-MAN AND HIS BRAIN.

A Brief Study in Mediumship. By Charles Dawbarn.

The constant detection of frauds by certain mediums tist can call into activity, whereupon the saint disappears 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 talse 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, untainted by mortal fraud.

It is natural that earnest believers should dream of conall 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 sensitives in seclusion from public influence and freedom 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 motton 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 those 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 at 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 h a musician or a mathematician—rarely both—and probably has a memory almost perfect in some phases, at nearly silent in others. His loves, his hates, his aspirations, his whole passional nature demands brain cells for their expression. The man we know and see is merely an velous fact, as yet almost unstudied, is that these unused cells can be suddenly called into activity, whereupon a very different manhood appears. The man who is a saint in

tho revel in physical manifestations is naturally most and a very active sinner may take his place. I refer the discouraging to the investigator who is seeking proof that 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 nowers that we do not recognize in his normal life. These unused cells ditions that would protect both sensitive and sitter from 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 editor of The Annals of Psychical Science reverts to the or lobes into which his brain is divided. In case of inpractice of the ancient oracles whose priests buried their jury to one he slowlylearns to make use of the other. Science has seemed to teach that one lobe was little more from worldly care. This editor begs for a fund of \$250,000, 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 today. 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 striking 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 ac-

> 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 passional 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 unusued by the doctor's normal nationt. 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 sensitive ness. If by accident or hypnotism, you know, if you allow uses certain cells, and leaves others inactive, and the mar- tune, harmony, etc., were all there in the brain and larynx;

daily life is leaving unused certain cells which the hypno- pression in this brain," but cells already there have be- any sensitive who is exposed to such influences, whether San Leandro, Cal.

It does not follow that a spirit has suddenly appeared to mortal or immortal. 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 in the normal line the sensitive will be what he was before, 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 per-

We must also notice that this natural fact works both ways. One to the injury, 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 plous 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 usurping 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 sensitives 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 Beaumont, 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; dis-

So far we see a normal mortal becoming abnormal. is the same self or seo using different portions of the one brain. And, for our present study we mark it as the reprove spirit return. They do prove a changed personality. And they prove that the owner was not using certain porally very different when under influence. That means expression of manhood through certain brain cells. He yourself to reason, that the cells for the expression of time, that other brain cells have become active. But hypnotism . The all-important point of this article is that we only though unused by the man we knew, who could not tell And facts of spirit return prove that other intelligence may the whole brain, or even of another part of that brain, if vert to the belief that it is one sometimes be a human being who has no mortal body. it become spirit, will destroy the identity of our No deity has said "let there be musical cells and ex- So much we accept, and must acknowledge its danger to friend, so far, at least, as we depend upon memory.

come active, and therefore another manhood has appeared. by shock, accident or the hypnotic will power of either

The point to notice is that no change takes place in personality save as an effect on brain cells. If that change be only more so. It becomes doubled in expression. But if unused, or little used brain cells are called into activ ity, 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 sitters themselves constitute a fearful risk to the medium in every public seance, 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 sult of shock or accident. Such cases do not necessarily 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 tions of his brain till he was compelled to. We note that brain cells almost shriveled to-day from lack of use. But hypnotism will produce the same effect as shock or acci- our friend will thereby become as different a person as any dent. Every experimenter knows that his subject is usu- of Miss Beauchamp's or Miss Fancher's personalities. This must woefully affect both spirit return and identification.

Imposes the will of another intelligence on that brain. use a part of our brain cells now. Therefore the use of stitute who has not come away a con-

CHARLES DAWBARN.

WANTS A FRATERNAL ORDER. Favors New Organization, or That the

N. S. A. Create a Fraternity. That is the desire of all whom have heard express themselves. that we wish to ignore the N. S. A. we realize that the N. S. A. is doing a grand work and an honest, conscien tious work, and we feel a deep sympa thy for the association and its officer and members. At the same time we feel the inability of the N. S. A. to reach out and get those who would gladly be its loyal supporters and ad-

Why should not the Spiritualists have just as good a thing as other peo

Why should we not have just as good temples? BETTER FUNERAL CEREMONIES? Better and more impressive initiative ceremonies? Higher sson in Spirituality, PLACING HU-MANITY ABOVE PROPERTY?

If the N. S. A. would create such fraternity' I can see very clearly a great success, fraternally and financially, we have only to glance at the great work other fraternities are doing, and we see all about us thousands of good honest people holding up both hands to receive just such a fraternity. Every little village and hamlet might, and many of them would, support an imposing little temple where the spiritual ceremonies would be taught, where there never will exist anything of the kind under the present plan of organization.

I suppose my experience is the same as many others. How often have I interested people in Spiritual-How often ism, and then given them good literature, and they at once became interested. The next thing would be a request to attend a seance, and the next thing the whole business was labeled "fraud," or "dismal failure," or "legerdemain.

If we believe in evolution we must evolute to keep pace with our fellowmen and our associates. Sixty-four years of this kind of organization with scarcely any progress should arouse our slumbering spirits to shake off a few pessimistic ideas. I believe the time has come when we should wake up to this spirit of progress that is sweeping over our continent, put on our armor and regalia, if you please, and with spears, wands and shields, go out in the world and battle for our place in the front rank with the best fraternity in existence.

Now we do not want to supplant the National, we feel friendly to all and with the kindest spirit ask the N.S.A. to create for us the grandest work ever written, and let us all put our shoulder to the wheel and make it a

Mr. Tuttle says the N. S. A. is attempting to unite its elements of religion, science and philosophy, and it proposes to introduce an educational plan which can be made in every home. Almost as valuable as a college course. We greet this idea with applause and Amen. We sincerely hope they will do this and we will only be too glad to assist the placing of such a system of instruction in every

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 member of the Association and have kent in close touch with its officers and aders, consequently I am quite famillar with iits 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 selfsacrificing, earnest souls, and are all contributing either the whole or a part of their time and salary to the work of

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 Sppiritualists 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 Spir-

The good work of the Morris Pratt Institute, like that of other liberal instituions, cannot be measured. Its graduates thus far in its brief history of four 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

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 halls, dormitory, dining room and kitchen, etc., and in fact everything needed to carry on the work. It is a 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

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 grand field of Spiritualism and liberal-

I do not know of a single Spiritualist who has visited the Morris Pratt Ingrandest 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 so to be, as will be seen by reading its constitution and 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 after the passage of this by-law, as follows:" (Send to the secretary for constitution, also catalogue of the school). No officer holds office for more than three years unless e-elected.

Fellow Spiritualists! Let us reason toether. No other such school as ours exists on this continent. It is just starting, being but four years old. Other colleges in starting have had the same finaning through. The contest in the courts was won by the Association. It cost money and that is what helps to make the present deficit; but that will not be repeated. The school is in better condition than it has ever been, and if it is sufficiently aided a few years longer, it

will become self-supporting.

The N. S. A. has assisted the school from time to time, but this year it did not feel able to do so, therefore help must come from other sources. As Spiritualists we have a responsibility resting upon us. Let us do our duty in this matter. Let us ask ourselves the following questions: What is my duty in the matter? Should I do something to help this splendid educational institution? If so, what shall be my contribution? How much can I afford to contribute? etc.

When reason, conscience, our own good judgment, and the knowledge that for us to have the school, all affirm that he school should be supported and carried forward to a grand success; let us contribute as liberally as our means will allow. In this way the school may be sustained until good souls may liberally endow it, or it-is placed on a self-supporting basis.

Dear reader, will you kindly write Mrs. Lodena S. Weaver, secretary of the Morris Pratt Institute, Whitewater, Wisconsin, at once, sending your contribution, be it great or small, or pledging to do so at your future convenience: You will thus help along a grand and worthy Institution, one that is preparing teachers and workers to better fulfill their appointd mission in life and in the advancement of Modern Spiritualism.

Trustee Morris Pratt Institute, Trumbull avenue, Detroit, Mich.

fraternity. I consider this the first great work of importance to be done n conclusion I want to say that I read the article written by B. W. Morrison f Meadville, Pa., and neartily endorse is sentiments.

P. S. GARDNER. Snohomish, Wash.

When we have but the will to do it. that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!-Peter Kropotkin.

BEYOND A SHADOW OF DOUBT. Spirit Return Established by Alex Hold of the Muzzle of His Gun.

