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MAN AND HIS BRAIN.

A Brief Study in Mediumship. By Charles Dawbarn.

The constant detection of frauds by certain mediums who "revel" in physical manifestations is naturally most discouraging to the investigator who is seeking proof that spirits return and communicate with mortals.

Of course a shadow falls also upon the mental medium, though, usually, there is nothing more tangible before the court than a claim for obtaining money under false pretenses. But the fact remains that all mediumship is under a cloud in the minds of many who have grown discouraged by the contradictions and mistakes, even in the family circle, unattended by mortal fraud.

It is natural that earnest believers should dream of conditions that would protect both sepiative and sifter from all errors and mistakes. Their idea is founded on the conception that the spirit is a natural truth-teller if there is no mortal interference. A recent proposition by the editor of The Annals of Psychological Science reverts to the practice of the ancient oracles whose priests buried their sonnettes in seclusion from public influence and freedom from worldly care. This editor begs for a fund of \$250,000, hoping to work a similar miracle on behalf of modern oracles, by removing monetary temptation from the mortal who is an instrument for wireless telegraphy between heaven and earth. Everything is ready but the cash. Just a glint of gold is all that is needed to assure success.

The present writer sympathizes with such an aspiration, but proposes to present a few cold facts that render such a scheme impossible of success. A medium is a mortal who is sensitive to sights, sounds, and thought-impressions which find no echo in the normal brain. There are many just enough susceptible to astonish their neighbors. They are probably psychometric and telepathic, which are every day senses, and do not, necessarily, touch the line of communication with an unseen world. Just a step further and the line is crossed, and the living and the dead meet. Most fortunately for the world, comparatively few cross this line, and realize the experiences that follow.

The secret of the power by which mind can make use of matter is, so far, hidden in the safe-deposit of the divine; but the fact remains that certain cells in the human brain do receive and impart intelligence by means of vibration. A thought, whether received or imparted, is intelligence at work, using energy to compel motion in the brain cell. This is now accepted as a natural fact. Indeed Modern Spiritualism is founded on the proved fact that a thought can travel across space and echo itself in a distant brain. If these brains be mortal the process is called "telepathy." But if one of the intelligences has crossed the "divide" it is called "spirit return."

There is common belief that a man can will control his own brain cell. That belief may sometimes be true, and sometimes it may not. No mortal has entire control of his brain, and we must remember that the man we recognize is known to us by his brain activity. He may be a musician or a mathematician—rarely both—and probably has a memory almost perfect in some phases, and nearly silent in others. His loves, his hates, his aspirations, his whole passionate nature demands brain cells for their expression. The man we know and see is merely an expression of manhood through certain brain cells. He uses certain cells, and leaves others inactive, and the marvelous fact, as yet almost unattested, is that these unused cells can be suddenly called into activity, whereupon a very different manhood appears. The man who is a saint in daily life is leaving unused certain cells which the hypo-

st can call into activity, whereupon the saint disappears, and a very active sinner may take his place. I refer the student to the profound work of Dr. Morton Prince on "Dissociation of a Personality" wherein one patient has some six different expressions of her womanhood, each demanding the use of cells apparently unoccupied. This "Multiple Personality" is to-day a well attested fact.

The thought I want to follow now is that the cells in the mortal brain used by an outside intelligence are most likely to be those unused, or least used by the mortal himself. In other words a medium will exhibit powers that he does not recognize in his normal life. These unused cells may thus be a source of danger when called into sudden activity by an outside intelligence.

Yet further, the physiologist tells us that normal man makes use, to a large extent, of but one of the two halves or lobes into which his brain is divided. In case of injury to one he slowly learns to make use of the other. Science has seemed to teach that one lobe was little more than Nature's precaution against accident to the other. Still the thinker will recognize that when the coming man acquires the full use of every cell in both lobes he will have powers that will evolve a manhood impossible to-day. For the dynamo that now limits his life's expression will be doubled in power. Meantime we see that not merely are there cells "to let" in the brain lobe he uses now, but much of the other lobe is offering its unused capability to the intelligence that can wield and direct it. Such seems to be a fact in nature, making the limitations and possibilities of man the mortal. When we apply these facts to mediumship we learn a startling lesson in what we may call the martyrdom of the medium. So far as a spirit expresses himself through the brain of a mortal we now see that his easiest pathway will sometimes lie through cells unused, or but little by the mortal. Thus while the form of expression which has become automatic in each of us may show but little change, the thought back of the verbal expression may be exhibiting a different personality from that known to the friends of the sensitive. That mysterious change demands, for the most part, the use of brain cells which the owner rarely calls into activity.

Those who have studied the remarkable changes in Miss Beauchamp's mental activity see at once that the girl whose life was that of a saint, as Dr. Morton Prince tells us, would have little or no use for cells which expressed passionate hatred and gross animal propensities. But those cells are there, all the same, and when they were called into activity Miss B., exhibited a personality which Dr. P. calls a "devil," otherwise Sally Beauchamp. Other brain cells, apparently unused by the doctor's normal patient, exhibited, when active, several phases of womanhood with a distinct personality to each, and each personality living a life of its own, though using the one body. We must grasp this wonderful truth in its fullness if we hope to understand mediumship.

Let us take, as illustration, the case of General Grant, or any other person apparently destitute of musical sensitiveness. If by accident or hypnotism, you know, if you allow yourself to reason, that the cells for the expression of time, tune, harmony, etc., were all there in the brain and larynx, though unused by the man we knew, who could not tell one tune from another.

No deity has said "let there be musical cells and expression in this brain," but cells already there have be-

come active, and therefore another manhood has appeared. It does not follow that a spirit has suddenly appeared to control that brain. That may, or may not be, but we are compelled to recognize the important fact the normal owner of that brain will exhibit a personality according to the use made of his brain. In one section he shows us a saint. In another section we see a devil. Apparently the same selfhood may exhibit a number of very different personalities.

We must also notice that this natural fact works both ways. One to the future, and the other to the benefit of the sensitive. If there were an outside influence—say a spirit—using the brain of Miss B., and that spirit were of the very pious variety, he could, of course, use the same cells as the saintly Miss Beauchamp, and, as a result, the normal girl would simply be a little more of what she was before. In other words, probably become a bigot and a fanatic. But if the aspiring influence, whether a returned spirit or not, was the very opposite of a saint—like Sally, who made the life of Dr. Prince such a burden that he called her a devil—then that control would use, and have to use portions of the brain which the good little girl had never called into activity.

Now let us apply this fact, which the reader will recognize as truth, to the everyday sensitivities in our streets and homes. Here is the man we call "a good man." That means that he has little use for brain cells that express animal passions and propensities. But if he be a born sensitive, he is some day exposed, perhaps in a public circle, to an influence that demands liquor and the indulgence of animal passions. We remember these cells are, more or less, in every human brain, and can be excited to activity. So that sensitive, who was before "a good man," astonishes us by becoming a bad man, because cells in his brain, formerly little used, are now active. Of course, there will be many intervals when the man seems his former self, with the old cells active, but for the remainder of his earth life he will never again be reliable as a "good man."

A mortal of pure life is thus exposed as a sensitive to influences that may exhibit a very unbalanced mind. Sometimes good, and sometimes bad. Mediumship is really the development of this tendency to use certain brain cells that have before been rarely occupied. Now let us remember that an accident, or a shock, as with Miss Fancher, Miss Beauchamp, Rev. Hanna, and many others, may suddenly compel certain brain cells to activity, and others to silence. We have at once a new personality, and perhaps several of them. The normal mortal has become what we call "abnormal" because his intelligence is using brain cells that were little used before. This changes the field of memory, and often the tastes and talents. For instance, in one of the cases the new personality shows marked talent in sculpture and music. The man had not previously exhibited either talent. Now for either of these gifts certain brain cells were necessary. Of course they were there, but unused. A truthful person will become untruthful, as in French cases, and an honest man, dishonest.

So far we see a normal mortal becoming abnormal. It is the same self or ego using different portions of the one brain. And, for our present study we mark it as the result of shock or accident. Such cases do not necessarily prove spirit return. They do prove a changed personality. And they prove that the owner was not using certain portions of his brain till he was compelled to. We note that hypnotism will produce the same effect as shock or accident. Every experimenter knows that his subject is usually very different when under influence. That means that other brain-cells have become active. But hypnotism imposes the will of another intelligence on that brain. And facts of spirit return prove that other intelligence may sometimes be a human being who has no mortal body. So much we accept, and must acknowledge its danger to any sensitive who is exposed to such influences, whether

by shock, accident or the hypnotic will power of either mortal or immortal.

The point to notice is that no change takes place in personality save as an effect on brain cells. If that change be in the normal line the sensitive will be what he was before, only more so. It becomes doubled in expression. But if unused, or little used brain cells are called into activity, you will hardly know your old friend or acquaintance.

The highest development of a man demands the use of his entire brain. To-day most doctors tell us that one lobe seems held ready for use if the other gets disabled. But development means use, and there can be no development of limb or brain cell without activity. So the coming man, if he be superior, will have greater use of his brain cells—all of them. Each for its proper use and submission to the whole. Such a man will hardly be subject to hypnotized will power. He will be too much of a man himself. Accident or shock may disable him, but his developed brother will understand both cause and effect. When we apply these truths to our mediums, we must understand that a sensitive is, to that extent, unbalanced, and certain portions of his brain contain "cells to let." If those cells are, in any way, called into activity, we have a life and conduct that show us a different man and woman. And we should all realize THIS IS WHAT MEDIUMSHIP MEANS. It is true we hear of guardian angels, and protecting conditions for mediums, but they are only guarding and protecting a limited manhood, and the more sensitive the mortal the more limited the manhood.

The ancient priest sought to protect his medium from outside influences, and measurably succeeded. That is impossible to-day. Our policy is to protect ourselves by suspecting the medium. It will not do to condone fraud. It is almost impossible, as we have seen, to protect a public medium against the use of her brain by inharmonious controls. The attesters themselves constitute a fearful risk to the medium in every public session, and especially for physical phenomena. And that risk reacts upon all of us, as the result of such influences and teachings.

The only possible safety is in the home circle where mother, father, son, daughter, friend, surround the medium and protect her aura from hostile entrance. But better still is the individual struggle to uplift manhood to a point at which he may, without fear, give greeting to a spirit visitor, and thus ennoble his own manhood.

There is another important thought that follows from these facts. We really know, and can know almost nothing of the selfhood and conditions of our loved ones gone before. We never knew their actual selfhood in earth life, but only so much as peeped out through certain cells. But all may be different with them now, and myriads thus compelled to be silent, who perhaps even promised to return. We only knew our loved one in earth life as she manifested through certain brain cells. What she may be now we cannot even guess. The tales of both heaven and hell told by inspired mouthpieces, are but attempts to realize the unrealizable, and to prove that which is impossible of proof.

We know the mortal has become immortal, and, personally, whatever I may believe, I KNOW but little of the life beyond. It is our belief that many imperfections will disappear in the next life, and that will include both mental and physical. This will, of course, include the use of brain cells almost shrouded to-day from lack of use. But our friend will thereby become as different a person as any of Miss Beauchamp's or Miss Fancher's personalities. This must woefully affect both spirit return and identification.

The all-important point of this article is that we only use a part of our brain cells now. Therefore the use of the whole brain, or even of another part of that brain, if it become spirit, will destroy the identity of our spirit friend, so far, at least, as we depend upon memory.

San Leandro, Cal. CHARLES DAWBARN.

THE MORRIS PRATT INSTITUTE.
E. W. Sprague Has Good Words for This Spiritualist School.

It has been my privilege to visit the Morris Pratt Institute on several occasions, and to be present at one of the yearly business meetings. I became a member of the Association and have kept in close touch with its officers and leaders, consequently I am quite familiar with its work and development. From the beginning it has had the best of teachers. Prof. A. J. Weaver, its principal, and all the other teachers are true Spiritualists. They are self-sacrificing, earnest souls, and are all contributing either the whole or a part of their time and salary to the work of the school.

Prof. Weaver and his good wife are devoting their lives to the work of this, the first school of its kind ever owned by the Spiritualists of America, and are doing it entirely without financial consideration or compensation, in order that it may live through its present struggle for existence and become that which Morris Pratt, its founder and donor, intended, viz.: an honor and a blessing to the cause of Modern Spiritualism.

The good work of the Morris Pratt Institute, like that of other liberal institutions, cannot be measured. Its graduates thus far in its brief history of four years, are an honor to the school and to the cause of Spiritualism. What the school has accomplished is a bright promise of what it can and will accomplish in the future if it is properly supported.

Every Spiritualist should be proud of the fact that we own a Spiritualist school. It is located in a fine little city. It owns a beautiful and complete college building containing class rooms, assembly hall, dormitory, dining room and kitchen, etc., and in fact everything needed to carry on the work. It is a school where our sons and daughters, as well as parents, are privileged to acquire an education without becoming subjects of sectarian forms, ceremonies and beliefs—a real spiritual and Spiritualist school, managed by Spiritualists, its faculty and its supporters being Spiritualists.

This school has what I believe no other school in this country possesses, viz.: a psychic class for the study of psychic law and especially the laws governing mediumship. "It stands for the truths of Spiritualism and for the defense of its rights, for the unfoldment of mediumship and an understanding of its laws."

It gives to those who have reached or passed the meridian of life without acquiring an education, the grandest opportunity to do so, and without the criticism that must be endured in other institutions if they had the temerity to enter them.

I wish every Spiritualist in the country could spend a week in the Morris Pratt Institute, if it were possible, so they could meet the students personally, attend the classes and witness the work of these bright men and women who are fitting themselves for the work in the grand field of Spiritualism and Liberalism.

I do not know of a single Spiritualist who has visited the Morris Pratt Institute who has not come away a convert to the belief that it is one of the grandest and most needed institutions of Spiritualism.

The title of the Morris Pratt Institute is in the hands of its trustees, who hold it in trust for the Spiritualists of America. There is no mortgage on it. The title is clear, though its present indebtedness is about nine hundred dollars. Its business is in safe hands and will continue to do so, as the assurance by reading its constitution and by laws. Article 11 of the by-laws reads as follows: "The Board of Directors shall consist of the President of the National Spiritualists' Association and seven other Directors. The directors shall be elected annually, and the assurance by reading its constitution and by laws. Article 11 of the by-laws reads as follows: "The Board of Directors shall consist of the President of the National Spiritualists' Association and seven other Directors. The directors shall be elected annually, and the assurance by reading its constitution and by laws. 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Gets Warning in a Dream.

Traveler in Mountains Has Vision of Wolves Chasing Him—Pack Pictured in Sleep Gives Him a Ride for His Life Next Day—Saves Himself by Seizing Limb of a Tree and Clinging Six Hours.

"They say that dreams go by contraries, but from strange experience I know that the Blue Ridge mountains of Virginia (as set forth in the New Orleans Playmate) in the early '70s I have always been of the opinion that the things we see while our minds are wandering in the mysterious products of Poppyland are more generally expressions of things which are actually being—more generally warnings of some menacing peril or danger than vague indications of the opposite of that which is to happen. And to prove my contention I will tell you of the incident which converted me to the view of the rather puzzling subject I have just expressed."

Hiram Blake, of Cleveland, O., a visitor to the Pythian convention, with several travelers like himself, and chance acquaintances sitting about him in the palm garden of the St. Charles on a night when the festivities were in full swing, was the speaker and Mr. Blake upheld the reputation already earned as a story teller by the yarn he spun.

"At the time of which I speak," Mr. Blake started off, "I was a young man, but I was of a roving disposition, venturesome to a marked degree, and whenever the opportunity came my way I was off to the wilds for a hunt or outing."

Lonely Ride in the Mountains.
"One summer I spent at a farmhouse at the foot of the Blue Ridge mountains, near a little hamlet called Lovings, in the central portion of Virginia, and I had a splendid time of it exploring through the granite hills and coursed on a swift horse through the forests and over the fields."

