistoric man, A tiny spark struck from the heart of flint, You flashed upon his vision as he ran From cave to cave, a sense of Beauty's tint.

When Israel's people to the desert fied Lest unbelief profane their altar fires, Thy signals guided and thy glory led E'en while thy patience tempered their desires.

When bigotry thy constant beams obscured In gloomy temples built of custom's dross, In shepherds' hearts thy promises endured To shine refulgent on the sacred cross.

By thee inspired, from fawning courtier's ways, Thy subjects rose to brave a despot's wrath, With lofty look returned the tyrant's gaze, And sought a lonely but still upward path.

Mongst savage tribes they grimly cast their lot, Braved Winter's fury, want and pain and death, That they might keep inviolate one spot Where freemen still could draw inspiring breath.

Men still have died that Man might better live, Made sacrifice of father, brother, son, Who now so poor but has one life to give That what is done may never be undone!

Through blood and strife Man seeks a peaceful goal, And Hesperus will triumph over Mars; We are the children of that Over-Soul

From whose great longing bloomed the virgin stars. That mark the epochs of the ages flown; God walks with those who hold all future time The full and founded fruitage of their own. -Charles Eugene Banks in Chicago Examiner.

LET US FORGET.

Let us forget the day is cold, The fire is out and we are old. Let us forget cares that corrode, Let us drop off our weary load. Let us forget the grudge we owe, By kindly deeds subdue the foe. Let us forget the selfish deed, The selfish man receives his meed.

Let us forget the world of strife, The daily struggle there for life.

Let us forget ourselves, our sorrow, The sun will shine for us to-morrow. Let us forget that some are base,

And learn to love the human race. -Delia Hart Stone.

Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is best for man .- Robert C.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strongthened so that eye glasses can be dispensed with in the great majority of eases, has been proven beyond a doubt, by the testimony of of hundreds people who publicly claim that they never that they have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, littls, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over 75 thousand of the experiment, but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Ohampney, 242 West 185th St. New

oeived daily;

Mrs. M. E. Champney, 242 West 185th St. New York City, writes; The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all affictions of the eye,

Alameda. Cal., March. 27th, 1908.

for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eys.

Alameda, Cal., March 27th, 1906.

New York & London Electric Ass"n,

Kansas City, Mo.

Gentlemen:—I am more than pleased with the "Actina." When I received it I had been wearing glasses for more than pleased with the "Actina." When I received it I had been wearing glasses for more than pleased with the "Actina." When I received it I had been wearing glasses for more than pleased their use and have not had them on since. It is wonderful. I consider it worth its weight in gold. I have recommend it to many of my friends.

Nery truly, (Miss) E. F. Tucker.

2041 San Antonio Ave.

E. H. Holdbrook. Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office. "Actina" can be used by old and young with perfect safety. Every member of a family can use the one Actina for any form of disease of the Eye, Ear. Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association. Dept. 342N., 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on.



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

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tion of "A New Catechism," says:
"A New Catechism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural ter-rors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedie of theology and reason in a nutshell

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Germs of Mind in Plants.

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A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physi-cal laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts. HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

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A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dramatic tensity of earnestness. A notable literary effort. A fine edition in cloth. Price 50 cents.

General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the MATTER, OF WHATEVER KIND, sentiments untored in an article may be SENT TO THIS OFFICE. diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire

to do so. That must account for the non-appearance of YOUR article.

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

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-quire.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer, It will not do to say that Becretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to if we have not space to use them. .

AND WORK OF SPEAKERS AND ME. ring." DIUMS. A REPORT OF WHAT THE NOT BE PUBLISHED, AS WE HAVE VARIOUS SPEAKERS SAY WILL NOT SPACE SUFFICIENT FOR THAT PURPOSE.

at \$4 per hundred, are the help you need in society work.

Mrs. Elizabeth Schauss, Ohio State Missionary, writes from Martinsferry, Ohio: "Sunday, Nov. 11, was spent with the White Key Society at Bellaire, Ohio. The day being cold and misty, the attendance was not as large as might have been. People from Martinsferry, Bridgeport, Wheeling, and Bellaire were in the audience. C. A. Sollinger of Cleveland, spoke in German and English; to me was assigned the part of psychometrizing articles. Mrs. L. A. Wilson has been serving this society as pastor for two years and to her untiring effort is due the fact that a rally of the Spiritualists of the Ohio Valley was possible. The parlor meetings in her home each week are well attended, and good work for the cause is being accomplished. I go from here to Uricks-ville. Nov. 14, 15 and 16; thence to Massillon, for Nov. 17, 18, 19 and 20.'

Rockford, Ill. Mrs. Barry still tinues to draw good houses to her Sunday evening lectures, and her messages rarely fail to be recognized, and fully indorsed. She returns to Clinton, Iowa, to resume her labors there on the 2nd of December. She will return to Rockford at her earliest convenience. She has made a retinue of friends during the short time she been with the society.

The Saratogian of Saratoga, N. Y., speaks as follows of Dr. Walter R. Mills, a prominent medium: "Dr. Walter B. Mills was the originator of Spiritualist meetings in Saratoga Springs He was chairman of the meetings for fourteen years. Dr. Mills has had a varied life, aside from his connection with the Spiritualists. Not only has he practiced medicine, but he has been in the mercantilo business, has dealt in real estate and enjoyed the bucolic existence of a farmer. Dr. Mills was born on his father's farm at Tonsham Vt., eighty years ago on May 29 last Between 1865 and 1875, Dr. Mills es tablished the city of Montour, Iowa, He bought 400 acres of land, laid it out into building lots, erected 35 houses and sold it. Since their home at Locust Grove burned down a year ago in July, Dr. and Mrs. Mills have lived at No.

Amert P. Blinn, pastor of the First Spiritual Union, Norwich, Conn., "We have just closed our annual fair and it proved to be one of the most successful held here for years. Nov. 18, was as ever, interesting. The The vestry of our academy was beau president presided at both sessions, tifully decorated; pennants of different colleges and yacht clubs being suspended from the ceiling, intermingled interesting addresses were made by Mr. with the flags of all nations. The color Baker, Mr. Wallace and Mrs. Morton, pended from the ceiling, intermingled scheme of the different booths set of and fine message work done the articles upon the tables most beautifully, and the patronage was ex-Mrs. Charles A. Dowsett, Mrs. Albert P. Blinn, Mrs. Wales W. Clapp, Mrs. Charles Burdick, Mrs. A. Gould, Miss Haydee Blackstone and ing her work by reading a beautiful Mrs. David Avery had charge of the poem, entitled There is No Death. different booths. A very pleasant surprise to the Union was the receipt of evening to beautiful message work a very handsome quilt, made and donated by the members of the Independ- the platform on Sunday evening, Nov ent Liberal Church of Greenwich, Miss Mary P. Clapp as busy afternoon and evening giving demonsplendid commendations for her work. On Sunday, December 9, we expect to have with us Mr. Wellman C. Whitney, of Springfield, Mass., as message bearto follow the addresses of our regular speaker, and on December 16. Mrs. um. Both of these mediums are well known throughout New England and will attract large audiences of our best and most earnest Spiritualists." A. P. Smith writes from Milton.

twenty years ago. be from one bright light. I stood up to be present. Anyone who was fa-before the men sitting with the medi-millar with the gifted actor, especially In, holding a tablet of paper with a in his work as Hamlet, could not fall a local paper published in this state

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL

use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that- current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR UBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE VASTE BASKET.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall,9 Appleton street, Boston, Mass., every

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Bos ton , Mass., every Wednesday. The Ladies' Industrial Union meets

in Dwight Hall, 514 Tremont street,

pencil lying on it, thinking there might be a hand come up and take the paper and write something on it, but instead of that, there came through the curtain a hand that took my spectacles from my face, carried them through the curtain, and droppped them on the lit tle table I had placed there. In about this office, for they will not be geturned one quarter of a minute they were put back through the curtain and laid on the paper I still held in my hand. The band and arm to the elbbow were THIS GENERAL SURVEY DEPART. seemingly just as solid as the human MENT 18 ONLY INTENDED TO limb. On one finger sparkled a beau CHRONICLE THE ENGAGEMENTS tiful representation of a diamond

> The many friends of Miss M. B. Hed rick will be pleased to know that she is work in about two weeks.

Independent Church of Truth, Grand Boulevard Hall, corner 47th street and The Song Cards for sale at this office Grand Boulevard, Georgia Gladys \$4 per hundred, are the help you Cooley, speaker and message bearer. Meetings every Sunday at 7:45. The first Sunday of each month at 2:30 is social Sunday, when other mediums assist and all bring their lunches. Eva L. Stewart writes: "Dr. J. A

Marvin was again with the Hyde Parl Occult Society last Sunday and gave a fine talk. He is always welcome and highly appreciated. Mr. H. S. Fraser answered written questions and all were well pleased and answers proved to be true. He gave satisfaction at the circle we hold every Tuesday evening. Our next dance will be on Dec: 6."