To the Editor:-Thank you for sending my paper last week, though my subscription was out. I have had a sick husband, and he has now passed away, and so neglected my paper. Enclosed find one dollar. ould not be without The Progressive Thinker; it is a help and comfort to

- I send a true incident in connection with my brother in the Boer War. He wrote me from Scotland where he now is, and could tell me much more. He

"You ask for some of my experiences. I will give you one. I had a chum who enlisted at the same time I We had been in India together and had been fast friends. He was killed at my side at Spion Kop. About a month after his death I was scouting one night, and I found the enemy was about to make a night attack on a weak part of our lines. Our people must be warned, and at once. It was pitch dark, but I had been a scout long enough to find my way even warn our lines, but I stepped into a hole and was stunned by the fall, and when I got my senses back, in a dazed manner I turned in the wrong direction. I did not find out my mistake for some time. When I did so, the cold sweat broke on me at the thought of how much depended on my getting back into the lines at once. I had lost my reckoning completely. I did not know which way to turn. despair, when I saw the FAINTEST LINES OF MY DEAD CHUM'S FACE. The face was all I could see, and I felt something grasp the muzzle of my rifle and pull it to the right. I turned with it, and then I felt it pull forward I followed. I moved quickly with that long, swinging pace we scouts acquire, but no matter how quickly I went I still felt a slight pull, some times to the right—a little then to the left, thus guiding me over bad ground, till at last I heard the welcome 'Halt! Who comes there?' of the sentry on the first line of our post. THEN THE GRASP WAS TAKEN FROM MY RIFLE, AND I FELT MY GUIDE HAD LEFT ME. I was just in time to warn them.

"I could tell you of many such things, some of them so very uncanny that you who are not versed in these matters, would be skeptical, but such knowledge as we possess opens up a most vital question; it is this: If the spirits of the departed can see us at all times, when we go into the great hereafter, will we be perfectly happy when we see those we loved and left? But enough for this time."
MRS. E. HUTCHISON.

Fort Myers, Fla.

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

Which One Would It Be, You or Me? To the Editor: - Having read with some interest the various communica-Watt of the Scottish Army in the stions in your valuable paper relative Boer War—He Was Led Out of to the subject of Theosophy, as a Spir-Great Difficulty by a Spirit Taking itualist and medium I desire to relate an experience I had something like a year ago, which, in a measure at least set my mind at rest concerning the probability, to say nothing of the possibility of a spirit reincarnating in another body after having been freed from its own charnel house. My guide for the past four years has been a lady of national reputation while in the body, and a versatile writer of no mean pretense, as the writings she has given thruogh my hand indicate, and

which I expect to give to the public soon in a bound volume. While sitting in my room one day meditating on an article I had been perusing in the columns of your paper, the idea came to me that I would con-sult my guide concerning the matter,

which I proceeded to do, thus-wise:
"Mrs. S.," I said, "you always seem to be present with me, and ever ready to answer a question, write or speak orally through my lips, etc. I am almost constrained to believe you have reincarnated yourself in my body."

"Well, Mr. P.," she replied, "your statement reminds me of a story I once heard, which I will relate to you. certain young man who for some time had been a regular caller upon a young lady, with a view to matrimony, but who was somewhat bashful in his ways, called one evening, and had been sitting, for some time in silent meditation, evidently at a loss for something to say, finally hit upon this happy expedient of making his desires known to his intended. Turning him-self in his chair so he very nearly faced her, he exclaimed:

"Mariar, I feel like a fool." "Why, John, she said, what's the

matter with you?' "'I was readin' in the scriptur' last Sunday that when two were lined in holy wedlock, they would be twain of one flesh. What's been botherin' me ever since, if sich a thing occurs 'twixt us, is, which one it would be, you or me, and now Mr. P., I suppose if I have thus trespassed upon your rights. you will soon be in the same predicament that John was, you'll be wanting

to know which it is, you or myself. The humor of the thing set me to thinking. The story evidently was intended as a sarcasm directed at the theory of reincarnation for in her after remarks relating to the story, noticed particularly that she considered such an idea in the light of a trespass. This with the fact that she treated the whole matter in so flipant a manner would indicate at least with the further fact that since that hishes excellent food for man. time she has informed me that spirits In looking out upon mankind do hover so near sensitives, spreading discover a very great variety of looks, their magnetism over them in such a capacities and dispositions. No two

OBSESSION AND EVIL.

Says They Have No Standing in the Vocabulary of Spiritualism.

It does not seem that the word "Ob ession" should have any standing, whatever, in the Spiritualistic vocab It smacks altogether too much of the admission of the personal attri-butes of that devil, that has rendered such valiant service in the Christian church for so many years. The condi tion represented by the word "obsession," assumes that there are evi spirits over yonder, and that they fre quently do most grievous wrong to mankind; that those evil spirits, when they were clothed with flesh on the earth, were prone to do evil and that continually; and that they have not forgotten their old tricks because of the change induced by death.

sion implies that there is evil in this life, as well as in the world to come just as Christianity has taught, for so long a time, that there is sin here and sinners in the world to come, suffering the eternal penalty of wrong doing. of evil are the same. They are the hideous progeny of the same parents. The intelligent thought of to-day, however, has no place for either the devil or obsession. In that thought

In the first place the belief in obses

there is no satanic majesty or existence of evil spirits, to return to earth to harass poor, humanity. Infinite Power or God has made no mistakes in the creation and government of this universe of ours; and what men are pleased to call evil is a part of the universe, and Infinite Power is respon-Isn't it more rational and comfort-

analysis, has no existence at all? Canwe with our limited intelligence and

"Then say not man's imperfect, heaven at fault; .. Say rather man's as perfect as he

Isn't it more becoming our human weakness not to harshly criticise a power, even by implication, which are incapable of understanding, and to reverently concede that

"All nature is but art unknown. All chance, direction, which thou canst not see;
All discord, harmony, not understood; A partial evil, universal good!!?

thing is very often an evil to one man and a blessing to another man. The that she did not think the subject butchery of the fatted or is a serious worthy of serious thought. The above evil to it, while its lifeless body fur-

manner as to bring them almost com- individuals of the human family are, pletely within their control, which ever were, or ever will be, alike. Na-would in a measure account for the ture never duplicates any thing. No theory of reincarhation, and thus I be-lieve. W. H. PREDMORE. And, in fact, no person is capable of Louis yesterday. He gave Ackel \$10 Broken Bow, Neb. thinking or action twice allke. All of for finding the money,

this heterogeneity is the result of the evolution of infinite Power; and to me it is conclusive eyidence of the wis-As Well as a Philosophy of Universal everything is alike, if every man, wo-nian and child in the whole world were equally intelligent, beautiful and yhat is called good, the condition rould not be endurable. It has been article in No. 886, does not outline a "religion" which coincides with my belief. Admitting that the majority

aid that the vast vocabulary of Shakpeare is the principal reason why the eading of his immortal dramas afords so much pleasure! The traveler never wearies of beau-iful scenery, where the outlook is ontinually changing, while the con-emplation of the most beautiful

andscape, day after day, is tiresome. Vothing is more tedious than a thrice-old tale. And it is a scientific axiom, hat diversity in unity is perfection. So, all sorts of people of all sorts of nake ups, are what makes this life worth living. And is it not probable hat the children of men need the tryng discipline and experience afforded hem by what we call evil or wrong, in prepare them for the next stage of

The life which we are living is eter-Substantially, these two conceptions of evil are the same. They are the that there is a great diversity of talents among mankind in this stage of and it appears reasonable that such diversity must exist in the Here-after. If the soul takes itself along when it goes hence, this must be so. A monotonous paradise worse than an orthodox hell. The soul never grows strong by inaction, and we will likely have some perplex-ing trials to strengthen us. in the sweet "bye and bye."
There is no evil, there is no room

for it in the boundless universe of God. There is no such thing as obing to believe that evil, in its ultimate session, except in the mind of erring man, for God has created no evil spir ts. All of the vast universe is work means of knowledge, correctly judge Ing out its salvation in a manner quite the wisdom of Infinite Power? mankind recognizes this great truth the better. CARL C. POPE.

DREAM IS WORTH \$50.

Vision Lends to Recovery of Lost Wallet From Deon Sewer.