"Near the close of my stay in Lovings I determined to make the journey to the mountain to a place called Laird, where secured a sure-footed horse for the trip. I started on a cool September morning and, proceeding slowly through the passes and defiles with towering and majestic masses of rock on either side, I gained a lofty position on the range by nightfall and just reached the cabin of a mountaineer before darkness fell like a pall over the entire scene."

"My host was a hospitable old man and gave me the one spare room of his house. The room was comfortably furnished, and the bed was a comfortable one, and, sitting beneath the warm cover after a frugal supper, I was soon asleep, as my ride had tired me."

"I slept, but while my body lay chained in the downy influence my mind was active with a rapid series of awful happenings which were terribly real and left an impression on my memory that will never be eradicated."

Sees and Hears Wolves.

"In my dream I was on my journey through the mountains, my good horse going at a slow trot. We reached a place expressly desolate and the road narrowed at the base of a high cliff and skirted for a great distance a ravine of terrible depth. It was then that I became aware of a sound most distinct for a dream sound; it was a soft pad pad pad, and turning in my saddle I saw following close at my horse's tail a gaunt gray wolf with slab sides, a red tongue lolling from between cruel jaws and a large brush tail drooping almost to the ground."

"The animal, carrying a chill to pass over me, and while the presence was still distinct to my eyes, which were closed in sleep, a wild, plaintive howl of the wolf, I knew, and from about me came answering cries and then a sort of blackness, as though night had fallen, and hid the scene. Struggled along through awful moments in that dread nightmare, and with the wolf cries sobbing through the rocky wilderness and the sense of a deadly peril tugging at my heart I became aware of strange lights quivering in the darkness of the dream scene. The light at first seemed to be tiny sparks set close together and they ever grew and gathered strength until at last they were like so many coals of fire burning into my soul."

Finds Pack Gaining on Him.

"The glare from the lights served to illuminate hairy faces and then dawned upon me that the weird glow was from the eyes of the wolf-pack came in answer to the howl of the beast that had followed me."

"The terror that seized upon me was keen and nerve-racking, and, with the chorus of howls sounding in my ears, I urged my horse forward. I could feel myself rapidly, so deep were the impressions, and a feeling of despair possessed me as I seemed to realize that the yelping wolves were gaining on me. I could see the gaunt, gray leader, galloping at my horse's heels with the pack in full cry behind him, and then the most horrible part of my dream came; the horse sprang over the edge of the precipice, and man and beast, we both shot down, down, down!"

"I awoke with a sudden start and discovered that I was lying on the floor with a dead chair on top of me. In my sleep I must have left the bed and in imitation of a horse's back straddled the chair."

"It was good daylight when my nightmare had its startling finale, and, arising, I bathed my face and hands, hurriedly dressed and went out to find a tonic for my shattered nerves in the morning air. The mountaineer greeted me warmly, as he hoped I had passed a good night and invited me into breakfast."

Resumes His Ride.

"I was feeling rather rocky, to use a slang term, but said nothing to my host about my dream, as the old man struck me as being a sort of matter-of-fact person, and I feared he would laugh at me. After breakfast I saddled my horse, mounted, and resumed my journey for the brisk, invigorating atmosphere, soon losing all the depression that I had experienced upon awakening."

"I traveled for several hours and reached one of the loftiest portions of the chain and then, with a suddenness I sat bolt upright in my saddle, checked my horse and looked about me thoroughly startled, but by what at the time I could not determine. Then it came to me. I had passed through the locality before; knew it well, had seen the same sheer rise of rocks, with the narrow ledge, striking the ravine at its base, and had ridden close to the edge of that treacherous precipice. My horse stood still and I pondered for a moment and a cold chill played up and down my spine when my dream came back to me, and my white eyes looked upon the same drear picture that I had encountered in my nightmare."

"Was that dream a warning?" I asked myself, and as if to give an affirmative answer to the mental question

a sound came from amid the rocky fastness on my left that sent the blood from my heart and left the icy chill of fear there.

No Dream This Time.

"The sound was a long-drawn-out howl that rose and fell on the crisp air like a note of doom—a howl such as only a mountain wolf could make. I listened and soon other noises came, first short, sharp barks from the distance behind me and then a low, moaning howl like the first wolf cry. Alive to my peril, I urged my horse forward, and the poor animal, having taken alarm from the howling of the wolves, responded readily to the touch of my heel and galloped down the dangerous path rapidly."

"Turning in my saddle, I glanced at the road over which I had come and to my alarm saw several long, lithe objects moving swiftly in my trail. The objects were wolves. I needed no second glance to tell me that and I could see that the fierce beasts were gaining on me."

"By the time I had ridden a mile or more the wolves were yelping a death chorus, were leaping and springing at my frightened horse's flanks, and I felt that it was only a question of time when I would become their prey. But when all seemed lost my salvation came in the most unexpected way. I saw over my shoulder a straining horse's neck, saw at a point several hundred yards ahead of me where the mountain fell away from the road a tree."

Climbs Up the Tree.

"The tree had an ancient and gnarled appearance, even from the distance, but its sturdy limbs hung low and I knew that to pass beneath them in safety I would have to stoop in my saddle. The sight of the tree inspired me to a desperate chance and as my horse galloped close to the object I let go the reins, loosened my feet from the stirrups and threw my arms forward. My hands grasped the lowest branch and my body was swung violently forward as my horse passed from between my legs and continued his mad flight."

"I held on with desperation and though my palms were torn and lacerated and my muscles nearly strained apart I summoned up all the strength I possessed and leaped forward. As I did so the foremost wolf sprang into the air and with a vicious snarl snapped at my foot, but missed by a narrow margin. I managed with a supreme effort to draw myself up into a position which made it possible for me to throw my leg over the branch, which had begun to crack and bend beneath my weight. Astraddle of the limb I slowly edged backward until I reached the body of the tree and there sat thanking God for my fortunate escape."

Treed For Six Hours.

"The fate of my poor horse was a sad one. Relieved of my weight, he increased his speed, but at the narrow portion of the road his hoofs slipped and he pitched over the precipice to be dashed to pieces on the sharp rocks a thousand feet below."

"The wolves, losing the horse, trotted back, an angry, growling pack, to the tree where I had found refuge and forming a circle on the cliff they sat on their haunches, crying longingly and occasionally venting their melancholy howl. There were more than twenty of them."

"I stayed in the tree from 10 o'clock in the morning until 4 in the afternoon, when the approach of a party of mountaineers from the direction of Laird set the wolves scampering to the rocks for safety. The mountaineers sent a few stray shots after the hungry growlers, but unluckily hit none of them. I descended from the tree, went back with the party to Lovings, and abandoned the mountain trip to Laird."

"Perhaps you gentlemen may wonder why I did not shoot at the wolves. Well, on my ride along the cliff I feared to turn in my saddle to fire and when I was safe in the tree I discovered that the howling of the horse had caused my revolver to fall from my holster. "Do you not share the opinion with me now that dreams are sometimes warnings?"

SOUTHERN CASSADAGA.

Camp Meeting at Lake Helen Closed—News—Excursions.

Sunday meetings have been begun at this healthy and beautiful winter home. Every week brings new visitors.

From New England, the middle states and the Mississippi valley, people are going to Florida. Beside the genial climate, the income orange crop of this year, makes added attractions.

Frank Johnson is building a new cottage for Mr. Kellogg.

Hotel Cassadaga has been painted outside, and other improvements have been made.

The Spencers have greatly improved their boarding house.

The Valley County Record of November 16, has the following:

"It is reported that work will be resumed here, as usual, on the Deland & St. John's river street railroad, and that it will be pushed to completion."

Hotel Webster and Sanitarium is getting ready for guests.

The rose garden is a great success, the roses have grown unusually, and still keep up their efforts to bloom.

H. M. Clark is preparing two nice furnished cottages to let. Write him and Mrs. Mary McGregory for housekeeping tenements.

The session will begin February 5, and close March 19, 1907.

The sad news of the death of E. A. Marsh, of Oaks Hill, Florida, came lately. He died at the home of Edward Archibald, in Daytona, of hardening of the glands of the heart. His daughter, Lillian, was with him the last few days, having returned from her summer visit to New England. She has the sympathy of scores of friends at Lake Helen and in Massachusetts.

Mrs. Winters is having the Buchanan cottage re-painted, which she has purchased, and will occupy it with her cousin, Mr. Eugene Strong and babe, from Amherst, Mass. They will leave December 7, on the Arapahoe.

S. B. Barker and wife, Mrs. L. A. Holt, and Mr. Barker's mother, sail on the Apache, December 14, all for Lake Helen.

Among others who will leave for Lake Helen, in December, by Clyde steamers, are Mrs. Mary Wilson, Mr. E. T. Worthing, David Sloan, Dr. Critchley and wife, and Mrs. Marten, Miss Eva Thompson and father.

On December 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1906, I shall have four excursions in January—probably on January 4, 11, 18, 25. I shall personally conduct the one for January 11.

Write for low rates, circulars and other information, enclosing four cents in stamps or postage on Clyde folder, etc.

H. A. BUDINGTON.
91 Sherman St., Springfield, Mass.

PROXY DELEGATES TO N. S. A.

A Californian Answers Questions, and Makes Certain Points Clear.

Will you kindly allow me to reply to the article in your valuable paper of November 17, signed "A Proxy Delegate," by a lady who asks the question: "Did I do right in voting for Los Angeles as the next place of meeting for the National Association of Spiritualists?"

In the first place I would say, she did not do right in voting at all, nor in accepting the position of a proxy delegate, if, as she says, she was not a member of any society, local or state.

All persons invited by me, the chairman of committee of California Delegates, were asked the question: Are you a member of any auxiliary society for if not you could not act.

Some names of persons who could act as delegates and who would like to be seated were brought me by personal friends and well known workers, but such Spiritualists as were members of societies auxiliary to the N. S. A. had a right to be seated. Among those who assisted me was Mrs. Anna L. Gillespie, a Californian for many years, who brought me the names of her friends, women and men, members of auxiliary societies, whom I was proud to have as helpers. Mrs. Henrietta L. Lichtg, who had been hand and heart with me in our work in San Francisco for nearly a year, brought several, and in each instance we talked over the matter of their being seated, and to what societies they belonged.

This mistake might have been made on our part but we were certainly not obliged to resort to knowingly having any upon our committee of delegates who were not entitled to the position. Two persons, however, were seated, we were making out our list, Dr. McLean and his wife. The doctor a well known medium of Los Angeles, who had suffered arrest and persecution by the unjust laws of California. He was gladly seated as a delegate while his wife was not, as she had not united with any society.

Dr. Pottenger, a well known Spiritualist, a lecturer and author, one whom I had known in California for years while living in San Francisco, and who was a resident until the earthquake left him homeless, was seated. He was broken up, still with a heart filled with love of California, one I should gladly have authorized to work for Spiritualism in the name of California, but as he was not a member of a society auxiliary to the N. S. A., he was not seated; and this was the only case where other material and Californians, at that, this lady was certainly out of place, which I very much regret, and as she says she has been greatly worried about her part of the decision, I would suggest that she stop worrying, as although the majority of the delegates were not seated, she was just as decisive; or even less than five, for a majority of one would have settled the question, unless some measure had been taken then and there.

Then she says, "I want to know if the officers of the National body cannot submit this question to the next convention." In the convention to every auxiliary society direct and ask for the voice of each one thereon and be governed thereby."

To this I will answer: As this would necessitate a change of the constitution of the N. S. A., even the officers cannot do this, as the constitution says: "The annual convention of this association shall be held in the city of Washington, D. C., on the third Tuesday in October or any such time or other place as this association may determine at any time."

And it was determined by the delegates assembled in Chicago that the next N. S. A. Convention should be held in Los Angeles. If the suggestion she makes could be carried out there would be eleven more California societies heard from than were heard from in our last convention, even by our proxies.

The proxy voting is legalized by the N. S. A. California was entitled to 37 delegates, 26 were seated. I believe the other eleven societies would sustain us in the work we did.

Arthur S. Howe, president of the California State Association, and one of the trustees of the N. S. A., came to the convention with an invitation to hold the next convention in Los Angeles, from the State Spiritualist Association, seconded by an invitation from the City Council.

California State Association, which is a body of delegates from its 37 societies, sent us with this invitation and empowered us to work for it, should we have done otherwise? And should anyone who accepted our papers do otherwise consistently than carry out their instructions?

One may doubt the wisdom of having the National Convention in Los Angeles, if, viewing it from the monetary standpoint, alone, but here let me say, "The time must come and such measures be adopted as I urged upon the people at the last convention, to make the National Association financially independent. Lazarus-like it was called from the tomb of its past inertia among the unorganized, disorganized, and scattered societies of Spiritualists."

"Come forth," and it came, and from the first it has been bound and free, and by the aid of its friends, it has done the great work which opened before it. It has been obliged to depend upon the generosity of a few, added to the inadequate means raised by the very imperfect system. And to-day, and to-morrow, it will be a self-sustaining body, and a voice from the spirit forces who have asked so much of us and for whom we have done so little says:

"Loose him and let him go." Let us remove the bonds that have held our National Association by a system of loans to other societies. Old Followers, Masons, and other orders. Do they go around with their hands in their pockets, catching on to the few pennies they have there and wondering if they can afford to hold a convention in California? No, they have all them bent over their backs just for pleasure, and because they wanted to, and had money enough to do it, and money enough to own some of the best buildings in the best districts of every city and almost every town, while we rent his buildings, and are forced by them to leave the fields of labor to which they have been called by their natural gifts and prepared by their spirit friends.

THE SCANDALMONGER.

It Approaches the Golden Gate and Is Turned Down.

An angelic figure approached the great gate.

While the business seemed to be dull, To enter, of course, and learn of its fate, While St. Peter was having a lull.

The gate was ajar, but guarded the while, And the figure bowed down very low; St. Peter arose from his chair with a smile.

That was cold as the beautiful snow, He stiffly saluted, the figure arose With its eyes like unto red fire, And Peter divided the depth of the woes Of this gaunt ghost of a liar.

"Sit down and be quiet," he said in a tone That only a judge can command, And then he concluded to place it alone In silence somewhere in the land.

The figure, a quiver, sat down in a heap, And Peter called up a small page, A dapper young spirit, who put it to sleep.

And summoned an ancient-like sage. A council was held then in heaven to know The proper disposal to make Of this patron so feeble, that needed to grow.

And all its earth error forsake. Says Peter, "I know that this being just fell From mere force of habit on earth, From pointing its neighbors to heaven and hell, And giving to new liars birth.

"That face is an index to all down within The walk and the eye tell a tale; The nose and the mouth and the upturning chin, Are signs that quite seldom can fall."

Just then the gaunt figure came forth With its grin on its angular face, Like a demon of venom just coming from hell To imperil the whole human race.

"Now, Peter, you know that the earth-folks are bad," It said, in a shrill, squeaky tone, "And in this great heaven you all should be glad To have folks' records well known."

"My neighbors were horrid, immoral and false! Until I got after them right; I tell you what, Peter, I made them all walk, And some of them wanted to fight."

Another broad grin of concealed delight, And the figure reached out for the fight, But Peter, driving its penchant for fight, Concluded to give it a match.

He made a few passes about the gaunt form, And the head was that of a snake; He then placed it in temperature warm, Quite close to a fiery lake.

He said with a frown, that "the spirit's own sphere" Is builded by thoughts and by deeds, And environments, surrounding them here, Oft made by those musty old creeds.

He stroked his long beard and watched with great pride This being conceitedly wise, Who slandered and libelled upon the spot, Now assuming its true form and size.

"Each being," said Peter, "constructs its own sphere, From the mold up to the man; Los Angeles demands the payment of fifteen dollars a month as a license or, to secure a permit to use their mediumship. This absolutely debarms many from using their gifts at all, as this tax added to price of rent and living is more than such better how to run things."

The claim is made that these laws were made to protect the public from fakers and counterfeiters. This is erroneous. The fakers and pretenders can pay the license and flourish, and they do so, while the mediums are silenced so much better how to run things regarding organizations than those who have worked and are working in it.

R. S. LILLIE, Chairman of Committee of California Delegates to the N. S. A. Convention, 1906.

FROM COLUMBUS, OHIO.