Alice M. Sexsmith speaks favorably of the Christian Spiritualist, Society conducted by Mrs. Sarah Thomas The following assisted with remarks and tests: Gustav Tempol, Mrs. Kusserow, Miss Thomas. On Sunday evening, December 2, Dr. Geo. B. Warne will be the speaker, followed with mes sages by Miss Ella Johnson Bloom Don't fail to attend each and all of their meetings, as there are News contlinues favorable from always good speakers and mediums to their meetings, as there are always good speakers and mediums to their meetings, as there are Everyone welcome Sunday afternoon and evening at 3 and 8 p. m., at Conway Hall, Western avenue and Lake street, over drug store;

entrance on Western avenue." A very enjoyable time was had at the ent Church of Truth, on the first Sunday in November, and a request was made that they be held often, and the first Sunday of December has been seected for the next. There will be short talks and messages by Georgia Gladys Cooley and various mediums at the afternoon meetings, beginning at 2:30 o'clock. All are invited to bring their lunch, and an extra piece for strangers. The evening services will consist of a short lecture and messages by Mrs. Cooley, Grand Boulevard Hall, corner Grand Boulevard and 47th

The Golden Rule Relief and Aid Society meets at 705 West Madison street, at Nora E. Hill's home, every Thursday afternoon, except on Thanksgiving day. Everyone is invited to join with us in this work for humanity. Those having clothing that can made over for children, can send the same to the abbvoe address, and will be thankfully received by the committee Nora E. Hill, chairman."

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritual Society, Louise Hall, No. 138 Pleasant street, Mrs. F. S. Sheriff president. The services of our society on Sunday, with Miss Mabel Carter at the plano. At the afternoon circle, short, pithy and Baker, of Boston, Mrs. Smith of Ever ett, Mrs. Morton and Mrs. Carter of Malden. The past president, Alice M. Whall of Everett, occupied the platform at the evening service, prefac after which she devoted the entire Mrs. Maud Litch of Lynn, will occupy 25, 1906. Circle every Thursday even-ing, at 7:30 (except holidays) and Sundays at 3 p. m. Sunday evening meeting at 7:30."

S. A. Boyd writes: "The meeting held Grand Boulevard Hall,, 47th street and Grand Boulevard, on Sunday, November 18, by Mrs. Gladys Cooley, of the Independent Church of Truth, was a notable success. The hall was crowded, severa standing through the service, and quite a large number were unable to gain admittance. Mrs. Cooley gave her experience with the spirit, Booth; also the communications re-Mass.: "I wish to relate something that ceived from his father before occurred in my home in N. Scituate, death of Edwin, in which he predicted One his death, and fixed the time. Both evening I had P. L. O. Keeler as medium, and had a curtain drawn across the um shortly after the spirit of Edwin corner of the room. There were two left the body, and before his death had men sitting wiith him in front of the been announced, or anything pubcurtain. There were fifteen persons lished. At the closing of this exceed in the room. We had a very bright ingly interesting meeting. Edwin light, the same one used by my wife Booth controlled the medium and the to sew or read by, sitting on the mantel, words spoken will never be forgotten so that we had all the light that could by those who were fortunate enough

this character. I always felt that he was moulded for it. When Hamlet's name is mentioned we at once associ-ate the name of Edwin Booth with it." Correspondent writes: "At the Gold-

en Rule Spiritualist Society, Sunday,

November 18, we had our usual good crowd in the afaernoon, to listen to

that old veteran, J. E. Coe, followed by recognized messages from Jennie S. Adams, Mrs. Temple and Mr Sshmidt. In the evening our pastor, Mrs. Nora E. Hill lectured, and Mrs Dr. Caird gave grand messages. Mr. Travis followed, doing finely. Some of the attractions of the evening were a violin solo by Miss Molligan, accompanied by our organist, Mrs. Dr Arnold. Another was a solo sang by the sweet-voiced singer, Miss Johnson. A word about the Lyceum: Its pros-When writing for this paper pects are good, and we feel that it will grow, and hope more will become interested, and help with the work at 2 p. m.. The evening of December 2, our speaker will be the pastor, Mrs. Nora E. Hill, followed by messages at O'Donnell Cottage Hall, on Paulina street, between Washington Boulevard and Park avenue. All are

> L. E. Whitney writes from Spring-field, Mass.: "The First Spiritualist Ladies' Aid Society, of Springfield, Mass., opened its meetings October 7, Mrs. Helen P. Russegue of Hartford, Conn., gave the lectures, which were a trent to all. Mr. William C. Whitney, of this city, gave messages, which were recognized and appreciated. October 1, Mrs. Ruth Swift, of Haverhill, graced our platform. Her work was very good, and many hearts were comforted by the messages given. October 21. Mrs Fannie Spalding, Norwich, Conn., was our speaker. She is one of our most earnest workers for the cause. The 28th, Dr. Geo. A. His Fuller occupied the platform, lectures were very interesting. have several new members, and hope to have a prosperous year.'

> Mrs. Helen Stuart-Richings writes: I have just completed a very satisfac-tory engagement at Meadville, Pa., and am filling my second this season at Conneaut, Ohio.'

> Mrs. Elizabeth Schauss, state mis-sionary for Ohio, writes from Toledo, Ohio: "While at Martinsferry, Ohio, I was called home by telegram to my mother's bedside, she having become so feeble that the end is expected any minute. - As soon as I arrived, how ever, she seemed to revive, and has now regained a little strength, though still very feeble. I was obliged because of this to delay my proposed work at Uricksville and Massilon, but hope in the near future to go there and work for the cause. On Saturday, November 24, I will go to Cleveland, Ohio, to which place I am called to christen the infant of Mr. and Mrs. F. G. Curry. On the 25th I will address the Ashtabula Psychic Research Society, both afternoon and evening; then will return home as I cannot make plans for the present, owing to my mother's condition, which is such that she may drop off any minute and she may remain a week or more. She is too aged to re cover, but may linger yet awhile."

> W. J. Elmo writes: "The Spiritual Alliance Society, meeting in Vincennes Hall, 3514 Vincennes avenue, near Cot tage Grove ave, every Sunday at 3 and 3 p. m., is doing some splendid work with such speakers as Dr. Geo. B. Warne, J. H. Marvin, Prof. Snarrenburger, and others. The people can find plenty to think about. Mrs. May Elmo, the gifted medium gives a num ber of convincing tests and messages at each session. She always picks out the stranger in the audience first, and has convinced many of spirit return. All welcome to these meetings."

> Chas S. Simmons, president, writes from Cache, Okla.: "Our missionary, Rev. Alice Baker, began missionary work for the Oklahoma State Spiritual lists Association on the 9th inst., in Walters. She gave five lectures many spirit messages, all of which were highly appreciated by people who had known but little or nothing of Spiritualism. The work there was planned and carried out by Brothers Nash and Loucks, they being the only known Spiritualists residing there. They procured the use of the Opera House (free) and did everything in their power to make a success of the work there. We notice that the main feature of Mrs. Baker's work in Oklahoma has been small beginnings, with very discouraging conditions on the start, but finishing with marked success. She fights her way through ob stacles, and wins the respect of the conservative and skeptical, holding the audiences in rapt attention throughout Her last lecture inWalters was a grand success, every seat in the Opera House peing filled; among the audience were Christian ministers of the town. She gave some striking tests and left many anxious minds. She is now in Lawton.

to have something encouraging to say later on. Church of All Souls will begin serice Sunday, December 2, at 7:30, No. 220 S. Western avenue, near Van Buren street. Strangers and skeptics cordially invited; also co-workers and friends to take part. Mrs. Squires

giving a series of lectures and we hope

Mrs. L. A. Cowen writes: 'Sunday evenings, Nov. 11 and 18, I held Spirit ual meetings in South Bend, Ind., and had crowded houses. I addressed the audience upon Science of Spiritualism, followed by messages—all were ac-knowledged as correct. I am ready to or give parlor meetings at all nearby owns. I will be in Chicago, Nov. and Dec. 1; later at my home in South Bend, Ind."

E. B. Craddock, M. D., writes provingly of The Progressive Thinker "The last two numbers are sledge hammers-better and better every week."

Mrs. Lora Holton is now located a Vicksburg, Mich. She lectured at Cenerville, Mich., Nov. 11, at the home of Mrs. John Culbertson, on "Knowledge by Intuition, and the Psychic Laws, followed by readings and musical mes She will accept calls for work n Michigan during the winter. finds The Progressive Thinker highly appreciated and read by all who want to see true Spiritualism brought out in its purity, and the fraud element eliminated from our ranks.