Cleveland, Ohio Eranic Braunagel, an Alton sallon Represent recently lost a waller containing \$50; and although he advertised his loss, could My conception of Spiritualism is not that it expects to conquer the world. but by teaching such grand truths as hear nothing of it until yesterday, when the book and money were re covered by Frank Ackel an attache of St. Joseph's hospital, at Alton, who Besides, it is practically impossible dreamed he saw the wallet and money to define evil or obsession. The same in a sewer, thing is very often an evil to one man. Ackel went to Braudagel's saloon yesterday, and, telling the latter of the dream, said: "Your money is in the sewer; and if

you will give me a wire I am sure I can get it for you." The wire was furnished, Ackel went to the trap of a big sewer pipe in the building, and succeeded in fishing out the wallet. The money was all there, but was

the world at present is little acquainted with win the people by facts, "hard fact' if necessary. It is not enough to say simply, "The Progressive Thinker says so; we must present to the skeptic and the investigator something more tangible, some proof that there is truth in our philosophy. The Catholics, so say the pope, may be sufficient for Catholics, but the avtion on which to build his structure of

SOLID PROOF WANTED.

Love, Peace and Harmony.

Thos. Harding, Sturgis, Mich., in his

of the readers are women, yet an ed-

they write about facts or fancy.

The Christian orthodox religion has

no corner on precepts of love, for the

whole philosophy of Spiritualism · is

full of the love our unseen friends bear toward us, and the all-powerful

love of the Great Spirit toward mor-

Our philosophy is not the cold-

blooded, heartless, cruel thing his article would lead us to think but on the

contrary it teaches us that a god of love, knowledge and wirtue is shaping

our destinies in the direction that will

be most beneficial to us. It does not

describe an angry and jealous God

who invented hell, and glories in see-

that "the Father and I are one" and

that the great soul of love is ever pro-

We all know the intensity of

mother's love; the wonder is how

those mothers can subscribe to a con-

fession of faith which says unless their

sible for an angel to tread they shall

be cast into everlasting torment. The

women of America are, as a rule, as intellectual and scientific as the aver-

age-man. . Then if they cannot grasp

the grand truths of our philosophy

let them educate themselves up to the

high standard of intelligence dis-

played in that philosophy.

+ If I thought for a moment that the

nvestigation of Spiritualism- would

destroy all the sentiment of my soul,

Harding says, "The most penetrating and scholarly reasoning can not fill the

place of affection, or render perma-nent the unity of society, and without

these there is immediate danger of weakness and death." Did the

brother ever hear an address, or read

an article in any paper in which pene-trating and scholarly reasoning was

intended to misplace affection? I

would give it up at once. Yet Mr.

ing his children perish in an quenchable fire, but it does teach

tecting us.

itor must cater to his patrons, whether

hope in immortality. So, my brother, while we teach a philosophy of universal peace and narmony, let us not forget that we must needs present proof to make the effect permanent and beneficial. E. J. BARNETT.

Harvey, Ill.

never did. -

Gets. Warning in a Dream.

Traveler in Mountains Has Vision of a sound came from amid the rocky fast-Wolves Chasing Him—Pack Pictured ness on my left that sent the blood from in Sleep Gives Him a Ride for His my heart and left the tey chill of fear Life Next Day-Saves Himself by there, Selzing Limb of a Tree and Clinging

ries, but from a strange experience I like a note of doom—a howl such as had in the Blue Ridge mountains of only a mountain wolf could make. I things we see while our minds are wan- bling howls like the first wolf warnings of some menacing peril or danger than vague indications of the gerous path rapidly.

opposite of that which is to happen, "Turning in my saddle, I glanced at ject I have just expressed."

Hiram Blake, of Cleveland, O., a visitor to the Pythian convention, with see that the fierce beasts were gaining several travelers like himself and on me. chance acquaintances sitting about him

"At the time of which I speak," Mr. Blake started off on his story, "I was a young man, hardly more than a beardless youth, 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

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 Lovingston, in the central portion of Virginia, and I had a splendid time of it exploring through the granite hills and coursing on a swift horse through the forests and over the fields.

"Near the close of my stay in Lovington I determined to make the journey across the mountain to a place called Laird, where some friends of mine were staying, and secured a sure-footed horse for the trip. I started on a cool September morning and, proceeding slowly erated and my muscles nearly strained through the passes and defiles with apart I summoned up all the strength towering and majestic masses of rock on either side, I gained a lofty portion of the range by nightfall and just reached the cabin of a mountaineer before dark- at my foot, but missed by a narrow ness fell like a pall over the entire

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

"I slept, but while my body lay chained in the drowsy influence my mind was active with a rapid series of awful happenings which were terribly real and left an impression on my memory seat 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 inexpressibly 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! 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.

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. I 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 pairs of 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

Finds Pack Gaining on Him.

"The glare from the lights served to illuminate hairy faces and then dawned upon me that the weird glow as from From New England, the middle the eyes of the wolf-pack came in an-and the Mississippi valley, people are swer to the howl of the beast that had going to Florida. Beside the genial clifollowed 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 velning wolves were gaining on me. 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 pletion. with a deal chair on top of me. In my sleep I must have left the bed and in imitation of a horse's back straddled the

mare had its startling finale, and, arisriedly dressed and went out to find a tonic for my shattered nerves in the The mountaineer greeted me warmly, said he hoped I had passed a good night and invited me into break-

Resumes His Ride.

"I was feeling rather rocky, to use a slang term, but said nothing to my host 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, thanking the mountaineer for his kindness and resumed my journey in the brisk, invigorating atmosphere, soon losing all the depression that

had experienced upon awakening. "I traveled for several hours and reached one of the loftiest portions of my horse and looked about me thoroughly startled, but by what at the the same sheer rise of rocks, with the Mrs. Marten Miss Eva Thompson and held in California? Is it because of its narrow ledge, striking the ravine at its fattier.

base, and had ridden close to the edge My December excursions sail on the its beautiful flowers? No, for at the 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 I me, and my waking eyes looked upon January 11. same drear picture that I had en-

asked myself, and as if to give an af- etc.

No Dream This Time. "The sound was a long-drawn-out "They say that dreams go by contra- howl that rose and fell on the crisp air

Virginia [as set forth in the New Or listened and soon other noises came, leans Picayune) in the early '70's I have first short, sharp barks from the disalways been of the opinion that the tance behind me andthen sobbing, tremdering in the mysterious precincts of Alive to my peril, I urged my horse for-Poppyland—that is, those things which ward, and the poor animal, having ta-Poppyland—that is, mose things will be a larm from the howling of the vividly express themselves on our sub- ken alarm from the howling of the tective being—are more generally wolves, responded readily to the touch warnings of some menacing peril or of my heel and galloped down the dan-

opposite of that which is to happen, a truining in my sadde, I glanced at and to prove my contention I will tell the road over which I had come and to you of the incident which converted me my alarm saw several long, little obto the view of the rather puzzling subjects moving swiftly in my trail. The objects were wolves. I needed no second glance to tell me that and I-could

"By the time I had ridden a mile or in the palm garden of the St, Charles more the wolves were yelping a death on a night when the festivities were in chorus, were leaping and springing at full swing, was the speaker and Mr. my frightened horse's fianks, and I felt Blake upheld the reputation already that it was only a question of time when earned as a story teller by the yarn I would become their prey. But when all seemed lost my salvation came in a most unexpected way. Leaning over my straining horse's neck. Isaw 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 safe ty 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 be tween my legs and continued his mad

"I held on with desperation though my palms were torn and lacpossessed and drew myself up. As did so the foremost wolf sprang into the air and with a vicious snarl snapped 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 shot over the precipice to be dashed to pieces on the sharp rocks thousand feet below.

"The wolves, losing the horse, troted 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 coming from the direction of Laird set the wolves a-scampering to the rocks for safety. The mountain-"The animal caused a chill to pass eers sent a few stray shots after the "The animal caused a chili to pass over me, and while the presence was of them. I descended from the tree, makes could be carried out there would went back with the party to Lovings. ton 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 o turn in my saddle to fire and when was safe in the tree I discovered that the jolting of the horse had caused my revolver to fall from its holster. "Do you not share the opinion with

me now that dreams are sometimes

SOUTHERN CASSADAGA.

Camp Meeting at Lake Helen Closed-News-Excursions.

Sunday meetings have been begun at this healthy and beautiful winter home From New England, the middle states

mate, the immense orange crop of this year, makes added attractions. Frank Johnson is building a new cot tage for Mr. Kellogg. Hotel Cassadaga has been painted

outside, and other improvements have been made. A new veranda adorns the Kellogg

cottage. The Spencers have greatly improved their boarding house.

The Valley County Record of Novem-

very shortly be resumed on the Daytona, DeLand & St. John's river street railroad, and that it will be pushed to com-

getting ready for guests. The rose garden is a great success. the roses have grown enormously, and "It was good daylight when my night-still keep up their efforts to bloom. H. M. Clark is preparing two nice furing, I bathed my face and hands, hur-nished 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 mays, about my dream, as the old man struck having returned from her summer visit to New England. She has the sympathy of scores of friends at Lake Helen and in Massachusetts.