A Letter From Mrs. Elizabeth Harlow, Who Has a Two-Months Engagement in Baltimore, Md.

First Spiritualists' Society. Two months of the season's work has rolled by, and the results are far from the same as last year. The attendance has been good, and the interest in building up something stable and permanent is growing as well. Our membership is slowly increasing, which is a healthy sign; things that grow too fast do not last.

The Ladies' Auxiliary is busy keeping the social side growing, and the final social too. They have netted a nice little sum from their social and supper given when the Mass meeting was held with us.

A new feature this season is the afternoon tea parties which are held at the home of the members. These are very pleasant and each one who gets a reading, leaves a dime, so the lucres flows as well.

Just now the ladies have closed the Bazaar, which was more than a success. They took in \$210, one hundred of this being the proceeds of a beautiful music box that Mr. Al. Franck donated. They cleared, after all bills were paid, \$265.

Tell me, where there is better work than this.

Now, I am to leave them for two months, and Mrs. Murtin, the best medium, will take my place, and deliver a series of lectures on religious and theological subjects. Cloth binding, 400 pages. Price \$1.

My address while in Baltimore will be 636 No. Carrollton avenue.

ELIZABETH HARLOW.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 400 pages. Price \$1.

And interview with Mr. J. C. F. Grumbine in the Boston Post.

May I have the space to correct a false interview printed in the Boston Post, of a proxy delegate in November issue of "Occult Science."

In the first place, the Post referred to the prophecy as I wrote it, and wrote up a sensational story which is a lie from beginning to end; not a word of the interview being true. Take 99 percent from every alleged interview, and what is left is the truth!

I here enclose the prophecy as it appeared. Any conservative man of affairs could prophesy the same without appearing idiotic or a fool!

Danger Ahead—A Prophecy.
It is not often that I am urged to make a public prophecy, but when the spirit of prophecy is on it is wise to let the hand record what the unseen intelligences dictate. Let this message be circulated broadcast throughout the world:

That the (United States) ship of state is entering a stormy sea is evident by the dark black cloud which looms up in the East, and that it will strike dangerous reefs or hidden rocks is shown very clearly. There will be first a stagnation in business, this begins in January, 1907, followed by a cataclysm of untoward political industrial events, in which many industries in the north and west will be forced to the wall.

The political situation appears in the form of a sphynx and it looks as though President Roosevelt will be forced to become the candidate for re-election. A black hand arises in the South West and appears with fingers and palms in the act of grasping, and extends over the White House. This has reference to anarchy and it signifies an audacious assertion of its strong hand in the House of Representatives. Wait! This seems impossible, but it is so, and the chairs of the House are seen in disorder and the men are combating each other. Such a riotous scene has not appeared in such a judicial place for many years.

Banks fail and large trust companies are forced to go out of business. There are riots in Chicago, Kansas City, St. Louis. The dread of a revolution throws business into a panic and stocks tumble, industrialists suffer loss of from 25 to 50 per cent. Anarchy and chaos are held up by the infuriated populace, who through the streets, because idle, as large factories once flourishing, close their doors. This condition goes on for five long years without abatement. A brother's hand is raised against a brother's, and still the end is not shown.

A warning is given to capitalists to invest in U. S. bonds or keep money in safe deposit vaults, as real estate will suffer and be a drug on the market. A great reaction sets in in 1912, and from 1908-12 there will be a final struggle, but not a revolution, nor will it be the end of the world. This crisis will shake public opinion so that truth and not falsehood, facts and not fancies, will be the fashion. No danger yet from Catholic sources, and the present situation calls for political and industrial rather than religious remedies.

J. C. F. GRUMBINE.

RELATES SLEEP'S FREAKS.

French Savant Lectures on Psychology of Somnambulism—Intimates to Johns Hopkins Students That Acting in Slumber Causes a Quickening of Dormant Faculties—Relates Instance of Bedridden Paralytic Who Climbed Unaided in Sleep to House-top—Young Woman Enacts Death of Mother in Dreams.

The psychological nature of somnambulism was the subject of a remarkable lecture by Prof. Pierre Jouvet of the Paris Sorbonne at Johns Hopkins University, Baltimore, Md. In the course of his remarks he said:

"The somnambulist has not our dull memory of things. He sees the objects he speaks of and really hears, feels, and touches them, exactly as if they were real."

"When a patient speaks he has a fluency of language and even an eloquence which are superior to his normal powers. When he acts he has a precision and quickness that are wonderful."

"The man who ran to a house-top showed more agility than he would have had in his normal state, even if he had not been paralyzed."

"In connection with this precision and certainty of memory we find some strange mental blanks. You speak to patients, and they do not answer. You try to make your presence felt, they do not perceive. To make yourself heard you must dream with the patient and speak to him only in accordance with his delirium."

Somnambulists Never Remember.
"When a patient gets back to consciousness he forgets everything that has happened during his delirium. If you try to awaken his memory with questions two things result. You will either do it so vividly that he will fall into a somnolent state again, or he will be unable to recall it at all."

"There is a man of 30 with both legs paralyzed, who has been an invalid for years. In the middle of the night he rises slowly from his bed, takes his pillow, hugs it close, walks out of the room, through a courtyard, and climbs to the top of a house."

"His friends have difficulty in reaching him, and must take great care in awakening him, for the moment he awakes his legs become paralyzed again."

When awakened he does not understand how he has reached the house-top and why, he, a man sick with palsy, should have been carried there."

Enacts Dying Scene in Sleep.
There is a girl made ill with despair at her mother's death. They lived in a garret. For two months before her mother's death the girl was under a great strain, tending her mother and earning her living at the sewing machine. After the old woman's death the girl lay in bed, her body by her side to a sitting position and appealing to it. She now has a singular habit of enacting these scenes over again while in a somnambulist state. No actress could rehearse these lugubrious scenes with such perfection."

The child's psychism, and delirious cries of somnambulism are during the crisis of the huge unfolding of all phenomena connected with the cause of the delirium. The next is the absence of every sensation, every memory not connected with the delirium."

"After the crisis three things are noticeable—return to consciousness, normal memory, and entire forgetfulness of all connected with the somnambulism."

"Spirit Echoes." By Mattie E. Hall. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, with portrait of the author. Price 75 cents.

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

THAT SPURIOUS REPORT.

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prefacing each month. Cloth, price, \$1.
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 By Elia Wheeler Willcox.
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 suitable for recitations and readings,
 true to the very best there is in human
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By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the best popular songs, with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price \$1.



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SATURDAY, DECEMBER 8, 1906.

WORDS OF CAUTION.

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

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

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.

Served Him Right.

Rev. Overholtzer, pastor of the Baptist Church of Marseilles, near Streator, Ill., according to a news dispatch, objected to the class of tenants, Mr. Osgood, a parishioner, allowed to occupy his tenement, and berated the landlord severely for so doing. The church, though divided, closed their doors on the domineer for the time being.

We notice this matter to remark that the Christian clergy are too frequently in the habit of lugging personal affairs into the pulpit, forgetting they are not dictators. If a member violates church rules charges should be made against him, where the accused can be heard in his own defense, but with pulpits attacks no such opportunity is given.

Years ago a Baptist clergyman in the South arraigned his wife, an educated lady, and a teacher of a young ladies' school, because she had enlarged her views and embraced Spiritualism. He was not content with making the charge of infidelity and heresy against her; but he took occasion to tell God all about the affair, and begged him to restore her to a sound mind, and bring her back into the folds of the church. Sensitive, as she had a right to be, she closed her school, came North, located in Chicago, where we made her acquaintance, and heard from her own lips her story. Both parties are now in spirit life, and it is hoped the cruel husband has learned to tolerate conflicting thought. The lady published a book of poems which well shows the noble mind the bigoted husband wished to subordinate to his.

Information Wanted.

Will some person well versed in ethics come to the front and explain why it is the theological students in institutions of learning, are almost invariably the inciters of disorder in such institutions, and the leaders in acts of rowdiness? Even in theological seminaries aspirants for the pulpit are noted for their pranks in disregard of good order. The latest report of this character comes from Augustana college, where seventy-eight students, including many in the theological department, were temporarily suspended by the faculty. Grievous insults to college authorities are given as reason for this suspension of this hoodlum element.

Rowdies in colleges finally develop into the Sam Joneses, Billy Sundays and other agitators for Jesus, whose churchmen delight to honor; for they learned in college sports the language of profanity, which they employ in the pulpit in whooping up hell to the delight of the church, more effectually than ordinary sinners prepared for the ministry.

Which Most Merits Approval?

Birds on the bird market of Lucknow, India, are bought by Mohammedans and given their freedom, to enjoy their natural instincts. Allah, they think, is displeased when a bird is restrained of its liberty.

In the Christian civilizations of the West the habit seems general to murder the innocent and beautifully decorated songsters, and give their inmate bodies a place on the hats of the dear Christian ladies, hoping thereby to enhance the beauty of their headgear. And does God look on approvingly?

We hope no Spiritualist lady is ever seen with such a memento of death, and such utter disregard of the higher instincts of others on her person. Birds have as good right to life as has humanity.

The dependence of liberty shall be lovers; the continuance of equality shall be comrades.—Walt Whitman.

More Suspicious Scripture.

A patron writes from Maine, direct attention to two strange passages in The Acts, which do not seem to fit the usual interpretation of Christian beginnings. The first is Acts 25:19. We condense what precedes to make the text intelligible:

Festus had just arrived in Jerusalem, when the high priest is represented to have informed against Paul. Soon after King Agrippa arrived at Caesarea, a port on the Mediterranean south of Tyre, where he found Paul recently sent there, in bonds. Festus related to Agrippa the facts pertaining to Paul's detention, and said the accusers brought no charges against him, such as he supposed would be, then, verse 19:

"But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom PAUL AFFIRMED TO BE ALIVE."

They who maintain Jesus was taken from the cross by loving hands, and was laid in a new sepulchre; that he was not dead, but in a cataleptic condition, temporarily simulating death, from which he awoke, walked forth, talked, ate, and was seen of many for forty days, though in hiding, when he disappeared, his disciples agreeing he had ascended, all is very discrepant as to time and place.

This idea of a physical awakening from suspended animation gains favor from the fact that they who die on the cross usually survive from six to eight days in great agony; whereas, if Jesus was crucified at the sixth hour, otherwise at noon on Friday, and his sepulchre was opened very early on the first day of the week, and found vacant, less than forty-two hours, six hours less than two days, had passed since placed on the cross. Was he really alive, as Paul is reported to have said, as appears by the question? or was he in hiding? Jesus denied being a spirit, and proved it to doubting Thomas.

Really the cataleptic theory, as gathered from the Gospels, appears well sustained; but there are so many variant statements in every phase of that crucifixion and resurrection story, as related in the Gospels, we choose to credit them to the "miraculous in narration," like the generation, birth and general incidents in the life of the dear Jesus, nearly all inconsistent with natural law, and only believable by the credulous.

The second point to which our friend calls attention will be found in Acts 28: 8, 9. Here Paul is made to speak for himself, and he says he thought to "do many things contrary to the name of Jesus of Nazareth." And he did, as Dr. Brown fully demonstrated in his late series of articles, proving Paul lived and wrote near a hundred years before the crucifixion, and perhaps several centuries before the Gospels were written.

Paul knew nothing of Jesus of Nazareth. He never mentioned him in his Epistles; never referred to or referred to any of his miracles; nor to the Gospels. Paul's Jesus was the one he claimed to have seen in his vision when nearing Damascus, a hundred years before Jesus' death, if that vision occurred while Aretas was on the throne of Damascus, as Paul himself asserts was the case.

Rev. Cox Puts His Foot in It.

Bishop Crapsey appealed from the verdict of his synod at Batavia, N. Y., convicted of heresy, and was found guilty by the higher tribunal.

Rev. Dr. Cox of Cincinnati, who declared himself in full sympathy with Bishop Crapsey's position, said:

"I do not believe Jesus Christ to be 'Very God, and only term him 'Son of God' in a poetical sense. I do not believe in his virgin birth, or his bodily resurrection, or in the atonement as is set forth in the Prayer Book, or in the doctrine of original sin, as is stated in the baptismal service."

For this written declaration, a position of every thinker of brains occupies, whether in the pulpit or out of it, but Rev. Cox is to be put on trial for heresy, as was announced in these columns several weeks ago must be the case. Of course he will be found guilty, and his pulpit utterances will be silenced. But back of all this is the fact that pulpit and pew of all denominations, the Episcopal church included, the nonsensical claim of the apostle's creed is ignored by every educated person. If all Christians who repudiate the creeds, and endorse the positions of Crapsey and Cox would join in a new organization it would become the dominant church of America.

Good for Dr. Crapsey.

Bishop Crapsey, convicted of heresy, and about to be suspended from the ministry, has determined to resign and abandon the Episcopal pulpit he has occupied for near twenty-eight years. This avoids the necessity of passing sentence on the distinguished heretic.

How very unfortunate Dr. Crapsey was so constructed he could not believe a virgin, near 2,000 years ago, gave birth to a God, and nurtured that God to manhood; that that God died on a cross at the hands of men; that he would not stay dead, but awakened into full life, lived, ate, talked, preached, went into hiding, threatened, wandered away into Galilee, assisted in a fishing adventure, and after forty days bodily ascended into heaven, and took a seat at the right of his God-Father. It is a wonder so brainy a man as Dr. Crapsey had not retired before from an orthodox pulpit.

Dr. Cox of Cincinnati, will do well to copy the Bishop's example. Who next?

I would rather be poor, with a little 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.

The Danger Signal!

Facts Presented to Spiritualists for Them to Carefully Consider.

THERE IS DANGER AHEAD—THERE IS NO DOUBT OF THAT, AND THE SOONER YOU RECOGNIZE THAT FACT THE BETTER IT WILL BE FOR SPIRITUALISTS GENERALLY. ONE CAN ALMOST SENSE DANGER IN THE AIR, ARISING FROM A DETERMINATION TO "REGULATE" SPIRITUALISM, TO "REGULATE" ITS MEDIUMS AND CONTROL, OUR RANKS GENERALLY IN THE DISSEMINATION OF THE TRUTH. WHAT DOES ALL THIS PORTEND? IS A QUESTION OF GREAT IMPORTANCE AND SIGNIFICANCE AT THE PRESENT TIME, AND ONE THAT WILL NOT DOWN UNDER ANY CIRCUMSTANCES, AND ONE THAT SPIRITUALISTS HAVE GOT TO CONSIDER—AN ABSOLUTE DUTY RESTING UPON THEM, TODAY, AND ONE THAT WILL NOT FLY AWAY.

IS IT NOT SINGULAR THAT SUCH A THOUGHT SHOULD ARISE AFTER SPIRITUALISM HAS ACCOMPLISHED SO MUCH FOR HUMANITY?

CERTAINLY IT IS.

BUT WHAT IS THE CAUSE OF ALL THIS EXCITEMENT—OF THIS DETERMINATION TO REGULATE

IMPORTANT MOVEMENT AGAINST FRAUD IN MEDIUMSHIP.

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 today.

"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.

"Some have decided that fraud was practiced, more or less obviously. ALL ARE OPEN-MINDED. ALL FEEL THAT SOMEWHERE IN THIS MAZE OF OCCULTISM THERE IS A PATH THAT LEADS TO POSITIVE KNOWLEDGE AND A DEGREE OF ENLIGHTENMENT BEYOND AND ABOVE THE MERELY MATERIAL AND

Here follows a specimen of what will lead to "regulating" Spiritualism. It is sent to us by A. F. B. Odin of Hot Springs, Ark. It is a "dodger" circulated by an individual who goes under the name of Foo Lun:

Without asking a question and before you speak a word he will tell you exactly what you called for, tells your name in full, whom and when you will marry (if ever); in fact tells names of your friends, enemies or rivals. He promises to tell you whether your husband, wife or sweetheart is true or false, tell you how to gain the love of the one you most desire, even though miles away; how to succeed in business, speculation, lawsuits; how to marry the one of your choice; how to regain health, youth and vitality. Removes evil influences; cures drink habit, cures nervous diseases.