G. L. Willms writes: "Sunday even ing. Nov. 18, the North Star Spiritual Union, 1546 Milaukee avenue, had the pleasure of greeting Mr. Max Hoffmann who had been engaged for the evening He was applauded repeatedly. He then demonstrated by giving messages such as reading of articles and clairau dience, and they were all recognized The Progressive Thinker was on hand again and were all taken up, and more could have been sold.

S. F. Wicker, Attorney-at-Law, writes from Madison Kansas: "I am pleased to note that within the past year the sec ular press has been paying more atten tion to our cause. Almost every daily you pick up contains some account of

-euolul pur seinised eur ezindocet of gives an account of a person being seen tions of the voice. To me it was very in two places he the same time, and can realistic, as I admired him most in only be accounted for, or on, the in two places he the same time, and can only be accounted for, or on, the theory of the astral body being seen by some, and she real body by others, as all parties assert (and are positive) he remained in the depot under the watchful care of them night, operator, while others fre just as certain he spent two hous with them in a livery stable. All persons connected with the chroumstance are well connected, and circumstance are well connected, and considered reliable."

Mrs. M. C. Barrett writes from Dor-chester, Mass.: "Her countless friends will be grieved to learn that Mrs. Hat-tie Mason, one of our old-time medi-ums, who has ever been ready to make use of her gifts for the benefit of oth-ers, and who has been a familiar fig-ure in New England Spiritualist circles for so many years, is at the Massachusetts General Hospital, Boston where she has undergone a very painful operation. She is as comfortable as could be expected at the present writing. Mr. E. Warren Hatch, of Hatch Brothers, sons of Mr. and Mrs. J. B. Hatch, of Boston, is at the home of his aunt, Mrs. Mary T. Longley, of Washington, D. C., recuperating from the effect of severe hemorrhages of the throat. Mr. Hatch is a very successful comedian, composer of verse and witty sketches. His brother Charles is a gifted musician, improvisor and composer. They make a strong team and are continuously engaged. Edward's work includes singing to the accompaniment of loud band music, and the strain proved too great for his somewhat delicate constitution. Within the year he married a young lady from Dorchester, who is with him in Washington. All kinds of good thoughts and hopes for his recovery are being sent to him."

Mrs. Sophia B. Seip is now located at 401 Bliss Ave., Stevens Point, Wis. She intends to hold meetings at that

place. E. R. Fielding writes: "Mrs. Mary T. Longley closed her engagement for the month of November with the First S iritual Society of Washington, D. C. We are thankful to her and her guides for their grand lectures. The lyceum gave an entertainment for the benefit of the society Saturday evening. Miss Susie C. Clark of Dorchester, Mass., is visiting friends in the city. She will remain all winter. Mr. Geo. W. Fuller of Boston, Mass., will succeed Mrs. Longley, the present speaker, for the First Spiritualist Society for the month of December.

M. C. B. submits a just criticism: "Will our Spiritualist writers and speakers explain why they use the word Spiritualistic? They do not say Baptistic, Congregationalistic, Methodistic, Unitarianistic. Why, in this age of simplified spelling do they add unnecessary syllables? There are some of us who do not want to simplfy our spelling so much that we do away with the history and origin of our language, but we don't want superfluities. Some of our best writers of to-day persist in using the expression later on. One wants to ask, 'on' what?"

Mrs. W. M., Hinman writes: "The Progressive Thinker and premium books came promptly in return for the order I sent you. The books are very satisfactory. I am profiting in the perusal of Seers of the Ages. I consider it a valuable book."

C. L. H. writes: "9 Appleton street Boston, Mass. ithe Wirst Spiritualist Ladies' Aid Society met as usual, the president, Mrs. M. E. Alibe in the chair. Business held at 4:30 p. m.; supper at 6:15, social time until 8 p. m., when a very interesting meeting was held. The following talent took part; Mrs. A. S. Waterhouse spoke briefly. Mrs. Stein and Mrs. S. C. Cunningham gave many messages Mrs. Corbee gave astrological readings. Mrs. Shirley spoke briefly. Congregational singing, Mrs. Mary F. Lovering accompanist. Next Friday will and come.'

Mrs. Anna L. Gillespie writes from Battle Creek, Mich.: "After three months of hard but pleasant work, I finish my engagement with the society at Battle Creek . To say that the officers and members have been kind to me, is too feeble a way to express it. Not one has failed in loyal support. I wish to assure any speaker who come here that in no place will they find truer hearts than here: It has hard work, but no one has shirked a duty. Beside the two meetings on Sunday, we held a thought circle Tuesday afternoon; a Wednesday evening question box; and a supper every Saturday night, which are large ly attended. Mrs. Emma Hyde, the bright little lady who is president: Mr. Wells, our never-failing vice-pres ident; Mrs. Berry, who looks so well after the secretary's duty; Mrs. Platt, who as treasurer is one of the best, and this board of officers, aided by Mrs. Estell, Mrs. Cross and Mr. Pollick, are every one alive and busy with plans for the future of this society. I go for a much needed rest at once to Pittsburg, Pa., 321 Highland avenue. South, to join Mr. Gillespie. I will devote much time to the lyceum work. I hope to hear from all interested, and will soon have some work

R. W. Beecher writes from Denver, Col.: "Mrs. Nellie S: Noves of Boston. has again resumed her work for the Spiritual Church of Truth, and we promise for her a season of success. the was with us last winter, and many hearts were made glad and happy by the loving words that came through her from the land of spirit. She passed the summer in the mountains and has been much benefited by it. She has made hosts of friends Denver, and will make many more this coming winter. A large gathering greeted her on her first night when he received a hearty welcome. church was well filled, though day's notice of herrreturn had been given." bn :o

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply mportant subject. Price, cloth, \$1. "Spiritual Fire Crackers, Bible Chestauts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts. "Child Culture, According to the Laws of Physiological, Psychology and Mental Suggestion," anBy Newton N. Riddell. A most excellent work for all who have the care or training of chil-

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ther's experience. Cloth, 500 pages, il-lustrated, \$1.25.

roaderful psychical events in the au-

A Harmless Open Letter.

A Plain Statement of Facts, Illustrating and Explaining-Letter From D. Edson' Smith, a Prominent Spiritualist, of Santa Ana, Cal.

ive Thinker. As is well known, Mr. Hodge gave Mrs. Elsle Reynolds, the notorious materializing medium, a most fulsome endorsement in the Organ of the Fakes in Chicago, Notwithstanding her methods had been EXPOSED REPEATEDLY—the "spirit" proving to be her DRESSED IN ARTIFICIAL TOGGERY, WIGS, GOG-STRICTLY GERMAIN TO THE PUB-GLES, DRAPERY, ETC., and so notorious has her legerdemain tricks become, that not a single camp meeting WILL ADMIT HER ON ITS GROUNDS -nothwithstanding all this, Mr. Hodge s trying to FORCE HER on the respectable Spiritualists of this country, not caring, as he declares, if she does use a Saratoga Trunk full of toggery to carry on, of course, her tricks in the manufacture of "spirits."

Thrre are two classes to whom the columns of The Progressive Thinker are not open for their defense, viz.: RUFFIANS AND BULLIES WHO AS-SAULT WOMEN AND GIRLS, AND THOSE WHO "STEAL THE LIVERY TERIALIZING MEDIUMS WHO DRESS THEMSELVES IN ARTIFI-CIAL TOGGERY, AND SHAMEFUL-LY POSE AS A "SPIRIT" RIGHT FROM THE CELESTIAL REGIONS. Take notice that these two classes, when FOUND GUILTY, will not find any consolation in the columns of The Progressive Thinker: nor will we admit therein such characters, directly or indirectly. We make this preface to the article that follows, from D. Edson Smith, a leading Spiritualist, man universally respected, and whose natural born kindness makes him a typical investigator of occult

A Letter to Will C. Hodge: Dear Brother Hodge: -I am in receipt of your favor of the 6th. I regret that our ethical views are so divergent. I have said or written

In Defense of Mrs. Ropp-Amos. To the Editor:-Will you pordon

ne if I say one word for one of our mediums, whom you seemed to condemn, either knowingly or unknowingly? In your paper of the 15th of Novem-

per. you condemned Dr. Kingsley, and we all think justly, but Mrs. Josephine Ropp-Amos, I think you should investigate her case, for surely she has done some good work here in this city, and also in Chesterfield Camp. To be sure, her husband complained, but old Adam usually does. She is very much worried about her domestic affairs, and now this censure seems too in the spring, and have promised to much, and we as Spiritualists feel that visit Baker City, Oregon, where I lec-

MRS. D. F. SPEES. 831 North Ala.