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

the chain and then with, a suddenness and Mr. Barker's mother, sall on the I sat bolt upright in my saddle, checked Apache, December 14, all for Lake Helen Camp.

Among others who will leave for Lake

time I could not determine. Then it Helen, in December, by Clyde steamers, came to me. I had passed through the are Mrs. Mary Wilson, Mr. E. T. Worthy, locality before; knew it well, had seen Dayld snoan, Dr. Critchley and wife and David Stoan, Dr. Critchley and wife, and

> 4th, 11th, 14th, 18th, 28th. I shall have four excursions in January-probably on January 4, 11, 18, 25, shall personally conduct the one for

Write me for low rates, circulars and countered in my nightmare.

"'Was that dream a warning?' I in stamps for postage on Clyde folder, H. A. BUDINGTON. firmative answer to the mental question | 91 Sherman St., Springfield, Mass.

PROXY DELEGATES TO N. S. A. A Californian Answers Questions, and Makes Certain Points Clear.

November 17, signed "A Proxy Delegate," by a lady who asks the question:
"Did I do right in voting for Los Angees as the next place of meeting for our

National Association?" In the first place I would say, she did not do right in voting at all, nor in acepting the position of a proxy delegate f, as she says, she was not a member

of any society, local or state.

All persons invited by me, as chair man of committee of California Delegates, were asked the question: Are you a member of any auxiliary society? for f 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 who knew as well as myself that none 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 four earnest women and men, members of auxiliary societies, whom I was proud to have as helpers. Mrs. Henrietta L. Lichtig, who had been hand and heart with us in our work in San Francisco for nearly year, brought several, and in each in stance we talked over the matter of who they were 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 upon our committee of delegates

who were not entitled to the position. Two Californians arrived while we were making out our list, Dr. McLane and his wife. The doctor a well known medium of Los Angeles, who had suffered arrest and persecution by the un just laws of California. He was gladly seated as a delegate while his wife was not, as she had not united with any so-

Dr. Pottengor, 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 there a resident until the earthquake left him standing, stripped of all, home 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 case in several other instances. So as I rejected pretty good material and Californians, at that, 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 was only six, five would have been 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 of the next year's place for 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 and board of directors of the same 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 convention." And it was determined by the delegates assembled in Chicago that the next N. S. A. Convention should be held be eleven more California heard from than were heard from in our last convention, even by our proxies The proxy voting is legalized by S. A. California was entitled to 37 delcgates, 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, sec onded by an invitation from the City

Council. If the 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 anyone who accepted our papers do otherwise consistently than carry out their

One may doubt the wisdom of having the National Convention in Los Angel es, 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 peo ple at the last convention, which make the National Association financially independent. Lazurus-like it was called from the tomb of its past inertia among the unorganizzed, disorganizzed and scattered societies of Spiritualists:

ber 16, has the following.

"It is reliably reported that work will the first it has been bound hand and foot by lack of means to carry forward the great work which opened before it It has been obliged to depend upon the generosity of a few, added to the inade Hotel Webster and Sanitarium is quate means raised by the very indifferent measures, of a very imperfect And to-day an system. goes up from many on this side of life 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 emove the bonds that have held our National Association by a system simi lar to other fraternities, Odd Fellows Masons, and other orders. Do they go around with their hands in their pocl ets, catching on to the few pennies they afford to hold a convention in Califor nia? No, they have all of them been here more than once, just for pleasure and because they wanted to, and had money enough to do it, and money enough to-own some of the best buildngs in the best districts of every city and almost every town, while we rent halls in their buildings, and hold our conventions in Young Men's Christian Association buildings, annoyed by many things, because we lack the system and S. B. Barker and wife, Mrs. L. A. Holt, act as though we were afraid to exact proper yearly dues which would enable us to own buildings in every city and carry our conventions, where their fluence is most needed, whether it is in

Los Angeles, California, or Texas, or any other place.
Why do we ask that the convention be time the convention will be held is the final month of the prolonged rainles season, and no one can have a correct idea of its beauty then. It is because Los Angeles has such municipal laws and the state such unfair laws in many places that mediums 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.

"Tis Nature's immutable plan.

own light, Ere Nature will let it pass in:

A soft downy bed or a couch.

They only are given their due.

This angular being on earth was

With tongue full of venom and ire,

And justice compels it that venom t

And drink to its own soul's desire."

St. Peter related a few potent things

(He noticed my newspaper eye), That people in earth-life should do sprout wings,

For a beautiful heavenward fly.

And of heaven you may be

- just seen Was one of the many on earth

It lost all its spiritual worth.

be true; Be generous unto the poor;

imbue,

slaves,

oft pose.

of date.

sure."

'Be kind to all creatures; be just and

Send out love vibrations, the world to

He said that "the creature that we had

Who tattied and slandered and acted so

'It is oft sad to see them appearing as

And sanctified preachers and priests

And bringing to heaven just all sorts of

'We now are constructing a dungeon

Who to greed and deception are

And who, as the loved ones passed over,

Obtaining the names from the graves.

'Twas first thought to burn these vile

creatures awhile, And melt all their meanness away,

And hell for reform had its day.

Wall all the right purposes serve,

But burning with sulphur has gone out

'A dungeon of silence and darkness in

To cure these defamers of this blackes

And give just the hell they deserve.

St. Peter, arising, then waved me adieu,

And closed the big gate with a slam, And left me my journey alone to pursue,

What Peter had told me and what

But found it was only the justness of

If man in his nature is snake-like and

He must in all reason, until he can

Reflecting upon this great sham,

I pondered upon for a time.

In spirit, in dealing with crime.

low, Or brutal and cruel all through,

grow, Remain to his tendencies true.

Of vermin and reptiles and beasts.

to seek

"The angel of wisdom, of goodness and

right Must merit advancement, and win

by growth its own progress and all its

The chronic fault-finder, the liar and

sneak; The grafter, the greedy old grouch

Come hither guite often in white robes

appear, In the guise of the good and the true

Will you kindly allow me to reply to lit Approaches the Golden Gate and Is Turned Down.

An angular fligure Capproached the great And thus we receive it and treat it up gate, While the business seemed to be dull To enter, of course and learn of its fate While St. Petel was having a full.

The gate was ajar, but guarded the

while, And the figure bowed down very low; St. Peter arose from his chair with smile That was cold as the beautiful snow

He stiffly saluted; the figure arose With its eyes like unto red fire, And Peter divined the depth of the woes Of this gaunt ghost of a liar.

'Sit' down and be quiet," he said in 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, dapper young spirit, who put it to And summoned an ancient-like sage.

council was held then in heaven to know . " west and The proper disposal to make

Of this patron so feeble, that needed to And all its earth 'error forsake. Says Peter, "I know that this being just

From mere force of habit on earth, From pointing its neighbors to heaven And giving to new libels 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 up

turning chin, Are signs that quite seldom can fail. Just then the gaunt figure came forth

from its cell. With a grin on its angular face, lke a demon of venom just coming from heli

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's records well known. My neighbors were horrid, immora and false

Until I got after them right; tell you what, Peter, I made them al waltz.
And some of them wanted to fight."

Another broad grin of conceited delight, And the figure reached out for the latch, "I But Peter, divining its penchant for

fight, ... Concluded to give it a match. He made a few passes above the gaunt form, And the head was that of a snake;

He then placed it in temperature warm Quite close to & flery lake. He said with a frown, that "the spirit's

own sphere s' 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 with great pride
This being conceitedly wise,
Who slandered and libelled upon the

earth side, Now assuming its true form and size. Each being," said Peter, "constructs its own sphere; om the monad up to the

most important part of its work is a

We want the Los Angeles municipal

authorities to know what our N. S. A

s; we want work done in the conven

tion at Los Angeles which will count for

the freedom of the cause in this state.

We want no delegates sent here to de

sight-seeing until after their work has

been faithfully performed for the good

of Spiritualism. We desire to see a

much accomplished that it will be ac

counted as rich reward for the sacrific

made by individuals or societies. The

cause is one whether in Washington, D

Let the societies auxiliary to the Na

tional go to work this winter and raise

the amount necessary to send delegates

to Los Angeles, and see how it will seem

coast states sending theirs for fourteer

persons authorized to work from

ight-seeing in and around the city.

As he speaks especially of their being

say that of the twenty-six delegates we

had seated, one-half of them were ab-

sent when the vote was taken, and at

least one-quarter of the number never

ook any part, as near as I could find out.