Foo Lun has brought about more marriages, reunited more separated couples than ANY MEDIUM in America.

Are you sick? Do you know what is the matter with you? Foo Lun tells you clairvoyantly all about it. Thus gives happiness and success from you.

During the time in Hot Springs from January, 1906, to September, 1906, my record for successful work is as follows:

Reunited 130 couples; brought about 342 marriages; gained the love of certain ones, 278; located three buried treasures; located 150 absent persons; overcame 276 rivals—and hundreds of other cases, such as business speculations, law suits and transactions of all kinds.

Cured 85 cases of drunkenness and bad habits and nervous diseases; cured 38 cases of nervous prostration.

Developed SEVEN MEDIUMS who are before the public today.

I teach Clairvoyance, Hypnotism and personal magnetism and DEVELOP MEDIUMS. Can learn what gifts you possess.

Do You Wish to Know?

How I make you happy?
How soon can I marry?
How can I have good luck?
How can I succeed in business?
How can I conquer my enemies?
How can I marry the one I choose?
How can I get better health?
How can I conquer my rival?
How can I settle my quarrel?
How can I make anyone love me?
How can I control anyone?
How can I get a good disposition?
How can I keep my wife's love?
How can I have good health?
How can I mend my family troubles?
How soon will my lover propose?
How can I remove bad influences?
How can I make a distant one think of me?
How can I hold my husband's love?
Foo Lun tells all and never asks questions.

As often said before, you grab the spirit in the ordinary materializing séance in these modern times, and nine hundred and ninety-nine times out of one thousand, you will have the medium or a confederate dressed in artificial tatters, and that practice will, it is not ended, result in "regulating" Spiritualism, resulting in no end of trouble in our ranks.

The Chase-McCoy Combine Exposure.

On Nov. 1 an invitation was sent by Dr. B. J. Worst of Ashland, O., who is a believer in spirit manifestations, to his son-in-law, Prof. J. A. Miller of Ashland College, to bring a few others connected with the college to a séance to be given at the home of David Brubaker, another believer, by Mr. Chase and Mrs. McCoy of Cleveland. It was stated that some of the Ashland Spiritualists had attended the

SEANCE? WHY ARE LAWS ENACTED TO REGULATE OUR FOOD, AND HAVE IT PURE AND HEALTHY, NOURISHING AND STRENGTHENING? AH! THERE YOU HAVE IT IN A NUTSHELL! YOU CAN GUESS THE CONCLUSION. OUR FOOD HAS BEEN CORRUPTED, ADULTERATED, AND IN MANY CASES RENDERED DELETERIOUS TO THE HEALTH, BY UNSCRUPULOUS RASCALS—THOSE WHO DESIRE TO MAKE MONEY, AT WHAT EVER SACRIFICE—WHAT EVER SACRIFICE TO OTHERS IT MIGHT CAUSE IN CONSEQUENCE OF ILL HEALTH OR DISEASE, THE SAME WOULD NOT IN THE LEAST HURT THEIR FEELINGS, EVEN IF THEIR POISONOUS FOOD SHOULD RESULT IN DEATH OR MONTHS OF TORTURE.

THAT IS JUST HOW SPIRITUALISM STANDS, AT THE PRESENT TIME—IT HAS BEEN, TO A CERTAIN WELL DEFINED EXTENT, POLLUTED BY A SET OF RASCALS—IT HAS BEEN ADULTERATED—POISONED; IT HAS BEEN DEGRADED TO THE LEVEL OF THE ORDINARY FAKE, THE COUNTERFEIT, AND ONE WHO PRACTICES

LEGERDEMAIN, WHO CLAIMS TO BE AN INTERMEDIARY BETWEEN ANGELIC SOULS AND THE DENIZENS OF EARTH. OFTEN THE DECEPTION IS SO PERFECT THAT IT WILL ALMOST DECEIVE THE VERY ELECT—THE VERY WISEST. THE RELATION BETWEEN ADULTERATED FOOD AND ADULTERATED SPIRITUALISM, IS SUCH THAT WHAT WILL LEAD TO THE "REGULATION" OF ONE WILL ALSO LEAD TO THE "REGULATION" OF THE OTHER. ADULTERATION, WHEREVER IT MAY BE PRACTICED LEADS TO DANGER, WHETHER IN THE RANKS OF SPIRITUALISM OR IN THE FOOD WE EAT, OR THE WATER WE DRINK. IT REQUIRES NO FAR-SEEING EYE TO SEE THE DANGER THAT LURKS IN SPIRITUALISM AT THE PRESENT TIME, IN THE THREAT MADE TO "REGULATE" THE SAME.

YOU NOW THOROUGHLY UNDERSTAND THE MATTER—THERE WOULD HAVE BEEN NO THOUGHT OF "REGULATING" SPIRITUALISM HAD IT NOT BEEN FOR THE LEGERDEMAIN PRACTICES IN OUR RANKS.

PHYSICAL.—We have therefore organized with the object of driving the frauds and the charlatans out of the business.

"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 or 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 lawyers."

The plan is to regulate hypnotism, Spiritualism, mind-reading and to a degree fortune-telling and clairvoyance as the professions of medicine, dentistry and law are regulated. If it is obvious that practitioners have no such power as they claim and are accepting money for their services they will be prosecuted under the statutes forbidding the obtaining of money under false pretenses.

Another appeared. One form came to Dr. Worst, and on his asking if it were his sister, nodded that it was. Presently one came to me, but could not talk, but when I asked whether it was a relative it nodded "yes." I asked closely and NOTED THAT THERE WAS A MASK OVER THE FACE OF THE FORM.

After messages had been given to several others in whispers, another female form came to me, and I arose according to instructions, and this time said, "Are you my sister?" It nodded "yes." "What do you want," several times. Now the fact is, I HAVE NO SISTER!

Next the figure of a little girl appeared, but did not venture more than half-way out of the cabinet, nor did anything that the medium could not do by getting on her knees and impersonating a child.

Then a form appeared and went about the circle, when one of the lady Spiritualists present said, "She wants a handkerchief." I did not see her take one, however. But the form began to work something white in her hands which developed into a large gauze veil, which was passed about for inspection, and then handed back and the form gradually worked it up into a bunch.

By this time I had noted that the forms did not glide, but walked, and that they made the floor squeak at one place with their weight. The warm breath of the forms could also be noted, and a very unskillful attempt to change the voice in different impersonations. The same grammatical errors were also repeated in each case.

Occasionally also, the medium would call out from the cabinet (when there was no form outside) trying to use the gruff voice of a lake captain, who was said to be her "control," but which was easily discernible as the voice of Mrs. McCoy. Once the voice called out, "There is too much light out there," and Mrs. Chase turned the lamp still more. He had placed a newspaper about it with a hole in one side turned toward myself and the man beside me.

Once the voice called out, "In a minute, I've got to arrange these things here." Once one of the lady Spiritualists present said, "I love to take psychic journeys." Then the medium in the cabinet began to comment about that.

At last the form of an Indian in dark clothes appeared, but did not come near me. The form jabbered a little in supposed Indian language and retired. Then a taller Indian form appeared, but I noted that the increased height was due to a tall hat of feathers. The form grunted about and said, "Chief, chief." The form hit me and bowed so that the feathers came near my face. A sudden impulse came to me to touch them. I did so. They were real feathers. I pressed on them as the form retreated and rose as I did so. Almost instantly I felt a blow on my forehead, and knew that Mrs. Chase had struck me, but I grabbed the form AND PERCEIVED THAT I HAD THE WOMAN MEDIUM!

She struggled so violently that she got away from me, and ran into the cabinet. Mr. Beal, who sat next to me, grabbed Mr. Chase at once when he struck me, or he would have hit me again. I called for the light, and Mr. Phillips turned it up.

Mr. Chase acknowledged at once that he had hit me, and we went for the marshal, who arrived in several minutes and several of us went with him and Mr. Chase to the lock-up. There the marshal demanded to know of him what he hit me with, and was about to search Mr. Chase when he produced the handcuffs and acknowledged that he had used them. He was refused bail and was locked up. I went to a doctor and had my wounds dressed. Had the blow been a trifle lower it would have put me in my grave.

In less than five minutes there was a flash of white from the cabinet, as if a part of the white skirt were thrust out; then another, then two at once, as if each side of the white skirt were thrust through separate slits of the curtain.

Then the figure of a woman appeared and shrank back again. "Come on," said Mr. Chase in a coaxing tone. Then the form advanced to one of the ladies present and whispered something. Almost immediately after it retreated into the cabinet

THE PROGRESSIVE THINKER

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

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:

W. H. HARRY, MORO BAY, ARK.; PA.; MARY H. GODFRE, SALT LAKE CITY, UTAH; JOHN NAPPER, ENJOHN A. GRESSLE, HAMILTON, TERPRISE, IDAHO; J. RUEGG, MIL- OHIO; V. L. CAPWELL, KINGSTON, WAUKEE, WIS.

As it is, no serious harm will result—only several gashes.

The next day, acting on the advice of the best citizens I prosecuted the man for assault. He made no defense, save a plea for clemency, and was fined \$25 and costs. He pretended to be a poor man, and some of his Spiritualist friends helped to make up his fine.

After Mrs. McCoy fled into the cabinet she called out, "Oh, what has happened?" Chase answered, "I struck a man." She said, "You ought not to have done that." In several minutes she came out of the cabinet with her usual dress on.

When I charged them with fraud next day, Mr. Chase said, "Well if it was the medium, it WAS IMPERSONATION." She said, "Well, if it was me I did not know it." To others, however, Mr. Chase said, "THE MOMENT THE FORM WAS TOUCHED IT TURNED INTO THE MEDIUM. IT WAS A CASE OF TRANSPORTATION."

The couple left for Cleveland Saturday morning. C. F. YODER, Ashland, Ohio.

This is to certify that we were eyewitnesses of the exposure of the Chase-McCoy Combine at Ashland, O., and certify to the truthfulness of the account as given by Prof. Yoder.

JOHN C. BEAL, EDWIN E. JACOBS, C. G. PHILLIPS, J. A. MILLER.

The Cleveland (Ohio) Plain Dealer had the following from Ashland, Ohio:

When H. E. Chase and sister, Mrs. Alice McCoy of Cleveland, give their next Spiritualistic seance they will undoubtedly make sure there is no one "from Missouri" in their audience.

Last night in the flat of Mr. and Mrs. D. F. Brubaker on Main street, this city, twenty invited guests were to have witnessed the manifestation of the spirits of departed white children, white women and Indians, for the sum of \$1 per. All went well until the last big Indian chief with feathered headgear made advances to Rev. Charles F. Yoder of Ashland University, when the seance came to a sudden close.

The big Indian chief came so close to Prof. Yoder that when it bowed one of the big long feathers touched his cheek. This excited his curiosity and when he arose to pay his respects he casually extended his hand in the direction of the feathers of which he got a handful.

Then something happened. A sound was heard like the muffled report of a revolver. In the dim light Prof. Yoder was seen to stagger for an instant, then make a dash for the door and embrace the spirit. There was a fierce struggle. Someone struck a match to better enjoy the battle between the "spirit" and the flesh and it was all over.

Prof. Yoder had been stunned and as the "spirit" proved to be very much of an athlete, it escaped. Chase then stepped into the dim light and said: "I struck the blow; you did not comply with the rules. Sorry it happened."

Prof. Yoder looked as if he had just emerged from a football scrimmage. He had been struck a terrific blow with a pair of handcuffs and had two wounds on the forehead and one on the nose.

Chase spent the night at the police station and at the close of his hearing which lasted the greater part of the afternoon, was given a fine of \$25 and costs which his friends helped him to meet.

By carefully scanning the above, one can fully realize why a tendency on the part of the public has arisen to "regulate" Spiritualism—to separate the wheat from the chaff—the clean from the unclean—the truth from the error—the genuine from the spurious.

In trying to "regulate" Spiritualism, the public intimates that there is a great truth connected therewith, and they want that to stand forth prominently, thinking the same will not mislead those who are seeking the light of our philosophy.

In regard to the Chase-McCoy materializing seance, the same result has followed every exposure—the "spirit" was undoubtedly dressed in artificial tatters, such as has been found on the person of every materializing medium whose "spirit form" has been grabbed, and then the artful sophistry rises like a dark, pestilential cloud—"Oh! the medium faded away into the spirit," or "the spirit passed into the form of the medium—they becoming one." Any explanation to satisfy the

"There are six ways of dissipating wealth, young man, strong drink, theatre going, evil companions, dicing, wandering about the streets at night, and idleness. Six evils attend upon the glutton. He says it is too cold, and does not work; he says it is too early, and does not work; he says it is too late, and does not work; he says, I am hungry, and does not work; he says, I am full, and does not work; and while he thus lives, ever neglecting his duties, he both fails to acquire new property, and that which he possesses dwindles away to nothing."

Sacred are the lips from which above all station, above the noble—the robbed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor venerals. Blessed is he who wears no mask!—Ingersoll.

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

The Power of Thought in Molding Character.

Address by Mrs. Cora L. V. Richmond at the World's New Thought Convention, Chicago, October 25, 1906.

Mr. Chairman, Members of the World's New Thought Federation Convention and Friends:—Some years ago, perhaps not to be mentioned or numbered, your present speaker was addressing a large audience in Liverpool, England, under the auspices of the Spiritualists of that city, when some one sent up the question, "What are the Spiritualists driving at anyway?" and the speaker answered: "Not being their coachman, I cannot tell." To-day some one said, who had been at the New Thought Federation Convention, "What are the New Thought people driving at anyway?" and the same question was answered in the same way.

Since fifty-six years ago your present speaker, as a little girl, commenced to talk "New Thought" called "Modern Spiritualism," and since our speakers on this platform, our genial and venerable friend, Judge Benson of Kansas, and Dr. Burroughs of Detroit, in their "History of New Thought" and their "Evolution of New Thought" never mentioned among these causes and bases as the foundation and head the word of "Modern Spiritualism." I would be doing injustice to the truth if I did not say at this moment, that I think Spiritualism has done more to break the barriers of creed and dogma from modern thought than any other word in the English language. I stand before you to-night as the result of what that word has done for me.

I am not here to discuss Spiritualism, but in the taking up of the lines of thought that have brought forward the "New Thought" movement of the world, nothing could be either complete or partially so without reference to that which has compelled the organization of the Psychic Research Society to explain, and finally accept, its facts; to induce the manifestation of "Christian Science" and "Metaphysical Healing" as the legitimate result of Healing Mediumship, and which has allied the whole world, under its voice of liberalizing the human mind, to listen to the power of the spirit as presented at this convention.

The subject assigned me was chosen by your committee without your speaker knowing of it beforehand. But you know well enough by experience that it was not necessary for her to know of it until to-night.

The subject of new thought, or of "Thought in the Molding of Character" is exactly the opposite to what the speaker would have fashioned it. The speaker would have said: Character, as the framer and only source of thought.

In order that you may understand our attitude on this subject we would say, that we believe that there is but one Infinite source of intelligence, and one finite avenue of expression of intelligence. The source of intelligence is the Infinite Being, the avenue of manifestation is the finite being. That which soul expresses through matter is spirit, that which spirit, in contact with matter, evolves is mind, and thoughts are the most external manifestations of the soul and spirit.

Thoughts are many, and there are many vagrant thoughts that wander hither and thither meaning nothing and doing nothing. When the parable says, "As a man thinketh in his heart so he is," the heart is made superior to the brain. We have only come to worship the brain in modern thought, formerly it was the affections, the intentions. That which formed the central force of activity was not simply the intellectual process, but "what a man thinketh in his heart" and this was said in reference to a worldly man that might express himself in one way and mean another. It was Talleyrand, we think, who said that "words were given to conceal the thoughts," and thought sometimes is said to conceal the real purposes of the human being.

There has not been a greater barrier to the expression of all that the World's New Thought Federation Convention stands for than the mere intellectual methods of the world. There is no greater barrier to the revealing of truth than the commencing from the outside of things to arrive at spirit; as things are but the manifestation of thought, and only imperfectly at that. So words are but the imperfect expression of ideas, and ideas at first are but the imperfect expression of all the boundless possibilities that are within the soul.