Signed by— Annie Throndsen, Pastor of Proressive Society: I have known Mrs. Insenhine Ronn for a number of years. and have always found her a true and worthy medium, and will gladly youch for her: Joseph A. Humphreys, C. S Allen, Mrs. Sarah A. Zeigler, H. R. Henning, Mrs. A. Grummann, Jerome Romberg, Libble Skelton, Arthur R. Seward, Herman Maine, all members of the Progressive Church.

We would say that in no sense did we condemn Mrs. Ropp-Amos. |Those who signed the above ought to have been careful in their assertions. We gave Mr. Amos's statement as a record of the court, wherein he asserts that the voice through the trumpet purporting to be his deceased wife, advising him strenuously to part with one-half of his property to his present wife. WAS A "SHAM," meaning that it did not originate from his deceased wife, but from some other questionable source. We gave that as a matter of news, and we severely criticise these "deceased wives" who come back to earth to induce their former husbands to give their money away to some one who never had any part in earning it. .. Mrs. Amos may be as pure as an angel of light: we have no criticism to make on her as a lady, a medium, or a wife; it was the VOICE and the home; compiled by L. K. Wash-THROUGH THE TRUMPET that Mr. Amos regarded in the court records as tions of poetry and music, embodying a sham, as it-induced him to part with the highest moral sentiment, and free one-half of his property. All over the country this same method has been employed more or less, and great trouble and scandal has arisen. In an Eastern camp it was the deceased husband, "fully materialized," so duction and Explanatory Letter. Price claimed at the time, that induced his 10 cents. former wife to give away the bulk of her property to the medium. Finally she, like Mr. Amos, awakened from her delusive dream, and realized the spirit messages were "a sham," or the product of a wicked spirit. A suit

in court followed, resulting in her get ting back much of the property she had given away under spirit advice. We have no criticism whatever to offer in reference to Mrs. Amos, the wife, the lady, the medium; our dealings are only with the voice in the trumpet. We hope that in the forthcoming suit justice will be done to all parties.

To Spiritualists of Indian Territory. I have a call from Madill, I. T., to ecture at that place, and I would like o hear from those interested in securng a speaker for other towns in the Perritory. I will probably make a tour of the Indian Territory, and therefore would like a list of places where Spiritualists are to be found. Address.

MRS. CARRIE M. HINSDALE,

Will C. Hodge has sent forth a harmless and highly amusing Open Letter to the Editor of The Progress-ty Thinker. As is well known Mr. that there is no better medium for form manifestation before the public than Elsie Reynolds." And if you have said or written anything since on that subject, that you are ashamed of, or have any hesitancy about its being given the greatest publicity, then I am sorry for you. I say again, I have PUBLISHED NOTHING IN REFER-

> LIC QUESTION YOU RAISED. If I were posing as a public representative teacher on any subject anything I might say or write in private, bearing directly on a published article of mine, I would NOT BE ASHAMED TO HAVE PUBLISHED ON THE HOUSETOP.

I can't see as whether I am a "gentleman" or not has anything to do with the point at issue, which is: DO THE SPIRITUALISTS OF THIS COUNTRY WISH TO ENDORSE AS THEIR REPRESENTATIVE IN THIS MATTER A MAN WHO PROCLAIMS ELSIE REYNOLDS "ONE OF THE BEST MEDIUMS FOR FORM MANI-FESTATIONS BEFORE THE PUB-LIC?" And who is "perfectly willing she should have a Saratoga Trunk full OF HEAVEN TO SERVE THE DEVIL of paraphernalia or toggery if she IN" or in other words, THOSE MA- wants it," And who said in his published article: "That Mrs. Reynolds has been FREQUENTLY EXPOSED I KNOW FULL WELL, and, probably she will be again." And who objects to submitting Elsie Reynolds to legitmate test conditions to discover beyond all cavil whether she has ANY gifts or powers as a materializing me

But I can see no good to come from our further discussing this question. All I have said or done in the matter is public property; and I have not quoted you as saying anything but WHAT WAS SAID BEFORE WIT-NESSES, so that the question of my gentlemanliness, or untruthfulness of the correctness, or incorrectness of my ethical ideas are before the public on this question, and they must be the judge in this case. If they adjudge me to be wrong, I will earnestly endeavor to improve. Yours for the upbuilding of true Spiritualism,

D. EDSON SMITH.

Notes From Rev. G. C. Love.

To the Editor: -I began a series of meetings in Billings, Mont., Sunday, Nov. 18. Since the convention in your city I have held meetings in Omana, Neb., for two Sundays, and people in that city organized the First Spiritual Church, with prospects of building up a good strong organization. From there I went to Sheridan, Wyoming, serving the society there

two Sundays. On leaving Billings, I will go to North Yakima, in Washington, for two Sundays.

I am anticipating another trip East much, and we as spiritualists leef that tured and gave tests for the society understanding. We feel the woman for two Sundays as I traveled East to the convention and Omaha, where I stopped two Sundays, and two Sundays are the society of the soc days on my 'return, and Sheridan, Wyo., the last place when I stopped on my way before I came to Billings. Should other places want my services on that trip, they will write to me at my home address Lents, Oregon, R. F. D. No. 1, and I will give prompt reply.

REV. G. C. LOVE. Billings, Mont.

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HE 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 toggery 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.

LIVED IN ITALY.

"THERE HAD ALWAYS BEEN A EAR."

to have arrived in London five min-utes later. The distance between the

-psychic parcels post. Imagine, too,

giant Egyptian, 3,000 or more years

on in this country between a venerable

fessor" of the art of conjuring on the

subject of Spiritualistic manifesta-

Archdeacon a Remarkable Man.

The church dignitary in question is

sides being one of the most ardent stu-

dents in England of supernatural do-

the most extraordinary psychic expe

deacon's ghostly adventures is no ex-

count of them which has just been

readers will decide for themselves,

accepting was made archdeacon

His "Psychic Parcels Post."

'hannening" which, for greater ac-

curacy, I give in the archdeacon's own

'At Southsea, some years ago,

with no little discomfort wore all day

'It was then nearly midnight and

had willed the muslin to go to London to a friend. Next day came a tele-

gram 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

FIRST THING IN THE MORNING.

rience of which there is a record.

ngs, he claims to have had perhaps

That such a description of the arch-

archdeacon and a world famous "pro

"OF ANOTHER AND EQUALLY FEMININE PLAYFULNESS OF SURPRISING 'MATERIALIZATION,' SELF-WILL ABOUT' THE MAIDEN, THE ARCHDEACON TOLD AS FOL- AND THIS WAS NOW SEEN IN HER LAUGHING OPPOSITION TO THE "ONE ALSO JOINED US WHOM WILL OF SAMUEL' IN CONTROL. I AND MY WIFE HAD IN THE SHE WALKED ABOUT THE ROOM, LONG AGO KNOWN AS IN MANY WAYS WITH GIRLISH HER WOMANLY SHAPE CONTUMACITY AND ENGAGING GREW FROM THE LEFT SIDE OF SUPERCILIOUSNESS ACTING THE THE ENTRANCED MEDIUM. HER PART OF A WILLFUL YOUNG VOICE IN A WHISPER WAS REC- LADY, JUST TO SHOW THAT SHE OGNIZED AS SHE GREETED ME WAS NOT TO BE ORDERED ABOUT WITH THE WORDS 'SO GLAD TO AND HAD A WILL OF HER OWN. SEE YOU EVEN DURING HER AT MY LAUGHING SUGGESTION BUSY TIME OF PSYCHIC PARTURI- THAT FOR 'SAMUEL'S' MOMENT-TION: AND WELL REMEMBERED ARY PETULANCE THE SPIRIT INDICATIONS OF IDENTITY PRO- MAIDEN SHOULD BOX HIS EARS CLAIMED HER TO BE OUR DEAR SHE MERRILY RESPONDED AND, ALICE OF FORMER YEARS BE- SAYING, 'O, YES, I WILL DO THAT,' FORE I WENT TO INDIA AND BE- STEPPED GAYLY UP TO THE ME-FORE HER FRIEND, MY WIFE, DIUM, LIFTED HER HEAD, AND MIRABILI DICTU_P BOXED

London, Nov. 8.—Twenty yards of the goods in London somewhere at a muslin, [as set forth in the foreign chance hotel by psychic parcels post." correspondence of the Chicago Tri Invokes Spooks by Gaslight. bune] bundled loosely together in Chichester at midnight, are declared

This astounding story, told and vouched for by a respected pillar of the church, is, however, little more two cities on a direct line is a trifle over seventy miles! The explanation of extraordinary "materializations" witnessed by him in London and elsewhere given to me by Archdeacon old, munching an apple in the full Colley. According to him, the scene glare of gaslights in a London draw-ing room in the twentieth century; ing room during the evening, WITH g room in the twentieth century;
These and other equally astonishing GASLIGHTS FLARING FROM MANY
CHANDELIERS, while the coming of things are told of as actual happenings by a high dignitary of the Church of

Considering the immense amount of publicity attracted Americans probably have already learned through the cable dispatches that a rather extranity that could be desired for closely nity that the large tha ordinary controversy has been going observing what took place. seen steaming, as from a kettle snout 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 al-most invisible until within an inch or two inches of our friend's body.