The yote was turned by men and wo-

nen from other states, who felt that in

justice the next convention belonged be-

yond the rockles, and California was the

state that asked for it, and they gave it

their support. To these, I and my work-

As any amendments or changes to

ers, return thanks.

ing of the next convention.

C., or California.

Los Angeles demands the payment | ties direct, who adds that she isn't of fifteen dollars a month as a license "strongly in favor of Washington," and or, to secure a permit to use their metells what she would prefer, it might be well for her to join some society of Spirdiumship. This absolutely debars many from using their gifts at all, as this tax itualists which is auxiliary to the Naadded to price of rent and living is tional, before she proceeds further in asking for such important action on the

more than they would receive. The claim is made that these laws part of the officers of the National body were made to protect the public from A nameless letter of this nature safakers and counterfeiters. This is ervors somewhat of that which has been roneous. The fakirs and pretenders found too many times heretofore, an can pay the license and flourish, and outside Spiritualist, who is not a mem-they do so, while the mediums are si-ber of any society, local or state, knowthey do so, while the mediums are silenced. These should be protected by ing so much better how to run things our organization as a religious body; regarding organizations than those who anyone of them holding papers from our have worked and are working in it. National Association or its auxiliary so-R. S. LILLIE. cieties should be exempt. This is what organization should accomplish, or the

Monticeto, Cal Chairman of Committee of California Delegates to the N. S. A. Convention,

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 into history, and thus far the same has been more than successful. 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

one year out of fourteen to do this in fast do not last. The Ladies' Auxiliary is busy keeping return for California and the far away the social side growing, and the finanyears, and such delegates as were sent receiving, ofttimes criticism and insinwhen the Mass meeting was held with uating reflections, because they were trying to do the work they were sent us. A new feature this season is the after-

If we have a system of proselyting which is wrong, let's change. If it is thought to be the best under the circumstances, let's have no complaint if the noon tea-parties, which are held at the home of the members. These are very pleasant, and each one who gets a read ing leaves a dime, so the lucre flows one as well. Just now the ladies have closed the state find their people and seat their delegates, while some others are out Bazaar, which was more than a success

They took in \$310, one hundred of this Brother Barrett, in his letter says: being the proceeds of a beautiful music box that Mr. Al Franck donated, Some ten or twelve delegates, all of them from the east, were in the audience listening to the lectures and messages on Friday night, when the vote was being taken as no the place of meetcleared, 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. Murths, the test me-dium, will take my place and demoneastern delegates. If infer that he feels these ten or twelve eastern delegates would have turned the votes. I would with her we are not afraid of any chicanery, and we do not have to make any excuses. I go to Baltimore to work for the two

months, returning February 1, to take I wish here to thank one and all who have helped to make the society here such a success thus far, and especially those who sent me articles for the Ba

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

zaar from other states; there were sev

eral.

the N. S. A. constitution, or suggestions which would lead to amendments, must come as a rule from and through state associations, and in any exceptions to "Religious and Theological Works of Thomas Paine," contains his celebrated this it must be in favor of a member of 'Age of Reason," and a number of letsome society, I would therefore suggest ters and discourses on religious and that the lady (who asks for a referent theological subjects. Cloth binding, dum, and calls for a new vote from socie- 480 pages. Price \$1.

THAT SPURIOUS REPORT.

And Interview With Mr. J. C. F. Grumbine in the Boston Post.

false interview printed in the Boston Post, of a prophecy I made in November

issue of "Occult Science." In the first place, the Post refused to print the prephecy 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 ap peared. Any conservative man of af fairs could prophesy the same without appearing idiotic or a fool:

Danger Ahead-A Prophecy.

It is not often that I am urged to make public prophecy, but when the spirit of prophecy is on it is wise to let the hand record what the unseen intelligence es dictate. Let this message be circu "So plous and saintly sometimes they lated 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 And plead for admission to heaven's in the East, and that it will strike dan gerous reefers or hidden rocks is shown very clearly. There will be first a stagnation in business, this begins in Jan uary, 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 springs up suddenly, asserts its strong hand in the House of Representatives. Wait! This seems imposs ble, 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 compa-nies are forced to go out of business. There are riots in Chicago, Kansas City, St. Louis. The dread of a revolution brows business into a panic and stocks tumble, industrials suffer loss of from 5 to 50 per cent. Automobilists are held up by the infuriated populace, who throng the streets, because idle, as arge factories once flourishing, close heir doors. This condition goes on for five long years without abatement. brother's hand is raised against a broth

er's, and still the end is not shown. A warning is given to those with mon-ey. 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 he end. This crisis will reshape public opinion so that truth and not false hood, facts and not fabrications, 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 Housetop-Young Woman Enacts Death of Mother in Dreams.

The psychological nature of somambulism was the subject of a remarkable lecture by Prof. Pierre Jouet 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 that are superior to his normal powers. When he acts he has a precision and quickness that are won-

derful. "The man who ran to a houseton 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 somnambulistic state again or he will be unable to recall it all.

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

"There is a man of 30 with both

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 un-

derstand how he has reached the nousetop 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 garret. For two months before her nother'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 tried to revive the body by lifting it to a sitting position and appealing to it. She now has a singular habit of enacting these scenes over again while in a somnambulistic state

No actress could rehearse these lugu-

brious scenes with such perfection.

"The chief psychological character istics of somnambulism are during the crisis of the huge unfolding of all phenomena connected with the cause of the delirium. The next is the abence of every sensation, every memory not connected with the delirium. 'After the crisis three things are noticeable—a return to consciousness normal memory, and entire forgetful ness of all connected with the som-

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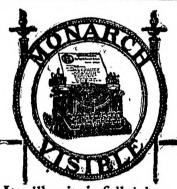
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mediumship. Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive communica-

The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CUL-

TIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A ume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them selves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of

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

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out Pain-Sent Pree. No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrowed women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Bend your name and address to Dr. J. B. Dye, 154 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how tell give birth to happy, healthy children, accolutely without pain; also, how to cure sterility. Do not delay, but critic te-day.

THE GOSPEL OF NATURE Is a most excellent work by Dr. M.L. Sherman, assisted by Prof. W. F. Lyon. Heretofore 16 has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 280 pages; and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

Mr. Hodge's Open Letter

Its Extreme Weakness Portrayed by P. A. Jensen, of Los Angeles, Cal.

of San Diego (now better known as the press agent for Elsie Reynolds), is setting forth the ill treatment he has received, both from myself and from The Progressive Thinker. It now appears that my letters recently published in The Progressive Thinker, taking his to task for exploiting "fake" mediums, have hurt his feel-

He accuses The Progressive Think-Hodge means the physical phases of the phenomena that are made to order by bogus mediums for "DEAD-EASY MARKS" like himself, he is correct; but if he means the phenomena endorsed by reason and experience, he is wrong. The Progressive Thinker, the N. S. A. and its president have so far approached the question with great caution and consideration. The real work of separating the true from the false in Spiritualism HAS AS YET SCARCELY BEGUN.

There are a number of Spiritualists banded together in Los Angeles (and I hope there soon will be in every city in America) to separate THE TRUE FROM THE FALSE IN MEDIUM-SHIP. We spend much money and time sometimes before we can get sufficient evidence to expose the methods of the worst offenders; but when such offenders are exposed, and found guilty beyond a reasonable doubt, those gullible Spiritualists (like Mr. Hodge) who extend their sympathy to such criminals, are liable to their feelings hurt; for we are not by any means in this work for fun or for pastime; nor are we swayed by sentiment in forming our judgment. When Mr. Hodge comes forward exploiting physical phenomena, that a child under six years of age could readily detect to be trickery, he must not feel hurt when Spiritualists make him an object for jokes, nor find fault with hobject for jokes, nor find fault with knowingly encourage such swindlers as Mrs. Elsie Reynolds, by publishing when they declare that the wheels in his head are working the wrong way.

free-born American citizen cannot use his own reason, without being taken to task by a self-constituted censor?" My reply is: A self-respecting American citizen cannot morally do that which Mr. Hodge has repeatedly done, namely—exploiting the worst "fake" mediums on the Pacific coast, and at the same time occupy the Spiritualist rostrum as a champion of opinion ought to be enjoyed by every Spiritualist; but freedom of conscience and of expression mean not freedom to

be a party to crime.