The New Thought Federation affiliates with science, because science is attempting to bore a hole into this fountain of life and light from the outside. All hail! to Science, because when arriving at the truth it will find it in the same methods you have. All hail! to those who attempt to discover by external means the true God. They will ask as did one of old, "Can we by searching find out God?" Never! The stone may be analyzed, the earth may be solved in the experimentum crucis of science, or all other means in the laboratory of scientific investigation may be applied and you will not find God. Only that which is like unto God can find God. We perceive by the power—that is like that which we perceive. Often we have said that the fishes in the Mammoth Cave have no eyes, because there is nothing to see, there is no light to see with. The spiritual power that perceives God is the power that has taken possession of this New Thought, this modern thought, and says, you do not begin to find God through the senses, through the reasoning of the intellect and the mind. That which is within perceives and knows God.

What New Thought is trying to do (no one on this platform claims that New Thought is a New Truth) is to manifest the new method of arriving at and expressing the truth that is eternal. We must have new methods. Science, philosophy, even theology and medicine have been converted to new methods. When materia medica can be converted to new methods you may know there is something new under the sun. Therefore, what we wish to express is: That the character that is formed by this constant knowledge of the powers of the soul and the powers of the Infinite is expressed in new methods of thought. If people can arrive at results by direct perception and knowledge of the soul and of the Infinite, we do not see any use of endeavoring to arrive at them by the external method, which never succeeds.

It has never been known in the history of the world or the perception of truth, that truth was ever evolved by thinking it. But it has always been known that when truth appears the thought will appear and the language will be manifest.

The character of each individual is formed, not by the thoughts that the individual thinks, nor by the thoughts that are thought of at one, but by that which is brought forth from the inner consciousness, which makes a good part of the conception of life and its purpose.

Your previous speaker has made "affirmations" and "denials." They are the result of direct experience. They come from his inner, not his outer, consciousness. They develop into external forms as they are needed. By whatever process this knowledge comes to human beings, we all know "there are more things in heaven and earth than are dreamed of in" the philosophy of the materialist or the material scientist. We know that no material investigation has ever brought people into a knowledge of their spiritual possessions. But the habit of opening the windows, when once they are opened, invites that which is within to come forth, to give more light, atmosphere and room for the primal truths to express themselves.

I believe the advantage of this New Thought method is, that all the windows of the soul are open that look outward. There are no windows in the soul looking inward to get this light, this truth, this power. Of course, the manifestation of this power comes in manifold ways, and of course it comes according to the unfoldment, according to the need. Human character is evolved or unfolded to

expression by its own innate purpose. On the money of the United States is stamped that which gives it character. Any other piece of paper, any other piece of metal would be just as good if it had that stamp upon it. So that which comes from the spirit bears its own living evidence, bears its own testimony. This spiritual power, this unto which the world is gradually turning is a part of the right inheritance of the human race.

I would use my body to express my spiritual purpose; I would use my mind to think the way I wish it to for the purpose of enabling the body to express that purpose. I would use my intellect as the manifestation of the spirit, and I would know that what life is, what "natural law" is to the material universe, such is the Infinite power to the soul and spirit of man.

What is this power? Is it physical? No. What is this power? Is it dynamical? No. But it sets in motion all physical forces, and it can control all dynamic relations. It can do this in various ways. It does it by the manifestations of nature through what is called "natural law," although no one ever knew what natural law is. We claim that laws neither fashion nor execute themselves. Our friend the Judge here on the platform knows that, and he knows that often those who are appointed to execute them do not always do it. We know that without some kind of intelligence in the universe that fashions the law, the law would find no expression; that when the soul, which is like unto that intelligence, places itself in harmony with that intelligence then the possibilities of the soul are as boundless as those that are manifested in that universe. Nay! that which is termed natural law by the material scientist (we use the word science with reference to its special technical meaning) differs from that employed by scientists like Dr. Alfred Russel Wallace, Sir William Crookes, Camille Flammarion and others who are investigating physical things by physical science, but who have, happily, come into the higher knowledge of spiritual things; those manifestations in nature termed natural law may be, and are, superseded the moment we come in contact with another set of laws. Now that set of laws is not material, and not to be measured by physical things. But what "natural law" is to the material universe, God's love is to the realm of the spirit. Therefore, the only commandment that the Great Teacher gave to his followers after all the laws and doctrines of the Mosaic Dispensation was, "A new commandment I give unto you, that ye love one another."

God's love sets in motion in the human spirit all the attributes that are like unto himself: Love and Wisdom, the thought of liberty, of everything that can be expressed in man in the forwarding of human welfare and happiness. That love is what sets in motion the possibilities of conquering substance: the power of requesting and receiving that which seems impossible in the physical universe. So we say, that when you arrive at setting in motion this set of laws and functions you supersede the material process, and the healing—of which our friend has spoken—takes place. There is nothing in healing but adjustment. This instrument (the piano on the platform) did not make itself, nor did it make the harmony that proceeds from it when touched by the hands of the master musician. Ever since the piping of Pan with the reed there has been a steady unfoldment in human expression of what is called harmony. You hear the Thomas Orchestra to-morrow night, or Saturday, and you will know the culmination of this great harmony that was first symbolized in Pan and was then brought forth. If you go out into the groves you discover that Orpheus is there with his lute. But Orpheus is not a personality, he is that conception of harmony within your own spirit. You go out on this glorious night of stars and you almost hear the music of the moving worlds and the suns in their places. Apollo is there with his wonderful harp and you set yourselves to the music of the spheres. But that sound reaches not the material sense; it is not borne in upon you by the external discord that you call music, it is attainment of your spirit to the harmonies of your soul, and you find it symbolized there. We know that if there were absolute harmony instead of the compromise (which all musicians understand) in music, you could not hear it. We know that when President Northrup asks you, and all people who believe in the great music and harmony of "the silence," that you withdraw, it is for the purpose of placing your mental and spiritual being in harmony with the Infinite, in the silence which is the voice of God and the universe.

The character of every human being is built up from within. This rose unfolds from within, the sunshine, and dew and fresh air constitute the methods that remove the obstacles to its expression. The only value of giving to one another these words, the only value of expression is, that it is that which is within to come forth. We believe that if any one has an urgent truth that wishes to come forth it will find words, it will find the way, it will make itself manifest. When William Lloyd Garrison, who was a non-resistant, who believed only in stating that the slaves had the right to freedom, faced the mob in Boston, he stood alone, he folded his hands and said: "I will not equivocate, I will not prevaricate, I will not retreat a single inch, and I will be heard." And the voice of that freedom came forth from his lips, not at the mouth of the canon, not with the guns of an army, but with the great urgency of the voice of freedom. Just as soon as Truth sets your spirits free, not only will thought, but speech will find its full expression and arrangement.

"But," says one, "I am not responsible for my thoughts, they come unbidden." That is just where we want you to be made responsible. You think you are in a measure responsible for your words, and you do keep silent when you think it best to do so; and your actions, you claim are fully, or ought to be, under your control. Now govern your thoughts; set your minds to thinking along the ways you want to go.

Longfellow says: "A boy's will is the wind's will, and the thoughts of youth are long, long thoughts," but that is before he gets ready to do anything. When he gets ready the thought is there; when he gets ready his will is not vagrant. As long as one is never busy he is not responsible for his thoughts. If something comes to your spirit and urges you by its great force and power to speak the truth, do its bidding, you may know that it is the voice of God, and your spiritual power will bend to it, and you may know that His messengers accompany you, and your spirit will press forward.

But people say, "well," when they are engaged in any plan, "I will think about it." There is another thing to be considered; you never can think about a thing you know nothing about; you cannot think of it, you cannot think toward it; you cannot think around it. When Dr. Alfred Russel Wallace was chairman of the Psychological Department of the British National Association of Science, they were discussing Hypnotism or Mesmerism and Spiritualism at one of their meetings, when some man got up in the back part of the hall and said: "Mr. Chairman, I do not know anything about this subject, but, I think—" "Stop!" said Dr. Wallace, "it would take too long for the gentleman to tell what he does not know; he has no business saying he has been thinking about something he knows nothing about." All our thoughts are predicated upon knowledge, then we think what we will do with that knowledge.

Every idle thinking may produce vagrant thoughts. Somebody, perhaps two or three people said on this platform, we think it was ascribed to Prentiss Mulford, that "thoughts are things." That thought is horrible. We

know things in their formation are the results of thoughts. But thoughts are not things. Fortunately they are perishable, they are very changeable, unless they are true, and all thoughts about truth will not make it any more true, it will simply enable the one possessing the truth to decide what he will do with this truth. "Now you have some money, what will you do with it? You have some valuable information in science or philosophy, what will you do with it? Give it forth. Thinking will enable you to arrive at the method of doing it."

"Now let us send our best thoughts to our sister, who cannot be here." Thinking our best thoughts will convey to her our love. Over there in Russia is the mother who loves her boy who lies upon the battle-field, that love makes her know that her boy's body dies, because his life is nearer unto life. The instantaneous manifestation of the power of the spirit is because in your consciousness you have the perception of truth. There is nothing to intervene between you and the Infinite, and between you and every other consciousness that is in accord with that.

Physical science sometimes offers an apology—Please do not take it literally, comparisons are only to reach the outward conditions of the mind—Marconi's system of wireless telegraphy requires that there shall be a transmitter

and a receiver in exact accord. In exact accord, that is the meaning of orchestration in music; that is the meaning of choral singing; that is the meaning of the silence in these meetings; that is the meaning of everything that you do to be one with each other. If you are here or in London, or St. Petersburg, or in China, you are one with us. It is instantaneous, instantaneous.

People have used the word "vibration" in connection with spirit. We ask your pardon for even referring to it; no body of any intelligence could ever dream that there is any need of vibration between spirit and spirit that are in accord. Whenever and wherever the spirit of God is manifest it is instantaneous. That is why there can be instantaneous healing when you are in accord with the spirit of healing. That is why there can be instantaneous perception of truth. That is why the scales fell from Saint Paul's vision. The truth makes people free, in that respect as well as in all others; it makes them know, and knowledge, as said before, cometh from within.

Now this character, this one word character that the New Thought is seeking to build up in the present and future generation is, the character of correct, willing, correct thinking and correct doing!

ETERNAL TORMENT RULES OUT HEAVEN.

Is there a literal lake of fire, a horrid place called hell? Where spirits of erring ones with legions of devils dwell?

Is there a place of writhing torture from which there is no release? Then in all the universe there is no God—no rest, no peace.

Could you sing the "great new song," knowing that your friend was writhing in a lake of fire where the tortures never end?

If you could, then you're a devil and ought to be in hell.

If such a place there surely is as many preachers tell.

If there is a hell where demons dwell, and spirits unforgiven, Then the universe is hell—there is no room for heaven.

A friend of mine in the place called heaven, could not happy be, Knowing that I was doomed to hell through all eternity.

The mother remembers her first-born babe, and all her care; Her oft-repeated admonitions—her constant prayer.

That God would direct those little feet in virtue's path; Oblivious of all her prayers and tears, He is pouring his wrath.

In hot vindictive, on the head of this her darling boy, Beneath the fiery, crested waves of hell, to burn, but not destroy.

The husband that loved his erring wife, who into temptation fell, And suffered much through all earth life, died, and "went to hell."

He remembers that with all her faults, oft she bathed his aching head, When prostrate lying on his couch, or lingering on a bed.

Of illness, and helpless as a child, she was so good and kind, And attentive through the long and tedious night—such thoughts run through his mind.

Is he happy? Has he a heaven found where all his love and life? Or is he weeping tears of blood because his wife—

Is writhing in a liquid lake of fire—can you tell, Dear reader, where this good man is? In heaven or hell?

Perhaps he remembers, too, his wayward son—his daughter dear? He is in heaven, must shout in sing, must not shed a tear.

Oh! no, there are "no tears in heaven," all are free From care and tears, and gladly submit to God's decree.

"Is the baby here? Oh! where, oh, where, is my darling child?" The angels much embarrassed were, the "Man of Sorrows" smiled.

Looked pleased and said, "the angels dare not tell, But according to God's decree, your child is now in hell."

Then cried the father and the friends: "Open wide the gate; Let us escape this horrid place"—the angel said, "Too late."

Then some of the angels tried to sing, others seemed to weep; The weeping sorrowing spirit said: "Better eternal sleep."

Then echoed through the plains afar, and reached the deep, "There is no heaven, all is hell," "Better eternal sleep."

Yes, let them sleep the sleep of an eternal day, Rather than pass eternal day just in sight.

Of those I love, writhing beneath the fiery waves of hell, Of torture—and I no power have to save.

If those I love must in eternal torment thro' endless cycles dwell, Rather than remain in this place called heaven, I, too, would go to hell.

Heaven itself becomes a torture where no man of heart could dwell In vain look for a place of peace—the universe is hell.

Is there, then, no God, no Christ, no heaven? Is all a lie? Is creation all a failure? Is man just born to die?

Does he die eternally? Is it the extinction of the race? Or does just move on and go to his own place?

As Judas did—not as the clergy all believe and tell, But to "his own place"—not a burning hell.

Judas was under complete control, hence his fall; Not that he was worse than most of men—not at all.

When he came to himself again, free from that control, He said, "I've innocent blood betrayed." Sorrow filled his soul.

He went away and hanged himself, did not want to live. Was he worse than the murderous Jews, for whom Christ prayed, "Forgive."

"Forgive them, Father," said our Lord, "they know not what they do." Each man goes to his own place, and there's a place for you.

Every man will find his place, it may be low or high, And if disposed may onward move through all eternity.

He will, no doubt, be punished as his works have been; Punishment with himself is the result of sin.

WE HAVE A FORETASTE OF SUCH A HELL WHEN WE SIN.

A conscience full of guilt, a fear, a dread, a fire within.

The thing called death will make no change, only a change of state; With spirits thus imprisoned it will never be "too late."

Man was made free at first; will he lose that freedom? Never.

He has the power within himself to go on, and on forever.

Will he continue sinned in sin? Possibly he might; But the probability is, he will try to do what's right.

And thus he by consecutive steps will paradise regain, He may relinquish sin, conquer hell, and rise to a higher plane.

He has learned the great redeeming thought, that never can deceive, That salvation comes to all men—especially those who believe.

H. BROWN, M. D. Detroit, Mich.

Spiritualism in Lancaster, Pa. Spiritualism in this conservative

had of orthodox does not grow as fast as it does in other localities where educated public opinion is more open to glimmerings of truth that come from other sources than the outgrown creeds of the dead past.

The Spiritualist society started in Lancaster about five years ago, through the efforts of our late president, Geo. A. Kitch, has had a strenuous time establishing itself as a recognized body of workers for the advancement of liberal thought and the higher things of the spirit. But by patient perseverance and determined effort we have now arrived at that point in our slow but sure progress where we can no longer be ridiculed and slighted.

We have had some of the best speakers and teachers of the philosophy of Spiritualism with us at different times such as B. F. Austin, Harrison D. Barrett, W. J. Colville, Mr. and Mrs. Kates and others, and they have done a great work here in deepening and educating the mind.

Twentieth Century enlightenment has been the biggest ignorance of the dark ages of religious superstition, in which this benighted community is so steeped. But so wedded to their idols of orthodoxy are the majority of people, that they have the greatest difficulty in getting paying audiences to hear even such able and eloquent men as Austin and Colville, and our society has always suffered financial loss in bringing them here.

Physical phenomena mediums, however, such as Mrs. Etta Weidert, Mrs. Wilcox and Mrs. Berthelme, have done very well here from a financial standpoint, though the result of their work is not apparent in the way of an accretion of new members to our society.

We are, however, holding our own, and what little we can do to spread the light of spiritual truth, we are trying to do courageously and with fidelity to the highest ideals of Spiritualism.

We have had the pleasure of a two-weeks' visit from Mrs. Fannie Spaulding. She did good, conscientious work here. Her "tests" were remarkably startling and convincing, and not always infallible. Her lectures were scholarly and inspiring, and we, as a society, can fully recommend her as a medium and lecturer of more than ordinary power and ability.