"Then it grew in density to a cloudy Archdeacon Thomas Colley, and as omething, which would step forth timidly or occasionally boldly and natnews and always in connection with urally, to companion with us mortals. his name has figured largely in the occult matters, American readers may have felt some curiosity as to cloud (sucked back into his body) were they withdrawn from us wistfulthe personality of this somewhat exly gazing on their mysterious departtraordinary churchman. The archure, and noting this or that particular deacon's many and surprising activiphase of it within a few inches of the ties make him worth telling about, even were it not for the fact that bepoint of their inscrutable disappear ance and evanishment.'

Thus, according to the archdeacon, came the most remarkable of all his 'psychic visitors," whom he named

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 given to me. As to their significance, with an ancient denizen of the valley but meantime it may be said that of the Nile, who in stature reminded there is no question whatever as to me of a mummy of gigantic proportions the archdeacon's standing as a clergyman of the Church of England. After or Rome. He was, however, by no a distinguished early career in this means a mummy now, though as to his country, he was invited by Bishop Codead body, it may be that his earthly lenso to go to South Africa, and upon remains yet in some mummy case are of slowly crumbling into dust.

Natal, a position which he held for "The bronze-hued skin of our abnormany years. He is now rector of mal visitor I was suffered closely to Stockton, near Rugby, and perhaps the scrutinize with my Stanhope lens, and most generally beloved man in that I observed the fiesh markings, the section of England.

I observed the fiesh markings, the small hands, wrist, feet and ankles, the swarthy, hairy arms and nether limbs menting with supernatural phenomena for over thirty years. Of all the extraordinary experiences which he claims to have had to that inent, black, piercing, but not unkindly eyes; hair lank and jet, with musclaims to have had in that time, however, perhaps none is more amazing tache and beard; long and drooping limbs, wiry and muscular; and height that that with what he himself describes lightly as the "psychic parcels post." Here is the story of the

some 6 feet 8 inches.
"'The Mahedi' was interested in everything around him. He walked up and down the drawing room.examining Presently he espied on a side table a dish of baked apples. I got him to several yards of white muslin. In the evening, still wearing it, I cycled seet away at the other end of the room. He had refused an apple, aver-ring he could taste those the Egyptto Chichester, for a surprise visit to a young lady medium of my own develian at the other end of the room, in Making there an unwrapped the full glare of the gaslights, was up small bundle of the attire, and loosely pinning my card to it with no gobbling. AS THE EGYPTIAN FIN-ISHED HE APPLES I HELD A PIECE OF PAPER TOWARD THE other address, I AND A FRIEND AND THE YOUNG LADY'S SISTER SAW MEDIUM AND THE SKIN AND CORE OF THE APPLES EATEN BY THE MUSLIN FADE AWAY, DISAPPEAR, AND MELT LIKE VAPOR 'THE MAHEDI' FELL FROM THE MEDIUM'S LIPS INTO THAT PA-THE LAP OF THE LITTLE

> 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 his home out of London—the muslin from the left side of the entranced and card so insecurely pinned to it, medium. Her voice in a whisper was HAD FALLEN UPON HIS FACE recognized as she greeted me with JUST AS HE HAD GOTTEN INTO the words so glad to see you' even BED, AND SEEING MY NAME AND during her busy time of psychic par-ADDRESS HE WIRED TO ME THE turition; and well remembered indications of identity proclaimed her to be 'He afterwards found that it had our dear Alice of former years before taken less than five minutes by aerial I went to India and before her friend, flight of about seventy miles from Chi-chester to secure midnight delivery of "There had always been

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playfulness of self-will about maiden, and this was now seen in her village green the texts of holy scriplaughing opposition to the will of 'Samuel' in control. She walked about Now in Row With Conjurer. the room, in many ways with girlish contumacy and engaging superciliousness 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 lance the spirit maiden should box his ears she merrily responded and say ing 'O, yes, I will do that,' stepped gaily up to the medium, lifted her

Ghosts Guard His Soldier Son. Archdeacon Colley's son, Clarence, battery of the Royal field artillery stationed in India—is also a Spiritualist. He was married about a year ago of the late Maj. Des Barres, of Mary-

head, and, mirabili dictu, boxed his

"Through the intervention of the claimed. when in danger: THIS SPIRIT, HIS ed the money in the Leaming bank.
GUARDIAN ANGEL, MATERIALIZES For seven months Maskelyne work.

danger, and the white dove has strangely pushed away from a spot on which a wall fell, again when a tree fell, and again from the paths of two runaway horses."
Among other things Archdeacon

Colley is a shining light in the Society for the Prevention of Premature Burself. When a child be suddenly be The doctor pronounced him dead. He was prepared for the grave and the coffin lid screwed down. At the cemetery, beside the yawning grave, the bearers heard a suspicious sound. The coffin was hastily opened. and the child sat up, gasping for

The archdeacon has, because, perhaps, of that terrible experience, had his coffin made, and carries it about with him on his many travels. It is a coffin built on scientific principles, such as will prevent a premature bur-He has bequeathed his body to Birmingham University for scientific' purposes.

Beloved by All Who Know Him. In appearance the archdeacon is rather under medium height, with a large, well shaped head. He wears a full beard, now gray, for he is close on three score and ten. He is quiet, unassuming, and carries the air of the plains about him rather than the snug, polished complacency of the average wealthy ciergyman of high degree. He has been rector of Stockton for five years. His parishioners approve of his advanced ideas and glory in his

independence and fearlessness. He has made of Stockton a model village. His church is always crowded, for he preaches remarkable, fascinating, and eloquent sermons, and the choir befits a city edifice - rather than the church of an obscure village. The archdeacon's salary is not a tenth part of what he spends on the choir the church and the village. Many of his own hymns and anthems are sung by his choir, for he is also a musician and composer.

Most remarkable of all his village works is that among the young people semi-Masonic Guild of Good Behavior pased on the mystic twain triangles of King Solomon, their six points suggesting the six worded Anglo-Saxon saying, "Do as you'd be done by." Swings and see-saws, quoits, bowls, skittes, archery, amateur photogra-phy, and the spiendors of polarized light attract the youth of his parish to the rectory gardens.

And now a summer house, with amera obscura, lons, and finial on

the this the boys and girls say from the DR. CAIRD'S NEW ORGANIZATION

Now in Row With Conjurer. Archdeacon Colley has raised the question of Spiritualism at several church conferences, but has always been howled down. At lust year's great conference, however, heachieved a victory, for he then delivered his now famous address on Spiritualism and actual manifestations, his opening sentence being: "Do you think I have come here to damn my soul by telling lies for your amusement?" A thunder of negatives blwas the answer and after the address he was honored with a special vote of thanks.

Seven months ago J. N. Maskelyne. the famous conductor of Egyptian Hall," attacked some assertion made by Archdeacon Colley as to 'psychic workings, and one particular manifesto Miss Des Barres, youngest daughter tation. He boasted that he as a professional illusionist could produce the ville, Fermoy, Ireland. The archdea- same effects on the stage of his famous con says the young couple-met through entertainment hall, whereupon Archthe introduction of a spirit medium. deacon Colley offered to give Mr. Mas-Talking of his son thearchdeaconsaid: kelyne \$5,000 if he could do as he The challenge was promptdead mother a spirit set to guard him ly accepted. The archdeacon deposit

For seven months Maskelvne worked IN THE FORM OF A WHITE DOVE. to perfect his illusion. He has just THIS DOVE WOKE HIM ONE NIGHT produced it. His theater is crowded AND HE DISCOVERED HIS WIFE to the doors at every performance. He WAS ILL AND NEEDED THE DOC-TOR QUICKLY. HE RUSHED TO But Archdeacon Colley in turn claims THE DOCTOR'S HOUSE, BUTFOUND that the terms of the challenge, in the THE GARDEN GATE LOCKED AND matter of committee of investigation, SIX FOOT WALL IMPOSSIBLE TO CLIMB. SUDDENLY HE WAS LEV- illusion is by no means the proper and ITATED OVER THE WALL, ROUSED successful one. For days the fighting THE DOCTOR, AND SAVED HIS has gone on, gathering in vehemence Spiritualists are in sympathy with the 'On many occasions my son has archdeacon. The public generally, been mysteriously levitated out of and strange to say, the church in the person of a majority of the ministers ways hovered near. Once he was of the gospel, approve of Maskelyne's

Pamphlets have been printed and circulated on both sides. The result has been an action at law for libel against Maskelyne and a threatened lawsuit against Archdeacon Colley to recover the \$5,000 claimed to have

peen fairly won. CHARLES OGDENS.