We necessarily expect that every Spiritualist out of an asylum, knows something even if his best sense be but horse sense; but what kind of sense would you call that which ploits Elsie Reynolds as a medium? She has now probably been exposed as a "fake" medium more times than there are days in a year. She is surely not a medium; her conduct can scarcely be called human, but is more She never flags in her devilish When exposed in one part of the city-after a crying fit-she bobs last week, the Prince exhausted all his up in another part of the city, appar ently none the worse for her expert-

Shall we call Elsie Reynolds a medium? Shall we call those who exploit her Spiritualists?

alleged mediumship and with Mr. Hodge's attitude regarding it, can enburg's party forever.

plainly understand that the law of The Zukunft accuses Prince von Eulreason and evidence is not applicable

When Mr. Harrison D. Barrett made the statement that ninety per cent of the phenomena are of a fraudulent character, he made the mistake of his career as leader in the spiritua movement, and unless the attitude of himself and other leading officers of the N. S. A. is changed, their lives as officers will be of short duration, for I am in this fight to stay." So says Mr. Hodge in his circular.

Mr. Hodge is backed up in the statement above by about a dozen old people who live here on the coast. They think when The Progressive Thinker denounces Elsie Reynolds it attacks Spiritualism. These same old people got up a petition some years ago at the Mineral Park Camp to have Mr. Barrett removed because he DE-NOUNCED LEGERDEMAIN TRICKS when put forward as spiritual nomena. They live in a world of their own; they cannot be reasoned with. They entertain the most extravagant notions about spirits and have the most delightful illusions imaginable about what spirits are trying to do for them; in other words, they have be-come unsound from continuously dwelling upon their pet fancies.

Every Spiritualist, worth the name, purify Spiritualism. Mr. Harrison 2. of his prophecies, are stated abead, he cannot properly be convicted ahead, he cannot properly be convicted until those dates have arrived. Moreple that many other leaders in our ta will be tried on Monday at 4:30 p. movement might imitate with great m. in the federal court.—Chicago Inter profit to themselves and the cause. When Mr. Hodge ridicules Mr. Barrett's statement that "ninety per cent of the phenomena are of a fraudulent character," he plainly shows how little he knows about what is going on To Present the Principles of Co-opera abroad in the land, while he is sitting, dreaming his life away in sleepy San Diego. If Mr. Barrett were to deme' to locate that ten per cent that I should not know where to look of production. No watered stock! No did not know where he was at. -Now Mr. Hodge is in the same fix as. was Rip; he is even in a worse fix than Rip was, for he has slept much longer than twenty years. During his long factory now building, either as invest slumber he dreamed many dreams, ment or agency, and had the most astounding experiences. He sat at the feet of wonder- General Builders of Co-operative Manworkers who for a small sum of money evoked for him the mysteries of the other world. These enchantresses brought whatever he wished for.
He had, undoubtedly, beautiful maidens, decorated with shining stars and world tells you you ought to prefer, is shields, and dressed in the most gor- to have kept your soul alive.-Robert sous apparel imaginable, visit him. Louis Stevenson.

To the Editor: -- A circular has just | The wise sages who have made history reached me addressed: "An Open Let-ter to J. R. Francis, the Editor of The life, were brought to him. He re-Progressive Thinker." Wm. C. Hodge ceived favors from them that no other person would think possible. He saw himself as a leader among men, the circulator and author of it. From with a mission to convert the world to beginning to end it voices his lament, Spiritualism—then something happened-Mr. Hodge awoke.

He awoke to the realities of the material world, its hard, cold facts now oppress him. There is not enough poetry in them for his active imagination. He mechanically stretches forth his hand to grasp the pictures of his ings. And yet throughout we have treated him with the greatest courtesy and consideration on account of his elude his grasp. When he sees the sirens of his dream as a pair of miserable old women, he is disappointed; er. the N. S. A., Harrison D. Barrett when he sees the beautiful maidens and myself of trying to "eliminate the and the wise sages dissolved into wigs, physical phases of mediumship." If paint, feathers, masks, cheap tingel and illuminated cloth, he gets exasper ated. And now there is an old man in in San Diego, uttering vengeance against The Progressive Thinker, against the Plogressive Thinker, against the N. S. A., and against the pope's cardinal of Los Angeles for awaking him. But the mandate has gone forth that no soldier, whether he be a self-respecting American citizen or not, must sleep at his post. P. A. JENSEN.

Los Angeles, Cal.

CHICAGO'S ORGAN OF FAKES.

One of Its Subscribers Becomes Nause ated With Its Course, and Sends a Communication to It. Which Will Never See the Light of Day Therein, Hence We Spread It Before Our

Pasadena, Nov. 18, 1906. To the Editor Light of Truth— Dear Sir:—Being a reader of your paper, I am greatly surprised and disappointed to see that you publish in your paper advertisements of disrepu-table, fake mediums, such as Mrs. Elsie Reynolds of Los Angeles, Cal. She was just lately caught and exwas for truth. Please explain yourself But says Mr. Hodge: "Please allow was for truth. Pleas me to ask: Has the right of private and you will oblige.

JACOB SCHAUFELE. 725 S. Marengo Ave., Pasadena, Cal.

SPIRITUALISTS SEEK TO WIN THE KAISER.

They Failed to Convince Ruler That Spirits Signalled Retirement of Von Buelow-Prince Heads New German Movement.

Berlin, Nov. 17.-The Zukunft prints remarkable story to the effect that a clifue of statesmen, who are bound together in their political action by a common belief in Spiritualism, have been making efforts for months to win over the Kaiser to their cult. submitting to him evidence in the shape spirit messages to convince him of the wisdom of their advice.

The head of the clique is Prince Philip von Eulenburg, ex-Ambassador to Vienna. Among the other members are General von Moltke, chief of the general staff, and an unnamed member of the imperial government. When the Kaiser was visiting Prince

von Eulenburg's castle at Liebenburg talents to convince His Majesty that the spirits had signalled that Chancellor von Bueolw's retirement was urgently necessary for the empire's safety.

The Kaiser has been for a long time the personal friend of Prince von Eulen Some persons can only weigh a few burg, but he firmly rejected his persuaounces of evidence; others again can sions, and retained Prince von Buelow weigh pounds of evidence; but surely in office, emphasizing his confidence in those who are conversant with Elsie's the latter, and thereby intimating that he turned his back on Prince von Eul-

> enburg of going to ridiculous extremes to induce the Kaiser to entertain a deeper belief in the principles of divine right of kings and emperors.—Special

HINDU SEER FACES TRIAL

U. S. Court to Rule if a Swami is Constitutional-Indictment Charges That Prophecies Are Necessarily a Fraud. Hence Should Be Barred From Mail. Is a Swami constitutional? And how would the father of the republic have looked upon the miracles of a Mahatma? Judge Landis is learned in law, but there are persons who predict that this problem will puzzle him. He must decide whether a Hindoo seer is a proper person to be intrusted with a 2 cent

postage stamp and free use of the Unit-

ed States mails. "Prophet" Indicted for Fraud. An indictment impends against one Moreta, who is alleged to have sent fraudulent matter, mainly prophetic, under seal and cover through the postoffice. It is further alleged in the indictment that prophecies are necessarily fraud. Moreta, however, has prepared a wordy defense, in which it is said, he will set forth that no one can must of necessity be with The Progressive Thinker and be with the N. S. A. and its officers in their effort to purify Spiritualism. Mr. Harrison D. of his prophecies are sixteen years

> Ocean. RELIABLE MEN WANTED.

tive Manufacture.

It is the sane, safe and sensible methof GENUINE PHYSICAL PHENOM-od; the OWNERSHIP by the USERS ENA among public mediums, I declare of THE PROCEEDS of the machinery for it. The fact is, Mr. Hodge has had graft! No misrepresentation! Equal a long sleep. "Rip Van Winkle slept ownership, equal control, and equal for twenty years. When he awoke he profits. Woolen machinery already running. Goods sold only to stockholders, and at the factory price, estimated to be at 50 percent of the retail market price for same quality of goods. Paint

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Modern Popery Is Ancient Paganism.

In the first issue of the now well known magazine, "The Forum," in March, 1886, there was an article by Rey, R. Hober Newton, D. D., the famous minister. The article supposes a certain group of persons to be visiting Rome—the group consisting of "Ecclesiastic," a papal priest; a Broad Church Episcopalian minister; a disciple of Ingersoll, priest; a Broad Church Episcopalian minister; a disciple of Ingersoll, called "Philistine;" and an Egyptian resurrected from his sleep of many centuries, and called "Pagan:" The article is headed: "Is Romanism Baptized Paganism?