HERMAN C. HOCH. Lancaster, Pa.

CHURCHES AND MANLY SPORT.

They Want to Introduce New Features in Order to Attract the People.

For some years there has been a tendency [says the Daily Journal of Chicago] among liberal churches to make week day amusements a part of the religious education. In some instances these have been large parish houses erected where settlement work and social amusements go hand in hand seven days in the week. A still wider departure from conservative ideas is the proposal by two South Side liberal pastors to introduce dancing, billiards, bowling and other amusements into their congregations.

Rabbi Hirsch is one of these apostles of a new order. He prophesies that unless such steps are taken "the churches' influence will wane and their usefulness become a matter of serious question."

Rational amusement for the young is the ruling idea. It is claimed that a modern church should not only teach the highest and best thought, but should supply all the amusements for the young that they are now forced to get from outside sources.

This doctrine will not appeal to many church people of the old-fashioned type. There is still a profound belief that churches have enough to do to teach religion. The greatest humanitarians sometimes admit that if the church confined itself to saving souls, it would make the work lighter for those who deal only with minds and bodies.

It is, however, a fact that for every experiment that has a high motive.

If young people can be attracted to churches by temple alleys and weekly dances, the churches that offer these attractions are doing good kindergarten work. Perhaps in time the recruits thus gathered in may be susceptible to the more serious phases of soul saving. More power to the billiard hall and dance parlor under church auspices. If they tend to lure the young away from less reputable resorts they will have their place in the altruistic world.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. Price \$1.

REGULATING SPIRITUALISM.

A New Plan by Which Spiritualists Do Their Own Regulating.

To the Editor:—I saw in your issue of November 24, the words, "To Regulate Spiritualism." I find there is regulation necessary in organization; Spiritualism will regulate itself if organization is perfect.

So we have attempted to regulate our State organization in Nebraska. Our State Spiritualist Association of Nebraska has been owned by self-aggrandizing individuals, and kept in a dormant condition for about ten years; no growth, no interest in the cause or progress of the association; and our funds have been converted to the use and support of individual officers until we are entirely bankrupt.

Since our convention of October 19, 1906, we have made a new start, putting in office the more honest, active and energetic officers.

"OUR SISTERS" to guide and protect the association; Rev. Mrs. V. A. Bell, of Crete, Neb., our president, who is now lecturing for us every Sunday evening. Mrs. L. Wilcox, vice-president; Mrs. T. J. Ward, treasurer; Rev. G. S. Klock, secretary; Mr. D. A. Thomas and M. H. L. J. Lougner as trustees. The executive board consists of the officers and the people may look forward to a just and progressive administration for this year, and new regulative powers. We have it so regulated here in the city, that when new mediums come to the city, they must either get a license of the city or the S. S. Association to work their cause; a license from the S. S. A. Secretary permits them to work without any disturbance from the city authorities.

We are establishing our organization under Three Fundamental Principles: 1st. Social Investigation of the continuity of life. 2nd. Spiritual Relations our Religion. 3rd. Fraternal Co-operation of Spirit and Material. In our "every Sunday meeting" we will give lectures, tests, having a social investigation of the philosophy of spirit life, uniting ourselves with a more united belief and knowledge. In our second degree, we will teach our relations to each other in spirit and in earth, loving each as we would be loved. In our 3rd. degree, we will teach and demonstrate the co-operation of spirit life and earth life, making commerce a pattern of spirit co-operation, giving relief to the distressed, and benefiting the sick. After we have founded our organization upon the foregoing principles, we will then try to establish organizations all through the state, upon the co-operation of spirit life and earth life, making commerce a pattern of spirit co-operation, giving relief to the distressed, and benefiting the sick. After we have founded our organization upon the foregoing principles, we will then try to establish organizations all through the state, upon the co-operation of spirit life and earth life, making commerce a pattern of spirit co-operation, giving relief to the distressed, and benefiting the sick.

Organization has been used as a tool in this state, and the end has come. We have worked hard during the last year to drive out the fraud and pretense, and make a pure organization that will grow without the weeds and tares. We allow all classes of people to associate with us in our "every Sunday meeting," that we may convert them to the truth of spirit, giving them a knowledge of the same, with the philosophy. None are allowed to enter our second and third degrees until they have associated with us in the first degree six months; these we call associate members, subscribing to the organization without cost of fee. When they unite with us the other degrees, a fee of \$1.00 is charged for each degree.

These rules bar out all frauds and pretenders, making our organization perfect and pure.

Hoping that you will publish the foregoing, as we believe it a great improvement in the organization of spiritual societies.

G. S. KLOCK, Secretary, State Spiritualist Association of Nebraska, 2906 F. Street, Lincoln, Neb.

NOT WANTED.

Little children, soft and sweet, Clinging hands and dancing feet, Dimpled cheeks and eyes of blue, 'Tis God's richest gift to you.

All Golconda's sparkling gems, Fairest roses from the garden stems, Are but dross when compared To this angel golden-haired.

'Tis a mother's dear old face, Silver strands beauteous and wise, Wrinkled hands, blue-veined and true, Waiting till the day is through;

Watching for an angel face To guide her to that resting place To sleep and dream, to watch and wait And float through the eternal gate.

Not wanted, 'tis the thought, alas! That often through the lips doth pass; The stony stare, the smileless face, Rend a true heart's bidding place.

O weary one, whose feet have trod Forbidden paths, look up, 'Tis God Whose tender smile and gentle hand Will lead thee to that better land.

Not wanted, yet for bread they cry, 'Tis not alas they ask, then why Should you turn them from your door Bid them go, and come no more?

Help the helpless, feed the poor, Words prophetic, "Be the door," For ye know not when or where Heavy burdens thus may bear.

Z. HELEN BATDORF.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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

"Spiritual Fire Crackers," Bible Characters and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

Restores Eyesight

Spectacles Can Be Abandoned

"Actina," a Wonderful Discovery That Cures Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eye has been discovered.

Whereby all tortuous methods are eliminated. There is no risk or exposure. People have been cured of falling eyelids, cataracts, inflammation of the eye, and other ailments of the eye.

Through this grand discovery, when specialists, they state, termed the species, incurable.

Mr. A. O. Pennington, special Agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 72 years old. I was so blind, I could not see persons by their voices. After using Actina, I can now thread a needle without glasses."

Rev. A. C. Good, Moline, Mo., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes and my wife's of cataracts."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on a free trial basis. Write for your name and address to the New Thought and Electric Association, Dept. 3429, 209 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, "Remedies of the Treatise on the Eye and on Disease in General."

Big Salaries

Man and woman of every age are making big salaries. We want some one in your neighborhood to make big salaries. Write to day. Big money for you. 2044 Manhattan Co. Box 210, Detroit, Mich.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumors, Catarrhs, Piles, Fistula, Ulcers, Eczema and all Skin and Venereal Diseases. Write for Illustrated Book. Sent Free.

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 sentiments uttered in an article may be 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 excellent it might seem to do. That must appear for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our contributors that the Progressive Thinker should make special effort to be clear and plain. 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 in mind.

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

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, 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 this office, for they will not be returned if we have not space to use them.

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

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

J. E. Coble writes of a circle held at his home as follows: "Mrs. McCauley, our medium, was controlled by the first time she was ever in a circle. We have a circle of five regular sitters, and get some beautiful lectures by Dr. Baker, through Mrs. McCauley. It might be of interest to some to know that the late Rev. Sam P. Jones also has made several very good sittings, and has been quite changed by our circle, but has quite changed his method since passing over. Instead of pleading to people to 'come to Jesus' and be saved, he tells them to get to work and save themselves."

Mamie Young writes: "An attentive audience Sunday afternoon and evening, greeted the pastor, Rev. Lucy A. Hodge Kootz, of Divine Spiritual Church. Too much praise cannot be given this true medium for her hard work in trying to spread the spiritual truth. She has labored earnestly to establish her services in Hyattsville. Her psychometric tests from the platform are the best I ever had the pleasure to listen to. Her subject Sunday evening was 'The Prophets of Old,' which was interesting and truth-bearing, and cheered the hearts of those who were sad."

The Psychological Research Society of Rockford, Ill., reports that Mrs. Alice C. Barry's last address in Chicago, Nov. 25, was a series of lectures on the spiritual realm, which have rarely been equal on the spiritual rostrum. At the close of her address she crowned a beautiful little girl, the daughter of Mr. and Mrs. Servatius, with a wreath of flowers, and dedicated her to the service of the loved in the land of the dead. She afterwards gave the right hand of fellowship, with cheering words, to new members, and the evening closed after spirit messages, all of which were recognized, and a unanimous vote of thanks to the speaker, and a cordial invitation to her to visit the society again at an early day.

C. Kirchner writes: "Mrs. C. Parkhurst, lecturer and medium of Baltimore, is still in Chicago, and is open for engagements with Spiritual societies. She has just returned from Rockford, where she spoke for the Spiritual Science Society. Her address is 181 South Hoyne avenue, Chicago."

Dr. John Osenbaugh and Miss Rue Ailing, both of Chicago, were united in marriage by the Rev. Charles L. Brecken on Thanksgiving Day, at the residence of the bride's parents. They will make their future home at No. 216 N. Humboldt street. The Doctor has been an active Spiritualist for a number of years past. He helped C. S. L. Jenifer and others to organize the original Illinois State Spiritualists Association. We congratulate the Doctor and his bride, on this change in life, and trust that their future may be exceptionally bright.

Della Platt writes from Battle Creek, Mich.: "The First Spiritualists Church of Battle Creek, Mich., has been highly favored in having Mrs. Anna L. Gillespie, one of the best lecturers in our ranks, as its pastor for the last three months. Our society has gained in numbers and interest at each lecture. She is a true worker for the cause in every way, and her words of wisdom and counsel have cheered and comforted many a sad soul. Besides her other duties she has given three fine entertainments, which netted the church a neat sum. She leaves this morning to join her husband in Pittsburg, and will make a much needed rest, but will be with us again in March and will receive a right royal welcome on her return. A farewell reception was tendered her last evening at the home of H. J. Wells. A host of friends assembled, and the evening was pleasantly spent in social conversation and musical refreshments being served, after which some substantial tokens of regard and esteem were presented her, and the guests departed, wishing her God-speed on her homeward journey. We have engaged Frank T. Ripley for December."

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

When writing for this paper use a pen or typewriter.

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

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Boston Meetings.

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

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

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Next Sunday the meeting at Grand Boulevard Hall, over which Mrs. Georgia C. Cooley presides, will consist of musical services to the arisen friends. The subject for the discourse will be, "The efficacy of prayer for the arisen friends." Messages will also be given.

Lorenz Lerch writes from Boonville, Ind.: "We have had Mr. Charles J. Barnes of Warsaw, Ind., with us for the past ten days. He gave us some very fine trumpet speeches. He is certainly a fine trumpet medium, a man of excellent character, and one of whom Spiritualists can be proud."

Servants Sunday evening. Test service Tuesday evening. Magnetic development Wednesday evening. Regular development Thursday evening. By Dr. C. Kirchner, 181 South Hoyne avenue. All welcome.

John G. Dinkelbiller writes from Joplin, Mo.: "Dr. Marie Seash is giving a series of lectures at the Odd Fellows' Hall, Seventh and Main streets. She is greeted with large attendance, showing her work is appreciated. She speaks under influence, and does not know at any time before lecturing what her subject will be. Last Sunday night it was 'Progression from the Cradle to the Grave'—a most interesting reminder to the parent and child as well. Her tests are spiritual, and all are pleased with her presence in Joplin."

Mrs. Lila Collins writes from Lawton, Okla.: "Rev. Alice Baker of Dallas, Texas, and state missionary of Oklahoma, has just completed a series of lectures and an organization of a Church of Spiritual Light in Lawton, O. T. Her meetings were attended with great success and many thanks are due her for her efforts in our behalf."

Rev. Nellie S. Baade writes from Detroit, Mich.: "I completed a two months' series of lectures in Pontiac, Mich., last Sunday evening to a crowded house. Considerable interest was manifested, though only a few Spiritualists in that city. All seemed greatly interested and were very attentive to the meeting, but other engagements compelled us to return to Detroit, hoping that our efforts in that city will later bring forth a harvest for good. We circulated your paper among the audience, and many saw a Spiritualist paper for the first time, but several expressed themselves as being well pleased with it, and said they would subscribe for it in the near future. With such a paper as The Progressive Thinker and the earnest efforts of our speakers and mediums, our cause is bound to succeed and great good be the result."

Correspondent writes: "The afternoon and evening meetings of the Independent Church of Truth, at Grand Boulevard Hall, over which Mrs. Georgia C. Cooley presides as pastor, were a success in every way last Sunday. The afternoon exercises consisted of short talks by Lucinda B. Chandler, the noble and earnest veteran worker for human reform, Dr. T. Wilkins and the pastor, Mrs. Cooley. Messages were given by Mrs. Zabelle, a young medium of the South Side, and were recognized, and by Mrs. Cooley, which were readily recognized. The sumptuous luncheon served in the evening, between meetings, was all that could be desired, especially Mrs. Dr. Cross' baked beans, and Mrs. Cooley's salad, and other things in proportion, coffee and all were served, and the hungry crowd, in the evening the house was packed to hear the lecture by the pastor, on 'How will the race question be settled?' It was good all the way through—handled without gloves—in Mrs. Cooley's usual logical and logical way. Her messages were all clear-cut and appreciated by all who had the pleasure of receiving them."

Dr. J. H. Randall has been engaged to lecture Sunday evenings as follows: Sunday, Dec. 2, for the Church of Psychic Forces; also Sundays, Dec. 16, Dec. 23 and Dec. 30. Wilcox Hall, Forty-third street and Champlain avenue; Sunday, Dec. 9, the Golden Rule Spiritualist Society, O'Donnell's College Hall, Paulina street, near Washington Boulevard. He will make engagements for future dates and to attend funerals. Address 1058 Washington Boulevard.

Dr. S. F. Ayres writes from Ceres, Okla.: "I certainly should feel lost without The Progressive Thinker, and hope you may find success in driving out the fakes."

Correspondent writes: "An ordination service took place on Sunday evening, Nov. 11, at the regular services held by Mrs. Georgia Gladys Cooley, in her hall, corner of Grand Boulevard and 47th st., Chicago, on which occasion an official of the Illinois State Spiritualists Association conducted the ordination service, ordaining Mrs. Henrietta L. Lichtig of Chicago, to the ministry of Spiritualism. Mrs. Cooley followed with a lecture to the newly ordained minister, in a most beautiful, eloquent and touching manner. Mrs. Lichtig having received a call to the pastorate of the Spiritualist Church at Galveston, Texas, accepted the call, and has taken up the work in that field of labor, blessed by the kind wishes of her many friends."

DO NOT FORGET the Bazaar to be held by the BAND OF HARMONY, on Thursday, Dec. 6, in Hall 512 Masonic Temple, from 10 a. m. to 10 p. m. Luncheon will be served from 12:30 to 1:30 and 5 to 7:30 p. m. Don't buy your Christmas presents anywhere else. Popular Church of the Soul ladies in charge of booths.

Wilcox writes: "A good audience assembled in the parlors at 8239 Inglewood avenue, on Sunday, Nov. 18, and enjoyed very interesting services. Mrs. Holmes' guides gave a very beautiful lecture followed by a few remarks from one of the brothers present. Our medium, Ada Zabelle, was listened to very earnestly by those always so anxious for spirit communication. All tests were thorough and fully recognized. Our social, Dec. 12, will be as interesting as our Cob Web Social last month."

Robert Schmus of the Spiritual Science Society of Rockford, Ill., speaks approvingly of the work of Mrs. M. A. Burland, of Chicago, who is giving her lectures very interesting and instructive—all that could be desired.