MANY EXCELLENT TESTS.

Wonderful Manifestations of Spirit

Thursday, October 25, 1906, Mrs. H. W. Verner of Pittsburgh, Pa., Joseph Drouillard and sister. Miss Marie Drouillard of Gallipolis, O., journeyed to the home of Mrs. Elizabeth Blake, a spiritual medium, at Rockwood, O village opposite Huntington, W. Va In the evening we held an enjoyable seance. The circle was harmonious, and results good.

The manifestations far exceeded our anticipations, owing to the combined psychic power of the writer, with that the medium, Mrs. Blake Sixteen correct names of relatives and friends were given and they conversed with us. Five generations were represented, much to our sur-

prise and pleasure. 3 6 1 10
The tone of voice varied from a disnary conversation. 19 Thei messages were those of love and joy? encouraging and advising by words of sympa

thy and kindness. The spirit lights were Vnumerous, bright and beautiful? The accompaniment of the guitar to the singing was well rendered and once a spirit voice sang while playing the guitar in soft sweet tones.

Mrs. Blake's son chine at the close of the seance, and sang with his father, two stanzas of a hymn, in perfect accord, and in a clear and distinct roice, which was remarkable.

Mrs. Elizabeth Blake is the spiritual medium whom Prof James H. Hyslop. the eminent author and Secretary of the American Society for Psychical Research, and friends visited, September 29, and obtained manifestation of spirit return, through Mrs. Blake's mediumship, the account of which was published in The Progressive Thinker of September 29, 1906.

MARIE DROUILLARD.

Gallipolis, Ohio.

"The Attainment of Womanly Beau ty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hy roof has lately been built overtopping the rectory wall, from which stretches down every Monday afterness a liker Turner. If special full contents and second stretches are second secon

The Writer Seems to Think "There Is a Positive Demand That Spiritualists Create an Organization That Should Command the Respect of the General Public and Church Mem-

Alex Caird, M. D., 598 W. Monroe Street, Chicago, Ill.—Dear Sir:— read with much interest your resolution presented to the late N. S. A. Convention, and the action 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 com munication 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 some regard for matters that tend to organization.

I have only good-will for all churches of the old faith, for 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 constituency. 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 revolution ize the religions of the world, are the Spiritualists awake to their opportunity or must we look for another? MRS. M. E. GLOVER.

Springfield, Mass.

After fourteen years investigation and positive knowledge of the truths of Spiritualism, we heartily endorse the above: Alex Proctor, M. E. Proctor, L. A. Farnsworth, E. B. Wood.

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NOW IS THE TIME TO AWAKEN! TRANSPIRING CONSTANTLY, AND

considerations will, therefore, not

justify arguments like this, that "un-

truthfulness, foul language, or tobac-co-smoking "can determine whether

a communicating entity must be an elemental or an adept." The nature of the message communicated is the

only criterion by which we can decide

what kind of spirit imparted the com-

But be the message ever so truth-

hay understand by the term "God."

the knowledge I possessed, because

As regards Brother Dawbarn's dis-

and families in order to devote them-

selves to ascetic practices and medita-

tion. They will do so much rather be-

cause they want by such self-mortifi-cation, which is part of the "Yoga"

practice to attain to "Yoga," that is,

union with the Divine Spirit, which

union shall protect them from the ne-

cessity of reincarnation. This miscon-

conception of the idea of reincarnation

is the result of a misunderstanding of

the monistic conception of the world.

the actual world, in which we live, is

not a reality but an illusion, called

Maya; that it is nothing but a reflec-

tion of Divine thought; that this Di-

vine thought is the only reality, the

material world is non-existent except

as a covering, a garment of Divine

thought. So they conclude that they must escape from the world of illusion

and sink into union with the Divine

thought in order to attain eternal

bliss in Nirvana. True, without a be-lief in reincarnation the fear of the

have been so great as to drive those fanatics from earth life in order to

save their souls. But if we hold the

theory of reincarnation responsible

for this error, we might as well pro-

nounce Christianity responsible for the

tion, which burned the heretic in or-

der to save his soul from the damning

influences of earth life. There never

stood and transformed by ignorance

into a curse. Let us beware of adding

to the number of these baneful errors

lute being but a statement of fact

"Spiritism and Mrs. Leonora E Piper

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lecture and course of twenty-four suc-

world of illusion would probably

criminal errors of the

Chicago, Ill.

which is misunderstood to mean

inward light and thus enlarged

munication.

Theosophy and Mediumship.

Some Misapprehensions Kindly Corrected, by a Member of The Theosophical Society.

As I am a member of the Theosoph-ical Society, the above heading in No. of any ethical defect in the medium's of any ethical defect in the medium's character. Reasoning from ethical 886 of The Progressive Thinker attracted my attention, and I was greatly pleased with the truly philosophical tone and the impartial, kindly temper displayed in the argumentation of Brother Charles Dawbarn: This pleasant spirit encourages me to point out some slight misapprehensions that crept into the argument, for I feel convinced that he will take my remarks in the same brotherly spirit with which I shall offer them, and which ought to characterize both Spiritualists and Theosophists, seeing that it is truth and nothing but the truth tity is "God Himself," whatsoever we which we are trying to realize.

The article treats the terms TheosSpirits bent on imparting messages to

ophy and Theosophical Society, as al- man, are always like ourselves to a most synonymous, which does not greater or less extent. Let them be agree with the facts. Theosophy is a ever so far in advance of us in knowlgeneral term used to simplify the Hindu philosophy, treating of cosmogony and man's place in nature, or the relation of man to nature. It is a translation of the Hindu term, "Brahma Vidya;" that is, "God Knowledge," or Divine Knowledge, Divine Wisdom.

was used by spirits possessed of knowledge immeasurably far ahead of Since the British rule was well established in India, more particularly since Sir William Jones began trans- their messages agreed with my own lating Hindu literary treasures, the doctrines of Theosophy have spread to an ever increasing extent throughout the civilized world, and many Theo- carnation nor karma, Brother sophical societies, that is, societies barn may be quite correct in assuming for the study of Theosophy, were established, the so-called "Theosophical tablished, the so-called "Theosophical Society" spoken of by Brother Daw—was ignorant of the doctrine. She spoken of by Brother Daw-Society" spoken of by Brother Dawbarn being one of them, That this
society is neither more nor less than
an association for the study of this
Hindu philosophy is evident from the
Hindu philosophy is evident from the three fundamental objects officially through her. She had to learn it in declared to be the only objects pur-sued by the society. These objects delay and reproduce the doctrine.

First—to form a nucleus of the universal brotherhood of humanity with- is not my purpose to set myself up as versal brotherhood of numanty with a sex, a teacher, but I have to say, that it is out distinction of race, creed, sex, a teacher, but I have to say, that it is a mistake to hold the belief in reincar-

Second—to encourage the study of nation responsible for the fact that comparative religion, of philosophy some Hindus will leave their wives

Third-to investigate unexplained laws of nature and the powers latent in man.

Is there a Spiritualist that could not subscribe to these three objects? I have studied Spiritualism for almost fifty years, but did not hesitate a moment to subscribe to them. They are the only rules a member of the Thos-sophical society is bound to observe. They do not hinder me to continue my researches in the Spiritualist fold or, in fact, in any field of knowledge I am pleased to take up. When I hesitated to become a member of the sosociety, Col. Olcott told me "There is no risk. The door is always open; you may go out again free from any restriction whatever."

The society has no creed, no compulsory regulations of any kind; it is neither more nor less than a society for the study of Theosophy, which term includes all the philosophic doctrines of what is commonly called oc-

There is no "Gospel of Theosophy," such as mentioned by Mr. Dawbarn. The "Old Diary Leaves," by Col. Ol-cott are nothing more than a histori-cal sketch of the first years of the society, extremely interesting on account of the light it throws upon the inci-dents and people connected with the initiatory events of the society. No influences of earth life. There never reader of independent thought will was a truth which was not misundertake the Colonel's opinions regarding adepts, mediums and spirit messages as self-evident. The important pasas self-evident. The important sages of the book are reports of actual already existing.

Sages of the book are referring to Mad
I have tried to state what I conceive facts, chiefly those referring to Madame Blavatsky, who is the mental to be the truth in the questions disfounder of the society.

cussed by Brother Dawbarn, because I never looked upon her as anyhis fairness of spirit and the fact that thing else than a medium of uncom- he, as a Spiritualist, has managed to monly great power; whether greater retain an open mind for the teaching or less than A. J. Davis, I cannot un-dertake to say. But what I can say is a deep interest for him, and I hope this, that her teachings appeal to me I have not spoken in vain. I am ful-more powerfully than those of A. J. It aware that "truth" is not an abso not on account of style or beauty of diction, but because their tenets corresponding to the fact as we are confirm, elucidate and expand the able to see it, principles of knowledge and thought Our German poet-philosopher, Less which I had previously received from ing said; "If God held in his right the study of philosophy and sci-ence, chiefly the German Transcenden-struggle for acquiring truth, and asked tal philosophy and the sciences of name: which of the two will you have? ture, or what the English would call me. Which of the two will you have?