The writer proceeds:

called the day. We told him that it was Sunday; "which," observed Broad Churchman, "was set apart by the edict of Constantine as a period of rest on the venerable day of the Sun." On his asking what were the other festivals of the church, Ecclesiastic ran rapidly over the Kalendar, with Saturnalia; Easter, the most ancient festival of the spring; Candlemas day, one of our joyous feasts in honor of the goddess Neith, observed as I note on the very day marked these images of your Christ seem to be our Apollo and Orfor it in your Christian calendar, 'Lady Day,' the old-time day of 'the Mother of the Gods,' also on the same date as our ancient festival, 'the Festival of the Conception of the sure, from the inspection that I have made of it, is noth-Blessed Virgin Mary,' our Roman festival of the Miraculous Conception of the Blessed Virgin Juno, again upon the We did not have such boxes as these which you call 'Consame date which the ancient world observed." Pagan wanting to know somewhat of the saints of the calendar, Ecclesiastic chanced to dilate upon the story of St. Josaphat, of which he remarked: "Why, this is none other than the legend of the Buddha himself."

The form of many of these churches attracted Pagan's notice. "Here," he observed, "the old Roman basilicas, those great halls of trade and commerce and justice, transformed into Christian churches." Arriving at last before the church to which we were bound, he paused to examine the external aspect. "It is cruciform," he observed, "as were many of the old world temples. the great temple of Serapis, in our own Alexandria, was demolished, beneath its foundation was discovered a cross. Your church faces east, as did our sacred temples, to receive the rays of the rising sun." The first thing which arrested his attention on entering was this font of holy water by the door. Ecclesistic having explained its use, Pagan observed: "We had in many of our temples similar fonts of holy water, with the same significance. Worshippers washed their hands in them, on entering, admonishing themselves to come forward with pure minds to the service of the gods."

We then proceeded, at our friends request, to examine more carefully the symbolism of the building, as presented everywhere on walls and columns. "Triangle and trefoil." he remarked, "are copied from the ancient temples in which they were used to symbolize the mystery of the Divine Trinity in Unity. This dove was likewise commonly used in the ancient churches as a symbol of the Divine Spirit. The Sacred Heart we had also. Horus, the Egyptian Virgin-born Savior, was pictured carrying the Sacred Heart upon his breast. Vishnue and Bel were denicted in the same manner. Those three letters 'I. H. S .. formed the monogram of Bacchus. The curious oval frames in which I observe pictures of some divine woman"-"Vesica piscis we call the symbol," interposed Ecclesiastic-"these also were in our temples. They assure me of what I had already suspected, from many of the symbols which I have observed, that very much of your symbolism in this Christian church, however little you may suspect it, is drawn from that most ancient and most curious form of religion known as Phallicism. Your devout worshipers would surely be astonished and possibly revolted if they knew the original significance of these Phallic symbols. I presume you have spiritualized them as our devout priests had done in my time,"

Pursuing our inspection of the sacred building, we came upon a peasant woman on her knees, counting her beads. "Such beads or rosaries," Pagan remarked, "were used by Buddhist monks. There were rosaries consisting of one hundred and eight beads, sometimes made from bones of departed saints; each rosary representing a special prayer." "Ours have one hundred and eight beads, each one representing an Ave or Pater noster," observed Ecclesiastic. "Wt had also reliquaries," continued Pagan, "in -probably quite as authentic a relic as the holy coat of Treves,' of which you have just told me. I do not think,

however, that your priests have as yet come up to that On our way to a certain church, Pagan asked what we magnificent relic of the Buddha, the shadow of Gautama, which was preserved in a certain cave, and which could only be seen by the faithful. These amulets or charms which your people wear are very much like those which were in use in my time. This church abounds in images and idols, as unfortunately did our temples, and by the such comments as these from Pagan: "Christmas—our old way, many of these figures are most certainly our old gods rebaptized. That St. Peter is surely a statue of Jupiter, with the keys in the place of the thunderbolt. Some of pheus renamed. This Black Virgin, as you call it, which certain of your people seem to reverence so highly, I am ing more nor-less than one of our old basalt figures of Isls. fessionals;' and from what you tell me of their uses I am very glad we did not have them; but we had a better form of confession; a public acknowledgment of wrong-doing in the temples—a most salutary observance which kings were known to be manly enough to use." While waiting for the chief event of the day we rested

ourselves in some of the stiff-back chairs of the great church. Groups of monks and nuns caught Pagan's eye, and on being informed concerning them he observed: "A very old institution this of Monasticism. Buddhism had most fully developed it. In one city alone there were more than one hundred monasteries and ten thousand nuns and novices. Our own Egypt had developed quite extensively the cenobitic form of monasticism. I am no sure but your very word 'nun' is of eastern origin."

Some casual reference having been made to the rite of exorcism; Pagan asked for further information concerning it. Ecclesiastic showed him a ritual by Paul V., as revised by Benedict XIV., which he proceeded to compare with the Kabalistic ritual that had been familiar to the initiates of Judaism and Paganism; pointing out singularly close parallelisms which held between the two forms of service, as follows:

Kabalistic ritual for the exorcism of salt:

"Priest-Magician blesses the salt, and says: Creature of salt, in thee may remain the wisdom (of God), and may it preserve from all corruption our minds and bodies. Through Hochmael (God of Wisdom) and the power of Ruach-Hochmael (the Holy Spirit) may the spirits of matter before it recede .-- Amen."

Roman ritual for the exorcism of salt: If the priest blesses the salt and says: Creature of salt,

exorcise thee in the name of the living God. Become the health of the soul and of the body! Everywhere where thou art thrown may the unclean spirit be put to flight .-

At this point our friend's notice was drawn to a shrine of Mary, in which was one of the familiar representations of the sacred mother and child. He seemed greatly pleased with this. "The virgin mother," he said, "was common to various ancient religions. India had Maya, the virgin mother of Buddha, and Bevaki, the virgin mother of Christna; each of whom was represented by art in the great temples as holding her divinely born son in her arms, in forms that might well take the place of this Christian Mary. The Egyptian Isis had the same character, and was pictured after the same fashion. She was even represented, as your Mary appears, standing on the crescent moon, with twelve stars about her head. The artistic resemwith twelve stars about her head. The artistic resemblance is so close that, unless your historians can trace that they are likely to cry fraud, and your traditional picture of Mary quite thoroughly, it church people are apt to say: seems to me quite probable that it was drawn bodily from our Egyptian representation of Isis." In answer to a rethis to be the case, I began my work quest for further information concerning the offices of with lecturing, explaining the philosoworship addressed to the mother of God, Ecclesiastic phy of Spiritualism. As my hearers showed him the litany of our Lady of Loretto, between their respect and attention. which and the Hindu litany of our Lady Nari and the few of those explanations, church memwhich sacred relics were kept, similar to these which I ob- Egyptian litany of our Lady Isis he proceeded to institute bers, even Catholics, came to me for serve here. In one place in India, Buddha's robe was kept a comparison, some of the more notable features of which are as follows:

(To be continued.)

Life Triumphant.

A Funeral Poem. By J. Clement Smith, Topeka, Kansas.

Revised Carefully by the Author and Republished by Request-A Poem that Will Live in the Future.

The following poem was written at the request of the writer of these explanatory headlines. It is my custom to preface my remarks on funeral occasions with the reading of an appropriate poem, and wishing to add to my list of already many fine poems, I asked my venerable friend, J. Clement Smith, to contribute something original to my store. He immediately responded and the poem so perfect in method and versification-meter, rhyme and stanza—is here given just as it flashed from his pen at first thought. And let it be known, Mr. Smith is nearing closely the 89th milepost of mortal existence. Surely Spiritualism has many bright and refined minds of which to boast: CLARA WATSON. Jamestown, N. Y.

Life Triumphant, Revised and Corrected for Second Publication.

The mill is silent, but the living stream Flows ever onward to the parent sea; The setting sun has lost no radiant beam. The stars are transient in obscurity.

All worlds revolving far through endless space, Though shaded oft are ever known to glow; There is no pause in time's eternal race.

'In the far heavens, or on this sphere below.

That wondrous power we call mysterious life, Unseen, unheard, builds, moves and fashlons all, Stars dade, worlds clash in elemental strife, But life can never fade, collide nor pall.

By power conservatory all its own, Life builds the form we call terrestrial man, 'Tis but a resting place, a transient throne, Abandonment was destined in its plan.

Life has no rude beginning and no end; Its' changes are but evolution's toil; Forces all powerful with its movements blend, Its purpose high, can no resistance foil.

Perhaps this wondrous power, supremely great, Gives the vast concave its cerulean hue, Assigns all stellar worlds their routes and fate And moves all systems, boundless ether through.