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritualist Society, Louise Hall 138 Pleasant street, Mrs. F. S. Sheriff president. At the Sunday services, Nov. 25, the president, Mrs. Sheriff, both sessions, with Miss Mabel Carter at the piano. The afternoon 'circle' was as usual very interesting. Mrs. Smith of Everett made a short address, after which she, Mr. Lyons and Mrs. Morton gave many fine messages. The evening service was very interesting and soul-inspiring. Mrs. Maud Litch of Lynn, being the speaker and message-bearer. She prefaced her work by reading a beautiful poem entitled 'The Angel of the Soul,' after which she spoke for her theme, 'Spiritualism,' giving a most interesting and instructive address, then she devoted three-quarters of an hour to giving many beautiful messages, most of which were very convincing. Mrs. M. A. Bonney of Boston, will be the speaker and message-bearer, Dec. 2, 1906."

O. J. Brown, secretary, writes: "The West Grove Spiritualist Association, of Balbec, Jay county, Ind., enjoyed a real spiritual feast during the past week, awakening much enthusiasm in the cause of Spiritualism. The Spiritualist Quartet, composed of the Walters family of Warsaw, Ind., and the speaker, W. D. Wattles, finished their engagement with our society Sunday night, Nov. 18. Prof. Wattles is a forceful speaker, a good reasoner whose arguments are plain and convincing. The music rendered by the quartet was of a most beautiful and inspiring nature, and we feel that much good will be derived from these meetings. We hope to have these four gifted workers with us again in the future. Will J. Erwood will be with us December 7, 8 and 9."

Eva L. Stewart writes: "The Memorial Service last Sunday night at the Hyde Park Occult Society for Mrs. Emma Guckert were very interesting and impressive, and participated in the following: Dr. Marvin, Mr. Frazer, Mrs. Hazel McNeil and Mrs. Jennie Blane. Addressed by Dr. Marvin, who spoke of the work of the Spiritualists to the friends; also Mr. Frazer. Mrs. O. B. Wilson was controlled by Mrs. Guckert and gave comforting messages to her brother and sister, and to different ones in the audience. Mrs. H. C. Stewart, who is a very earnest, forceful speaker, and she also gave some very convincing messages. Mrs. Howes also gave messages, all recognized. Dr. Marvin, Dec. 9, we shall have with Dr. Geo. B. Warner. Good music by Maed, Calander."

Laura C. Morse writes: "With my added years—am near my 80th birthday—I am very thankful to be able to still read 'The Progressive Thinker,' which has been the light of my life for years. Words are inadequate to give you a faint glimpse of the joy your paper brings me weekly. Your gems of Thought, and the galaxy of advanced spirits who give us their knowledge of the other side of life, and the many able minds of earth who add lustre to the columns of your paper from week to week, I ask, as I have for years, what can you do for me? I have found to all this void, the loss of such a journal? When my name is no longer on the list of The Progressive Thinker, you may know I have passed on to the land of progression, where I hope to find much my heart sought that earth denied."

Mrs. Mary E. Hill writes: "Friends will please remember the Bazaar to be given by the ladies of the Band of Harmony, Dec. 6, 1906, in room 512 Masonic Temple. Come and secure your Christmas gifts also your noon luncheon and supper. There will be some of Chicago's noted mediums who will give readings, and many other attractions that will enable you to enjoy yourself from 10 a. m. to 10 p. m. Come early as we will anticipate a big crowd, there being unusual preparations in progress."

F. L. Kershner writes from Wichita, Kan.: "The past six weeks have witnessed a wave of spiritualism, the effect of which will be lasting. In October the society first had the privilege of listening to an address by Dr. Jesse Montoya, late of Benares, India. His subject was 'In Tune With the Infinite.' Since then he has served the society twice. Sunday evening, Nov. 18, the Rev. Josephine A. Bover delivered an address on 'Progressive Spiritualism,' which was very inspiring and instructive. Prof. J. Edward Cook favored us with a lecture on 'Immortality,' on the evening of the 25th. He was well received. The society meets every Thursday night at the home of Mrs. Minnie Martindale, 440 S. 10th street, for development and healing. A keen interest is felt here."

Mrs. C. L. Hatch writes from Boston, Mass.: "9 Appleton street, Appleton Hall, Friday, Nov. 30; the First Spiritualist Ladies Aid Society held its meeting as usual, with the president, Mrs. M. E. A. Albee in the chair. This was a Thanksgiving meeting, and a truly good one. After a beautiful supper the meeting was called to order, when Mrs. Kate R. Stiles gave a very interesting discourse on 'Thanksgiving and Its Significance.' She gave also many messages which were highly appreciated. Mr. J. Graham spoke also on 'Thanksgiving.' The evening was very interesting and we closed with tests. Mrs. Shirley spoke briefly. Congregational singing interspersed, with Mrs. Mary Lovering at the piano. Next Friday we have an experience meeting, and Dec. 14, an apron sale. Be sure and attend."

The Herald of Los Angeles, Cal., has the following: "R. T. Hale, president of the Anti-Fake Society, claiming to be a genuine Spiritualist, but is fighting hard against all fake propositions within its ranks. He said last night that he had been wielding the cudgel against fakers as president of the Anti-Fake Society for about three months, and had been successful. He said he was now in the state legislature, and he was determined to take legislative action to weed out the Spiritualist fakers and to virtually get rid of them. His idea is to have laws passed in this state similar to those in other states to prevent the impostors obtaining licenses to conduct their nefarious practices."

W. J. Howes writes: "Central Spiritual Church holds services every Sunday evening at Trimble Hall, 1977 W. Madison street, corner 40th avenue, commencing at 7:30. We are pleased to say our meetings are increasing every Sunday. Last Sunday Mrs. Howes spoke of the dangers of dark circles, and gave a most interesting and instructive address, which was listened to with much interest. We had with us Sister 'Hild,' who is a very earnest, forceful speaker, and she also gave some very convincing messages. Mrs. Howes also gave messages, all recognized. Dr. Marvin, Dec. 9, we shall have with Dr. Geo. B. Warner. Good music by Maed, Calander."

Laura C. Morse writes: "With my added years—am near my 80th birthday—I am very thankful to be able to still read 'The Progressive Thinker,' which has been the light of my life for years. Words are inadequate to give you a faint glimpse of the joy your paper brings me weekly. Your gems of Thought, and the galaxy of advanced spirits who give us their knowledge of the other side of life, and the many able minds of earth who add lustre to the columns of your paper from week to week, I ask, as I have for years, what can you do for me? I have found to all this void, the loss of such a journal? When my name is no longer on the list of The Progressive Thinker, you may know I have passed on to the land of progression, where I hope to find much my heart sought that earth denied."

VERY REMARKABLE.

All Along the Line the Spirits Are Advancing and Manifesting Themselves to Those They Love.—Read the Following, a Letter Written to Mr. Daniel McDougall.

Dear Sir:—I get your name as president of the Psychic Research Society of Rockford, Ill., from The Progressive Thinker. I am very interested in what I will relate: I am a country woman, have lived on a farm all my life; knew nothing of Spiritualism or its teachings until one year ago when my only son passed to spirit life, aged 36 years. He was a good man, kind and brilliant beyond the ordinary; but my sorrow has turned to gladness because he comes and writes me, and makes beautiful pictures of scenes in his spirit home. He brings his new made friends to me, who also write to me, as do my parents.

WHEN I LEAVE THE HOUSE I LAY A PENCIL ON A TABLET. WHEN I RETURN I FIND A MESSAGE. SHOULD THIS INTEREST YOU, AND YOU WOULD LIKE TO HEAR MORE, I WILL GLADLY WRITE AT GREATER LENGTH.

ALICE D. GREEN.

Hamilton, Ill.

LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through its pages the reader is made aware of those ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed on to the beyond. Price \$1.50. For sale at this office.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 195 pages. Cloth, 75 cents.

To Spiritualists of Indian Territory.

I have a call from Madill, I. T., to lecture at that place and I would like to inform those interested in securing a speaker for other towns in the Territory. 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: CARRIE M. HINSDALE, President Texas State Ass'n of Spiritualists, R. R. 5, Box 91, Fort Worth, Texas.

"TWILL ALL BE OVER SOON."

A friend was suffering intense pain, as he was about to exchange worlds, when all of a sudden he seemed very happy. "What has made this change," asked his mother. He answered, "A heavenly voice whispered, 'Twill all be over soon.' He passed away five minutes later."

What thought the tears are in our eyes, And grief's heavy on the heart; What though we gaze on dark'ning clouds, God knows what's best for him, and thee.

Let's thank Him for the precious boon, Pass calmly toward Eternity, 'Twill all be over soon."

There is no room for deeds unkind, Dear fellow-traveler, as you roam, Then clasp thy brother's hand in thine, And walk in love toward Home. The sun may leave this vale below, Yet kiss the hills in softest glow, Our trials, which God seems to know, 'Twill all be over soon."

O for the strength of soul to rise, Above earth's dreist, darkest ill! With eyes fixed on the matchless prize, Press on with mighty will! If winter gives us dangerous ground, Roses we know will bloom in June; We'll cherish thoughts sweet and profound, 'Twill all be over soon."

ARZELIA C. CLAY, Grand Rapids, Mich.

SAN DIEGO, CALIFORNIA.

It has been some time since I have seen anything in print from Sunny San Diego, so I thought I must tell the friends that the First Society of San Diego is still alive.

Yesterday being the 47th Anniversary of our society, Mr. G. A. Buss, the ladies of the society planned for him a little surprise party, to be held in our temple; and to say that he was most thoroughly surprised is putting it very mildly. It was planned that our good brother, Harry J. Moore, who has been with us nearly two weeks, was to dine at the Buss residence in the early evening, and then to persuade Brother Buss to go with him to his own room to look over some books and papers, and hold him there until a few minutes past eight o'clock, when Brother Moore suddenly and completely disappeared. He got from the Temple Library, so asked Brother Buss to walk with him up past the Temple, which they found all dark with door locked, but on opening the door and stepping inside, the electric lights being all turned on at that instant, beheld something that made the eyes of one of them "bulge a little bit."

There was on the Lyceum floor a well arranged circle of 47 chairs, all occupied by smiling men and women, except the two left at the head of the circle, for the late arrivals, to which they were conducted and seated 'mid strains of sweet music, thus forming a complete circle of 47 people before the musicians, who were at their respective places by the piano, and the lyceum children, who were crowded together upon the rostrum.

Then there was music both vocal and instrumental, with speeches, recitations, presentation of our glorious truths, and as Brother Buss' cause was diagnosed "entirely speechless," Brother Moore was necessarily compelled to act as his spokesman. Then came poems "thick and fast," followed by messages and communications. Refreshment and games finished up the evening of our lovely night.

One unique feature of the evening was the numbering of the sitters in the Temple, while being numbered, were frequently admonished to be sure and remember each and every name, and there was to be a prize given to the lucky number; and when the box containing the prize was opened it was found to be number 47.

Now I wish to say to the many friends of Brother Harry J. Moore, that he came among us on November 1, with the intention of remaining here for six months; and judging from the perpetual pleasant, happy smile, beaming from his open countenance, I am inclined to think we will keep him. I don't know as yet whether it is the happy sunshine smiles he meets with face to face in the Temple building, or the perpetual "San Diego sunshine," outside the building, that he appreciates most; may be both. At any rate, I think we will keep him long enough to be of great and lasting benefit to each and every individual who is broad enough to allow themselves to come out and hear him talk.

T. J. McFERRON, Secretary First Spiritualist Society of San Diego, Cal.

Dr. Bland's View of It.

I am impressed to give my view of the proposed National Department of Health. In doing so I speak, not as an individual member of the medical profession, but as an official representative of the American Medical Association, a national organization of physicians of all medical sects. This organization was formed in 1899, by physicians of high standing representing different schools, many of them being professors in medical colleges. It was organized for the purpose of securing the repeal of the oppressive medical laws which exist in the various states of the Union, and which were prepared and lobbied through the legislatures by Allopathic state societies and Eclectic. These laws, although very oppressive, have not yet been repealed, but the complete monopoly which they desired, hence, at the annual meeting of their national organization, "The American Medical Association," held in the summer of 1905, a great scheme was proposed and adopted, which it can be carried out, will give them a complete monopoly of the practice of medicine and of the guardianship of the public health. That scheme is to secure the passage, by congress, of an act creating a National Department of Health, with a cabinet officer at the head, and a dozen or more bureaus under him. At its annual meeting, last January, "The American Medical Association" resolved to oppose the scheme by appointing its secretary chairman of the legislative committee and instructing him to visit Washington when congress assembled; and remain there until a session of 1906 and 1907; for the purpose of opposing, before the committees of congress, any bill in the interests of that scheme of the monopolists. I have successfully in past years, appeared before committees of congress in opposition to medical monopoly bills, and I hope not to fail now. I invoke the earnest support of the liberal press and of the liberty-loving people. The liberal medical journals of all schools, and the health journals are with me in the fight. The days of commercial trusts are numbered, and we may not hope that the worst of all trusts, the medical trust, may soon be relegated to the limbo of the superstitious and despotic past. T. A. BLAND, M. D., Secretary American Medical Ass'n, 231 Hoyne Avenue, Chicago, Ill.

A Chinaman's Experience.

To the Editor:—I wish to relate an experience Wong Woo, a Chinese cook, witnessed on the morning of November 1, last, at one o'clock a. m., or thereabouts, on his way home from the town of Menlo Park.

When three-quarters of a mile or so from the above town, he met a small boy dressed very neat and tidy, wearing flowers, and apparently looked like any other boy one would meet, except that he seemed to hop along the road rather than walk. Wong dismounted from his wheel to learn the reason why a boy so small and alone should be out so late, he received an answer, saying he was going to town to see his folks. After putting his hand to assist the boy, as he thought, on the wheel to take the same part of the way back, the boy vanished out of sight with a rustling sound, as with a high wind. The moon was shining bright, and it being a straight old road, no object could he see for half a mile or more.

There is a Catholic cemetery half a mile from where the Chinaman met the boy, and he thinks that's where the devil came from. I told him, the people buried in the grave yard would do him no harm.

Wong related another rather startling experience some years ago.

Being employed in the same capacity as cook, he had to walk four miles to the Chinese quarters after his work, or rather, should he wish to do so, that being the distance to Chinatown. Between the two, he had to cross a creek spanned by a bridge. On his way home on two occasions he approached the bridge he saw a man with a team, and asked for a ride, thinking it what looked to him, as though the man and team were going in the same direction. All at once everything vanished out of sight.

After relating his story to his employer, he was informed that the man and team with his wife, had drowned in the creek some years before.

JOHN JONES, Menlo Park, California.

Radical Treatment Needed.

A fountain cannot rise above its source, and may there be contaminated by injurious substances cast therein. Too many Spiritualists are content with its phenomena, relying on this and not upon, indeed without a thought of, the philosophical laws connected therewith, nor upon the laws that must govern and control all its phenomena.

Presenting an analogy to the church, whose adherents worship too often its pomp and sociological opportunities, its tenets and its truths are ignored, thus, the masses have no respect for the truths and teachings or religious thought, and condemnation and ridicule for its adherents.

Spiritualism, to advance its purposes, must present proof to the skeptic (for skepticism is truth unraveled), and the multitude whom we would enlist in humanity's cause must not only denounce counterfeits, but must with no uncertain act adopt such a remedy, that shall disarm the credulity of the masses of individuals who are too eager to absorb the miraculous or supernatural in these sciences—to have later their belief lieft cast to the winds, and thereafter these utter condemnation of anything with flavor of Spiritualism.

What value are our glorious truths, if we do not defend them? We think that the only way to establish our value in these truths, is to throw around them such safeguards as we can invoke; this is radical treatment, we admit, more certain in its curative means than the attempt that is now being used of filtration.

Mrs. Pepper, of Brooklyn, will be secured, as also others, who pass the examination and secure a license, as the Society of Psychical Research will do, thus eliminating all fakes in the city of New York; these will then infest other cities and towns throughout the United States.

DR. JAMES B. CANDY, Langhorne, Pa.

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Passed to spirit life, from Melrose, Alameda county, Cal., Oct. 29, 1906, Captain Daniel G. Jewett, a native of Maine, aged 76 years; formerly captain of Company I, Fourth Wisconsin Volunteer Infantry.