Natural Philosophy."

Defects of character, such as vio- for the truth—truth itself is for God I should say: let me have the struggle 'Natural Philosophy." Defects of character, such as vio-lence of temper, intemperate land alone. A MEMBER. guage, etc., as mentioned by the Coli-onel, or "tobacco-soaked organisms," as mentioned by Brother Dawbarn, do not necessarily vitiate mediumship to a great extent, They will influence the and Dr. Thomson J. Hudson's Theories quality of the communicating entity, in Regard to It." By Ex-Judge Abram when the latter does communicate, because the medium exercises attraction inadequacy of Hudson's explanations of cause the medium exercises attraction inadequacy of Hudson's explanations of upon the entity. But many spirits spiritual phenomena. Price, 25 cents. communicate because their own conditions compel them to do so. Of this cles, Campmeetings and Other Spiritukind are earth-bound spirits which allst Gatherings." By Mattie E. Hull. may be in any stage of development. Price 10 cents. from the lowest to the highest condiwho impart messages of love, of knowledge, of spiritual helpfulness; are independent of the spiritual condition of the medium; but not of his, or her mediumistic or psychle power.

That is we want to be income and course of twenty-four success lessons by Dr. B. F. Austin, B. A., the income of the legislation of the medium; but not of his, or her mediumistic or psychle power.

That is we want to be income and course of twenty-four success lessons by Dr. B. F. Austin, B. A., the income of the legislation of the medium of his, and the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; indeals, Economy; in the income of the local success; in the local success; in the income of the local success; in the income of the local success; in the local tion of communicating beings. Those

"YE MUST BE BORN AGAIN.".

In Incisive Sermon From an Incisive Text,

To the Editor;—One of the world's greatest spiritual mediums declared in most emphatic terms to those who came to him for instruction: "Marvel not that I say unto you, you must be

born again. Born of the spirit.
To him who, in daily practice, puts
the material world and flesh, and the lusts of the same, above the life of the spirit, and the spirit world, it is a waste of time to make quotations from the most ancient records of spiritual teachings. He is joined to his idols, the world and the flesh, and the order is: "Let him alone!" He is not seeking the truth for the truth's sake, that he may order his life thereby. He has seen and heard wonders and had "tests" that have fully convinced him that endless burning for such as he is a fable, and has jumped to the conclusion that he is not to be brought to bar for the acts of his mortal career,

therefore "eat, and especially drink, for the kingdom of heaven is ours." I am much pleased to see that Moses Hull, though tardy in the finding, has struck the key-note, yet there is the shadow of the quaver in the tone lest some would-be Spiritualist high roller

His admonition as to the danger of our candlestick being removed and given to another seems to one who has given to another seems to one who has cast off his fetters to a creed, like looking after the horse is stolen. Is it not patent to all who know something of history, that we are in the rut and on the toboggan slide that leads to churchianity of the fashiona-

The truth that we are, is written in such characters that he who runs may Let us back to the text; "You must

be born again."
This means infinitely more than the resurrection of the spirit body from the mortal body at its separation from the latter, in the event called death. To him who is unborn of the spirit, mortal life and the things pertaining to it make the sum-total of the things he cares for. He does not know that he is a spirit, nor does he care to be informed of the fact. "One world at a time," is his conception of the most

exalted wisdom. With the orthodox dogma of endless future punishment out of the way, he sees no bar to doing as he pleases inside the line of human law.

If he is by nature a fraud and cheat a thief and liar, he finds unlimited opening for the vent of his bias. It is ful, so angelic, let us not be misled into a belief that the communicating enneedless to cite instances, they are known to all. This man and his class—they are numbered as flies in summer-may have dressed and fared sumptuously every day, yet when he and they cross the mortal life line, as water finds its level, so he and his kind drop to their own places where, edge, they are finite, bound by outer ten thousand witnesses, and still they conditions as we are, only less so to come from higher realms, testify:
"There is weeping, wailing, gnashing greater or less extent. Judge them by their fruits alone: There is absolutely of teeth over lost opportunities." no other possible criterion.
So I judge that Madame Blavatsky

Only heeding the injunction of the mediums of olden times, supplemented by the mighty influx of the same spirit in this our day, can avert the awful catastrophe.

'You must be born again." How am I to, go about the task? elucidated my own knowledge. If "Isis Unveiled" does not teach either reinfor task it is ask the partially awakned worldlings. The way is plain and so simple that

no one need err therein. First, take to your heart the lesson that all men are your; brothers, and Until you become willing to take this decided stand, all you have done or may do will avail you little; standing upon this rock, your footing is sure belief of reincarnation and karma, it

and the way luminous. The Brotherhood of Man.

This and its meaning are the lessons wise spirits have tried to impress on the minds of groveling mortals in all the mortal ages past, with what success the history of the nations has told

By the light of this revelation of a vital truth we may measure the magnitude or littleness of the upliftment of humanity since the advent of the

raps, fifty-eight years ago.
Our "reverends" of all sizes who are working like beavers to establish another sect, may go into rhapsodies over a frozen hell and its defunct proprietor, and point to the millions who have had "tests," and to cold material ists who have been convinced, but the cool-headed questioner wants to know how much common humanity has been moved to cease its inhumanity to man

in the last half century? If our spiritual knowledge leads us no further than the outer court of the spiritual temple, we had better never have heard of the raps or had a test "Much given, much gained." vaunted knowledge may be as mill-stones about our necks in a coming day. J. RIGDON.

Salem, Oregon.

borne;

IN THE MORNING COMETH DAY. The burden is heavy and hard to be

The feet, too, are weary and bleeding and torn; The spirit is drooping and fainting and weak,

The heart full of sorrow the lips cannot speak. The clouds gather nearer, the sun out

While surely approaches the shadow of night; of night; The rocks in the pathway loom dark and black, So hard to go forward, but death to

go back. The steps falter feebly, the eyes fill with tears, The mind thickly crowded with doubts and with lears.
At last, from the full heart breaks out

the sachery, Thank cannot live this way, oh! God, let Peace, peace! weary sufferer; night

n will be gone. The heaviest shadows are just before dawn. Rest now—wait in patience; day cometh, though slow, Remember 'tis only through suffering

we grow. If thou wouldst ever be a hero in life, Stand up for the truth, shrink not from the strife.
Then live for the highest, the purest

the best; Be true to thyself, and trust God for the rest. MRS. E. M. ODERKIRK.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of thics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use is Children's Lyceum. In the bands of mothers and teachers it may be made

SPHEE OF SON APPEARED.

Mrs. Demorcat Declares That It Told Her M His Death.

Mrs. Elizabeth J. Demorest, of Pitts-burg, was in Chester last night on business connected with the exhuming and removal of the body of her son, Fred Demorest, from Locust Hill cem-etery, Chester, to Pittsburg, where it fas cremated.

To a representative of the Tribune at the home of Mr. and Mrs. G. A. Arner last night, Mrs. Demorest declared that she was aided in her search for the remains of her son by the re-turn of his spirit to her and to twenty other people, all of whom are willing Be not like dumb driven cattle; and ready to bear witness that such About the first question Mrs. Dem

orest put to the reporter was, "Is spirit return a truth?" Continuing she said: "I know it is true. Upon my return to my home after Fred had been drowned his spirit appeared to me while I was sented in a chair and said that his body had been found but not identified. I asked him if his body had been buried in the ground, and he replied that it had. Later his spirit appeared to the circle in East Liverpool. After giving his name he said that he had been drowned and was buried as unknown. He pealed to them to send for his mother I was sumoned and told of the inci-dent. At another circle held in East Liverpool, the spirit of my son sang part of the song, "Is My Name Written There?"

"When his spirit reappeared to me I inquired where his body had been buried, and he replied in West Virginia, with my head in the direction of the Ohlo river.' This led me to investigate the burial of the unknown body here, which proved to be that of my son. Oh, I have much to be thankful for, my friends, even in this the hour of my great trouble, when know that my son's body has recovered from the river."-East Liverpool Tribane, Ohio.

The First Spiritual Church of Astoria, Oregon.

To the Editor:-I am a reader of your valuable paper and am well men'were as pronounced in the rejection of Christianity as Paine and Insuccess in the year about to open which your paper so well deserves.

Permit me to give you a short sketch of the wonderful and glorious he has collected the testimony of more work done by the Rev. R. E. Coon and than one hundred witnesses. wife, missionaries for the states of

wife. Then, as he could not stay with also portrait of the author. us, he kindly left his wife, Mrs. L. M. attended, and find her a first-class office. medium.