Captain Jewett was for many years a confirmed Spiritualist, his husband of Clara Mayo Steers at the time of his death, and to whom he expressed his desire as to the ceremony and putting away of his body when its finality came, which wish was fully carried out.

The funeral ceremony was conducted by Commander Adlai R. Ballou (formerly army nurse) and Captain Henry Harrison Brown, both of whom paid due credit to his patriotism and services to his country, as soldier and citizen. The casket was draped with the American flag, and banked with flowers, the offerings of many friends. The musical services were conducted by C. H. Wadsworth and Mrs. Norton. The body was taken for interment to his old home at Hedsburg, Sonoma county, where in Oak Mount Cemetery concluding ceremonies were held.

Noted by Roanoke Circle No. 4, Ladies of the Grand Army of the Republic, closing which Professor Smith rendered bugle selections, "Sleep, Comrade, Sleep," concluding with "Taps." ADDIE L. BALLOU.

Passed to spirit life, in Jamestown, N. Y., Nov. 15, 1906, Dr. Abraham James, aged 79 years. Burial at Forest Hill Cemetery, Nov. 10, after service in chapel. He was a deep thinker and a Spiritualist for forty years. W. H. JAMES.

Passed to spirit life, October 11, Ruth Hill, wife of F. W. Mickelwait of Toronto, Canada, sister of Mrs. H. Correll and Mrs. W. H. Samme of Chicago; one who spent her life for others.

Passed to the higher life, Thursday, November 15, 1906, Leona Taylor Metzger, age 32, at the home of her parents, 949 West avenue, Buffalo, N. Y. She was a believer in the beautiful philosophy of Spiritualism, and a very talented musician, and together with her ever charming manners, made hosts of friends. She was the wife of Mr. Fred G. Metzger, a medical student at the University of Buffalo. The funeral service was conducted by Prof. Wm. Lockwood of Chicago, who is serving the First Spiritual Church. He gave a very able and sympathetic discourse, touched on her beautiful life, so well and musical, which has only changed to a higher consciousness. Beautiful flowers, the gifts of her dear friends, made the scene one of beauty, long to be remembered. "Sweet music she'll play on that beautiful shore, Where chords that were broken will vibrate once more." COR.

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TRANSPIRING CONSTANTLY, AND WHICH ARE OF SPECIAL IMPORTANCE TO EVERY REFLECTIVE MIND. A SINGLE ITEM IN THE PAPER HAS OFTEN PROVED TO HAVE BEEN WORTH A YEAR'S SUBSCRIPTION TO THE SAME. IT HAS EIGHT LARGE PAGES, AND WEEK AFTER WEEK THEY ARE WELL FILLED WITH THOUGHTS THAT CAN NOT FAIL TO INTEREST AND INSTRUCT. FURNISHED WEEKLY FOR THE INSIGNIFICANT SUM OF 2 CENTS, WE SHOULD HAVE AT LEAST 100,000 SUBSCRIBERS, AND THUS BE ABLE TO DO A GREATER WORK FOR GOOD. PLEASE AID US IN THIS DIRECTION, BY SENDING IN NOT ONLY YOUR SUBSCRIPTION, BUT AN ADDITIONAL SUBSCRIBER. THE WINTER EVENINGS ARE COMING, AND EVERY SPIRITUALIST SHOULD HAVE THE PAPER.

SOWING AND REAPING.

A Bible Text That All Spiritualists Believe.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians vi. 7.

For nearly two thousand years the Christian church has been saying, "You must believe every word in the inspired book, or be eternally damned," and at the same time have in their teaching constantly given the lie to the text I have quoted.

They tell us, "You may spend a lifetime in sin, and at the last, even on your death bed, you sincerely will to God, for Christ's sake, to forgive you, he will, and an eternity of happiness will be your reward."

What would be said of a farmer who industriously sowed nettles in his fields, and at the last, away down in one little corner of his field, a handful of wheat, when the time for reaping came, went forth confidently expecting to reap from his fields, a full harvest of the choicest grain?

Would not his neighbors cry out, "Why, you fool! do you expect to reap wheat when you have only sown weeds?"

Do you expect God is going to send you a harvest of goodness from the seeds of sin you have sown?

I know a good orthodox lady whom I have frequently heard declare that she believed every word in the Bible. I said to her one day, "There is one passage in the Bible that I believe implicitly and which I am sure you do not," and quoted to her my text.

She said, "Why, I believe that, of course I do."

Well, then, I replied, "you believe differently than any other Christian I ever met, for they all believed that one could spend a lifetime sowing the seeds of sin, and at the last, on the day of their life, if they spent only the last day of their life in sincere repentance, they would reap an eternity of bliss." She could not make me any answer whatever.

Oh! let us not deceive ourselves. Spiritualism teaches a stern, harder lesson than that. We may not hope that any wrong deed of ours, however small or secret, will be overlooked. Every wrong deed brings its own punishment, and for everyone we ourselves, must atone. No bleeding, mangled Christ can bear our punishment for us.

Oh, my friends, look well to what you are sowing; let me entreat you not to sow seeds that will bring you a harvest of bitter regrets and tears.

Surely man's allotted three-score years and ten are long enough to suffer in, and the best we can do, or less sorrow and suffering will come to us here.

Without spreading it out into eternity, think of the needless waste of opportunity, of the time that must be spent over the regaining of what we have done wrong, which might have been spent in learning the lessons of life, and in teaching those we leave behind us in the ways of truth and right. For methinks not the least of our punishment will be that we shall have to atone for our own little ones, suffering for the sins we have committed. Not only sins against the physical body, but against the spiritual as well.

You fathers, who have debased your manhood with strong drink, and look back from the other shore after you have grown into perdition, and see your son, whom you left a bright, promising little fellow, staggering along in the footsteps you left for him, do you not think it will add to your harvest of bitterness to think that this, too, is a part of the harvest of your sowing?

For we must remember that not only must we reap our full crop of nettles, but some of the vile seeds will inevitably be scattered to curse the harvest of those who sow.

Therefore, "Be not deceived, God is not mocked; for whatsoever a man soweth must he also reap."

The field of the world lies waiting. For the scattered seeds of grain, That shall quicken and grow to the harvest.

Through the summer sun and rain, What are you sowing, my brother, My sister, from day to day? And what are the fruits you will gather

From the seeds you are casting away? For as surely as clouds bring showers, As surely as spring brings rain, The harvest will follow the seed-time, As the night succeeds the day.

Are you scattering seeds of hatred, That will blossom into strife? Yielding dark fruits of sorrow, Making a wreck of life?

Or are the seeds of kindness, Which fall from your willing hands, That shall bring forth fruits of gladness

To brighten and bless the land? For whether we scatter blessings, Or curses along the way, The harvest must follow the seed-time.

As surely as night follows day, HARKEN, WINTER, Burlington, Vt.

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ABOUT RELIGION.

Wants Definite Personalities Injected Into Religion.

In an editorial of this paper, of Nov. 17, 1906, it is given out that we have lately discovered that we have religion, and in fact the tone of the acknowledgment indicates that we may have had it for a long time, but like the fishman's decapitated turtle, "though dead, yet not sensible of it." Perhaps the source of the final discovery of this peculiar condition, the Century Dictionary, has a system of abridgment peculiarly its own, which must have, if I judge "Religion," "the belief in the existence of a supernatural power, and the consequent duty," etc., confining it subjectively, and ignoring all objective relationships.

I find, on consulting Worcester, and also Encyclopedic Dictionary, that there is an objective consideration, in one little corner of the definition, of Jehovah, Brahma, Allah, Odhis, Isis, Pan, Ra, or any other deity or deified personality. Not obligation, duty, etc., in general, but obligation duty, etc., in particular.

I quote the following synonyms from Worcester: "Religion signifies both a system of faith and worship, and duty to God; Piety, both duty to parents and duty to God; Devotion, piety as applied especially to Divine worship, etc."

In sense of obligation, duty, etc., to a God, he religion. A sense of obligation, duty, etc., to a fellow-man, is, in its various aspects, fraternity, love, charity, etc.

In the abstract, religion evidently is simply a mento-physical response to the impulse of the organ of reverence (reverence being a faculty, not a virtue, etc.), all of themselves, cardinal impulses of the moral faculties; the golden bands that unite all cotemporary mortals in a fruitful bond of fellowship.

Therefore, duty or obligation felt for, or performed to, our fellows is not religion; it is, I repeat, in its various aspects, charity, justice, love, etc.; all of themselves, cardinal impulses of the moral faculties; the golden bands that unite all cotemporary mortals in a fruitful bond of fellowship.

Religion gives the needy a tangible something, a something that supplies a vital necessity, or the dollar that will procure it.

Religion gives a hollow prayer to those assumed personality, some ideal burden-bearer, to do the charity act, and so on, and so on, and so on.

Atheistic charity gives a lot to him who starves. Theistic piety gives a loud-mouthed order to his servant, God, to shower universal blessings on all. The effect of the one is altruistic and good and eternal, that of the other egoistic, bad, and destined to the sound of the voice that directs it.

In the ethical world, fraternity emanates from human love, and vibrates uncommanded, undirected from soul to soul, from man to man.

Piety emanates from human religion and vibrates in response to a threat and command, without reciprocity, from master to man.

In the social world, patriotism constitutes love, fear and obedience of man for his parent country. Religion constitutes love, fear and obedience of man for his offspring, God. Spirituality constitutes love, fear and obedience of man for his brother man.

King and country is the realism of man's career. God and heaven is the idealism of man's career. Friend and home is the spiritualism of man's career.

Now, Mr. Editor, while no doubt all atheistic readers of your splendid paper are satisfied that you have a large sense of duty, conscientiousness, obligation, etc., etc., your fellow "mortals" yet too common usage and our sense of judgment insists that those faculties are not religious ones, unless their objectives are definite personalities.

Burton, Ohio. E. V. MORSE.

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A Strange Circumstance.

They Heard Muffled Footsteps Walking about the Rooms, and the Dog Followed the Steps.

Whilst spending an evening with a friend a few weeks ago, she gave me an account of a strange circumstance which occurred two years ago in a large mansion on Peachtree street, in which she and her husband together with her husband's mother were living at the time, her father-in-law having died some years before. This Mr. and Mrs. Stanley had no children, but were much attached to a large, beautiful Irish setter dog whom they had purchased when a pup six years ago. He had been brought up in such an atmosphere of comfort, affection and kindness, that his intelligence was wonderful. I myself have told him to do certain things and he has obeyed me or vice versa, he would do as he was told. Then there was employed two negro servants who as usual went home to sleep every night. Mr. S. was in the habit of going away for a week at a time and Mrs. S. and her mother-in-law were not afraid to stay in the house by themselves with no one but the dog at night. Mrs. S. junior being young, healthy and not at all troubled by nervous fears.

For the sake of convenience to herself Mrs. S., senior, slept in a room on the ground floor whilst Mr. and Mrs. S. occupied a large bedroom upstairs. This room led into another large room the fireplace of which was right opposite their bed. They had a fire at night in this room, preferring it to a fire in their own room and they could see the fire from their bed. By this fire slept the dog on a quilt, tied to a staple in the wall to prevent him roaming about the rooms at night, and also to give him the warmth all sleep-haired dogs seem to crave.

On the night this manifestation occurred, Mr. S. being away up North, Mrs. S. had gone up to bed after leaving Mrs. S. senior in bed downstairs. She first tied the dog and left him settled on his quilt, then went to bed herself. She felt well as usual, and quite untroubled by any fear or apprehension. She turned the gas low as usual but not so low but that she could see the time by a small clock, which was on a small table by the bedside. She fell asleep and then awoke suddenly. She looked at the little clock and saw it was then ten minutes to one. As she lay there she could see the bright light of the fire, and the dog asleep on his quilt. She suddenly heard footsteps, muffled footsteps—she said the steps of a heavy person walking about in his stocking feet. She could not see anything, but the footsteps were heavy, distinct, and then seemed to go from the bottom of her bed to the fire-place opposite, quite a distance in the long rooms.

Then the dog began to whine and howl, making a noise as if something excited and distressed him. She was then herself more surprised and excited than she was frightened, but she at once got up and went to the dog. Never before had she seen him in such a condition of excitement, and he made an effort to get away from the ribbon which tied him. She untied it and the animal commenced to follow the footsteps backwards and forwards all the time making a low noise something between a growl and a whine and occasionally stopping to look at her as if asking for an explanation.

Then, Mrs. Stanley said, she became frightened and unnerved. It was so unexplainable, nothing to be seen at all, but the footsteps went up and down and the dog howling. She stood there in her nightdress and clasping her hands, said out aloud, "Oh, God, Thou knowest that I have never knowingly hurt or injured any creature." She prayed

[Advertisement.]

NOW IS YOUR TIME

PRICE REDUCED.

In order to place that valuable book, "MYSTERIES OF THE SEANCE" (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 false mediums in producing bogus manifestations in all the different phases, and instructs the reader how to detect and expose the fraud. 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.

Independent Church of Truth, Grand Boulevard Hall, corner 47th and Grand Boulevard, Georgia Gladys Cooley, speaker and message bearer. Meetings every Sunday at 11 o'clock, in Hall 309 Madison Temple, (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

The Band of Harmony (auxiliary to the Church of the Soul) has regular services every Sunday at 11 o'clock, in Hall 309 Madison Temple, (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

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from her heart for protection from all the powers of evil and also for courage to bear the manifestation. She said the sound of her own voice had a calming influence, the footsteps got fainter. She felt less nervous and then drew the dog by his collar to her. She put a hand upon his brown sitting head and to her amazement found it was wet. She said to him, "Don't be scared, doggie darling; nothing will harm us. God is watching over us." He then got quieter and lay down for he is so accustomed to be talked to as if he were an intelligent child. All noise ceased and Mrs. S. went to bed, but said nothing to her mother-in-law the next morning for obvious reasons. The next day Mr. Stanley returned unexpectedly. Upon retiring that night his wife told him the whole affair. It made a great impression upon her, which she says will remain with her as long as she lives. But while she had been simply indifferent to the occult and supernatural, her husband is quite aggressively opposed to it. He said nobody but a fool could imagine such an occurrence, with various other uncomplimentary things, and finally said he did not want to hear any more about such "trash."

No more was said on the subject that night, but on the following night when they went to bed Mrs. S. found herself unable to sleep, though Mr. S. went to sleep at once. At ten minutes to one came again the sound of the muffled footsteps. Again the dog began to howl and whine, but did not manifest the excitement he had shown before. She called out to him not to be frightened as there was nothing to be afraid of. Then suddenly as if he had been shot, Mr. S. sat up in the bed and striking his hands together, exclaimed, "My God! There is someone walking about." He was about to get up, but she restrained him saying it was the footsteps she had told him about. They both lay quietly listening. Now and again came a protest from the dog, but he made no effort to get up and soon the footsteps died away as before. Then Mr. S. said, "I know those steps; my father was like myself, a large, heavily built man, used to walk about in his stocking feet when in his bedroom, complaining of his feet hurting him. Many a time I have heard him."

What do you think it means? No more slurs and sneers as before, on the subject, but he was plainly frightened, and she could not feel sorry for him. She thought he deserved a scare. She said she thought it must be meant as a warning to one of the three then living in the house.

The next morning at breakfast the old lady asked her son if he had been walking about his room in the night, as she had heard someone in their stocking-feet walking about the room, and also thought she had heard someone walking about two nights previously, but supposed she must have imagined that. The subject was ignored and then dropped. The old lady was then in her usual health, which was fairly good for an old person. She became ill quite suddenly five days after this occurrence and on the night of the tenth day she died unexpectedly at exactly ten minutes to one in the morning when the footsteps were first heard.

Mr. S. still objects strongly to any conversation on the supernatural, but no longer sneers at it. I give you the story as it was given to me and the little lady told it in a most impressive manner. She and her husband are people of wealth and social standing, and there is no possible reason they should make up such a thing. The house was burnt down since, and has been rebuilt, but they have not occupied it and are traveling at present. The dog I know well and I have had many proofs of his intelligence and understanding.

LOUISE GRAMBLAY.

Atlanta, Ga.

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We will hold 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 309 Madison Temple, (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

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