We have learned to love the Doctor and his wife during their stay with us, and we know that they will help the cause to grow. Sister Coon had to leave us Monday morning, but has promised to return and help us all she can. She is an honest medium, and as we HAVE BEEN OVERRUN WITH FRAUDS THAT HAVE INJURED THE CAUSE OF SPIRITUALISM, we are very much pleased to welcome the Doctor and his wife and have a new law laid down for us. They have told sus of the Nos. A, and the good work they are doing and we wish to let them know in our feeble way we are trying to reach the same standard

, Before leaving the First Church of Astoria was organized through the un-divided effort of Sister Coon, who has labored faithfully and well to see us started in the right direction. gave us an interesting lecture in the evening, followed by many messages from our departed friends. in our little hall each Sunday evening and have the promise of the Doctor and his wife to be present whenever they can, and also to see that we

have many good lecturers present. The society has elected Mrs. Amanda Hall, President; Mrs. M.K. McCrosky, Vice-President; Mrs. Rebecca Gillette, Treasurer, and Miss McCrosky as Secretary; with the following as the quorum. M. A. Hall, Wallace McCrosky, Agnes Josephson, Chester Palmer, and Ida Eldredge, Treasurer.

We ask of you all a good thought that we may grow and prosper and thank you for your consideration, MRS. SOPHIA A. HALL.

BIRDIE McCLOSKY, Secretary.

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In order to place that valuable book, "MYSTERIES OF THE SE-ANCE," (written by a life-long Spiritualist) in the hands of as many Spiritualists and investigators as possible this winter, I have decided to CUT THE PRICE IN TWO, and will, until the supply on hand is exhausted, mail it to any address for 12 cents per copy
—less than half the former price. This book gives all the methods employed by fake mediums in producing ogus manifestations in all the differ ent phases, and instructs the reader how to detect and expose the A silver dime and red stamp brings you the book, prepaid, by return mail, Get it and avoid being fooled. Address, ED LUNT, Roxbury, Mass.

"Talmagean Inanities, incongruities, Incolsistencies and Blasphemies; a Review of Rev. To DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spinitualism." By Loses Hull, Prico, 10 centar

A PSALM OF LIFE

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

Nor enjoyment, nor yet sorrow, Is our destined end or way; But to act that each to-morrow Find us further than to-day. Art is long and time is fleeting

And our hearts, though stout and brave, Still, like muffled drums, are beating Funeral marches to the grave.

In the world's broad field of battle, In the bivouac of life, Be a hero in the strife,

Trust no future, howe'er pleasant, Let the dead Past bury its dead; act—act in the living present, Heart within and God o'erhead. Lives of great men all remind us, We can make our lives sublime; And, departing, leave behind us

Footsteps on the sand of time, Footsteps that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing shall take heart again.

Let us then be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labor and to wait, -H. W. Longfellow.

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The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought senti-ments are culled from the correspond-ence and other writings of Franklin and Jefferson, which show that these

The book is handsomely bound in cloth, giving fine portraits of George Dr Coon was with us on Sunday,
November 4, and gave us two lectures followed by spirit messages by his Abraham Lincoln and U. S. Grant;

This book contains 365 pages Coon, a noble worker in the good printed on heavy paper, well bound in cause who has held four circles, which

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self and its possibilities—that one

ing. A millionaire, head of one of the greatest shoe houses in the world writes: "Under the doctor's advice I spent the last three days at home, and put in the time reading, 'Every Man a King.' It did me great good, and has changed me so that I

am anxious to give a good word to everybody in the future." \$1.00 net. By mail, \$1.10. Thos. Y. Crowell & Co., New York.

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Or, the Pathway of the Spirit Traced.

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Did it pre-exist and does it reincar-theater. nate again Into mortal life? When erybody did it enter the body? What is its

how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents. "The Molecular Hypothesis of Na-

ture." By Prof. Wm. M., Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little voiume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents. "Just How to Wake the Solar Plexus."

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 809 Masonic Temple (corner State and Randolph streets). Sunlay-school at 10 a. m. All are in-

The Band of Harmony (auxiliary to the Church of the Soul) holds regular neetings the first and third Thursdays of each month, at 3:30 to 10 . p. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome. Lake View Spiritual Union holds

services Sunday afternoons at 8 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cordially welcome, Residence, 616 Wells

The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, speaker.

The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and California avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages. Spiritual meetings, held by Julia Learnerd, every Sunday and Thursday evening at 7:30, at Lone Rock Hall,

809 W. Madison street, near Robey.
First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Confer-

ence at 3 p. m. Lecture at 7:45. Mes sages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Bur-land, pastor. Central Spiritual Church holds serv ices each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30

sharp. Conducted by Mr. and Mrs. The Church of the Taychle Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The ball number is 361-863 East 43d street. Conducted by Mrs.

Isa Cleveland.
The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are welcome. J. K. Hillis, Psychic.

The Spiritualist Church of Students of Nature will hold its services at Elyapse Hall 461 North avenue correspondents.

Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee avenue, every Sunday evening at 7:30.
The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Hum-boldt Park Metropolitan elevated.

boldt Park Metropolitan elevated.
Mrs. M. Schumacher, pastor.
The Christian Spiritualists Society
will hold meetings during the winter
months, conducted by Miss Sarah
Thomas, every Sunday afternoon and
evening, at 3 and 8 o'clock, at Conway
Hall, corner Western avenue and West
Lake street; entrance on Western avenue over drug store.

Lake street; entrance on western avenue, over drug store.
Golden Ruie Spiritualist Society,
Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulleyard. All welcome. levard. All welcome.
Temple Light and Truth, 370 Waban-

wants to give to a friend after readsia avenue, near Robey street and
North avenue. Sunday-school 10:30 a. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday, in German and English. The Hyde Park Occult Boclety holds regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th Entrance to hall, 319 E. 55th

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; psychic and message bearers in attendance. Prof. F. M. Stoller, conductor.

The German-English Society, Bund der Wahrheit No. 18, holds services every Sunday evening at 8 o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues entrance first door north of Howard's Frank Joseph, medium. Everybody welcome.

Church of the North Star Spiritual Union, incorporated. Meetings Sun days at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western Mrs. Letzter, speaker and All welcome. medium. Chicago Spiritual Alliance Church, in

Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All velcome. Services at 3 and 8 p. m. Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and Divine Spiritual Church holds meetmessages.

ings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey Good music. All welcome. street. Rev. Lucy A. Hodge Koontz, pastor. Independent Church of Truth, Grand Boulevard Hall, corner 47th and Grand Boulevard. Georgia Gladys Cooley, By Elizabeth Towne. Valuable for speaker and message bearer. Meetings every Sunday at 7: 45 p. m. The

Arst Sunday of each month at 2:30 1

social Sunday, when other medium Church of All Souls. Service Sus lay at 7:30 p. m., 220 S. Western ave aue, near Van Buren street. Mrs Squire, minister.

A COMING HYMN BOOK.

Rev. G. Tabor Thompson, of 518 Spruce street, Philadalphia, is prepar-ing a new Hymn Book to be used in connection with his spiritualistic meetings in the above city. When he was connected with the Baptist denominaion as an Evangelist, and afterward a Minister, he edited and published a book called "Th Ministry of Song," which had a large sale. Being a writer and composer, it is expected he will give something to the cause of Spiritualism which will meet a long-felt need. At first the book will be printed as a word edition, and sell for 10 cents; later a music number may be added. If there are those in our ranks would like to contribute hymns for this work which can be used in connection with familiar tunes, they are invited to submit them to him for examination and approval.

Societies which are in need of something in the hymn line might write him for a sample. Some of his compositions will appear for the first time, and they should be in the homes of our people as well as in use by the societies. Mr. Thompson started to preach for our ranks last june, and has already built up one of the largest (it not the largest) societies in Philadelphia. His services may be engaged for lectures, funerals, weddings, etc., in and about Philadelphia, at any line but Sunday

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GLORY HALLELUAH! IT'S DEAD! LAID AWAY! WIPED OUT FOREYER.

The world's watched for the man to good. Saves 62 days druggery rearly—makes woman's with the wind day in two. He lives—taken more than half—left only minutes—cut and are the west of the world of the rearrangers. It is mades work easiest housened the rate of the country—makes woman's more than half—left only minutes—cut and are two the salest housened the rate of the country—in the country—was days and the row principal to true, family washing reaching, pounding, gatching—pressing, in the country—in the country—in the country—in the country—in the country—in the country—wash hour face washing machines, squeezing, pounding, gatching—pressing, in livery—in the country—wash hour face washing machines, a simple meal, lies time—no public of the country—in the country—wash hour face washing machines, a simple meal, lies time—no public of the country—in the c