We know not where beyond the silent tomb This human life may find its domicil. But fondly trust that, freed from fear or gloom, Love, winsome love, shall guide our beings still.

It is not cruel that the vital force Should leave the forms of those we loved so well: Life is most gracious, and most true its course, Grieve not at falling clod nor tolling bell.

In springtime hours, wrapped in the melting mold, Prophetic roses weave their petals, fair And upward press with ardor, to unfold Their bloom and fragrance on the ambient air.

Thus, active life within its earthly flask, Moulds its rich garniture, refines, expands; Blossom of manhood is its aim and task, Obedient to progression's high commands. Deem not this casket-matrix for the rose

re Its frigid walls enclose but mortal clay: Tis couch where weary limbs shall find repose in deamless slumber, painless, soft decay.

He has passed onward through the portals broad, no To gorgeous spheres 'midst other loving friends; Not to the palace of a monarch God, i . But to a home where love with justice blends.

Fond hearts will throb and fervid tears will flow, When friends depart to live in fairer clime ; Restrain the anguish; for our pangs of woe IV. Lessen the joys within their homes sublime. Rathereloice, and in great nature's plan,

Now that the transit, death, is kindly given, For when on earth, there dies a worthy man, happy soul is born in yonder heaven. Kind Earth, to thy unveiled maternal breast.

This borrowed form we tenderly restore, In tranquil silence, guarded and caressed, Be it thy sacred treasure evermore. J. CLEMENT SMITH. Topeka, Kansas.

That a gradual transition, passing through countless intermediate gradations, exists between man and animals, both in mental and corporeal characteristics, can only be denied by those who insist upon setting their own opinion above facts.—Buchner-

e est est moi soni giocotti diligi.

To the Editor:-Being interested and a young worker in the field of Spiritualism, I take this opportunity of (if it is possible)) strengthening the article by Rev. F. A. Wiggin, of Boston, in your issue of November 24.

As one of the youngest workers of the

Spiritualist rostrum, I heartly coincide

with the remarks of Brother Wiggin. To me it is a deplorable condition of afpresented to the intelligence of man.

My experience in the past three years has taught me how deficient the work is in educated, up-to-date, men and women. Surely the world was never seeking so cornectly for truth and helpful nears and declares herself, honored ing so earnestly for truth and helpful poems and declares herself honored thought as at the present time; and at the dainty music ne has given her what do they obtain from the rank and words. President Barrett of the N. S. file of mediums that come upon our rostrums? How often we hear the thread- finds the songs of Mr. Longley sung at bare subjects used, "How I became a meetings and by the friends and he af-Spiritualist;" or, "How much our Spirit Friends Love Us," followed by the medium-complexioned, medium-haired, medium height, grandfather or grand-mother" test. It is certainly discourag-

ing to the thinking investigator. Again, the lack of advancement of the controlling influences; for instance, a child of five or six years of age having passed to spirit life forty or fifty, years ago controlling awoman or man of brains for twenty years, using a child ish voice, still continuing a child-like appearance—and we teach progression! men of intelligence do not unite with us and lend their aid, with money and influence to the advancement of the truth of the phenomena and the beautiful teachings of its philosophy.

What shall be done? Where and how shall a remedy for this condition be found? Among the very first of the bstacles we encounter is the lack of an incentive to encourage young men and women to undertake a training which will place them upon "par excellence" with the teachers of the religious world Secondly, if they do undertake it, it is more than likely that their remuneration will be so diminutive that they can not afford to feed and clothe themselves properly and make a comparative apearance with the orthodox clergy.

I have for the past year, from the costrums of the East, advocated better conditions for the teachers of this truth; the ordaining of suitable medi-ums as pastors, and arranging circuits for the same, that they may feel assured of a suitable subsistence, and an oppor tunity to study, thereby assisting their influences to give forth grander thoughts that the world is hungering

Come, brothers and sisters, let us wake up to the thought of the twentieth century, a more systematic organizations of advanced thought will take up and incorporate our truths and teachings with their own, and what we know today as Spiritualist bodies will be things of the past.
RUFUS A. MACURDA.

Lynn, Mass.

the Cause at Lake City, Mich. I have just returned from Lake City church town of this state, where I met

nany good intelligent people. In all of my experiences as a Spiritualist worker I have never witnessed such eagerness as was manifested from

those investigating minds.

Some of my Spiritualist friends might think where a church element prevailed it would be an effort to arouse an interest. I have always claimed that lectures should always precede the phenomena, and then our listeners are more repared to receive the latter intelligent-When physical manifestations come foremost, they appear so wonder-"It is of the Devil," as the phari-

sees thought of Jesus; knowing were intelligent people I soon gained readings, but had I given the readings first they might have called me a fortune-teller, and would have looked upon me with such disrespect that a coming lecture might have been given to empty seats, but giving my intellectual work first I had large audiences, and

was respected.

After a little rest I would be pleased to find another congenial place of labor. My terms are, railroad fare and what people feel able to pay me for my work: not that I underestimate my spir itual gifts, but wish to reach as many as I can to do good.

MRS. JENNIE MARTIN.

49 Dudley Place, Grand Rapids, Mich.

THE MEDIUM BAILEY.

He Is Now Holding Circles for Mr. Stan ford, ef Australia.

In direct communication with the Austhat the clay tablets which were destroyed in the Museum at the University, by the late earthquake, are being supplemented by others to replace them: other phenomena of great value and under rigid test conditions at each sitting, are being produced.

With many others, I am endeavoring to make the courageous fight for rehabil-itation, and restoration to normal things. Let me assure you, though, that were I an orthodox of the deepest dye, there could be no terrors in the future possi-bility of a "hell-fire" service on the other side, after passing muster in San Francisco, during the reign of all the the music by eminent composers. The terrors, since that memorable April 118, poems are admirably adapted for recita-1906. ADDIE L. BALLOU.
San Francisco, Cal,

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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 five cents, 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 oth-

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 dominie for the time be-

· 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 pulpit 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 Pladies' 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 bigot 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 institurowdvism? Even in theological semlege, where seventy-eight students, including many in the theological department, were temporarily suspended college authorities are given as reason for this suspension of this hoodlum

into the Sam Joneses, Billy Sundays ica. and other agitators for Jesus, whom churchmen delight to honor; for they learned in college sports the language than ordinary sinners prepared for the ministry.

Which Most Merits Approbation?

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 inanimate 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, plt. and such utter disregard of the higher. instincts of others on her person. Birds have as good right to life as has humanity.

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

More Suspicious Scripture. A patron writes from Maine, directattention 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 Cesarea, 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

"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 aroused, 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, then 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 quotation? 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 Gosnels. 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 related or referred to any of his miracles: nor to the Gosnels. 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

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 de clared himself in full sympathy with Bishon 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 be-lieve 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 occutions of learning, are almost invari- pies, whether in the pulpit or out of it, ably the inciters of disorder in such in- but Rev. Cox is to be put on trial for stitutions, and the leaders in acts of heresy, as was announced in these columns several weeks ago must be the inaries aspirants for the pulpit are case. Of course he will be found noted for their pranks in disregard of | guilty, and his pulpit utterances will good order. The latest report of this be silenced. But back of all this is character comes from Augustana col- 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 edby the faculty. Grievous insults to ucated person. If all Christians who repudiate the creeds, and indorse the positions of Crapsey and Cox would join in a new organization it would Rowdies in colleges finally develop become the dominant church of Amer-

Good for Dr. Crapsey.

Bishop Crapsey, convicted of hereof profanity, which they employ in sy, and about to be suspended from the pulpit in whooping up hell to the the ministry, has determined to resign delight of the church, more effectually 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 of trouble in our ranks.... brainy a man as Dr. Crapsey had not

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 The dependence of liberty shall 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- SPIRITUALISM? WHY ARE LAWS LEGERDEMAIN, WHO CLAIMS TO DANGER IN THE AIR, ARISING FROM A DETERMINATION TO "REGULATE" SPIRITUALISM. TO SO, AND ONE THAT WILL NOT FLY TURE. AWAY.

IS IT NOT SINGULAR THAT SUCH

CERTAINLY IT IS.

BUT WHAT IS THE CAUSE OF DETERMINATION TO REGULATE

THERE IS NO BOUBT OF THAT, ENACTED TO REGULATE OUR BE AN INTERMEDIARY BETWEEN AND THE SOONER YOU RECOG- FOOD, AND HAVE IT PURE AND ANGELIC SOULS AND THE DENI-NIZE THAT FACT THE BETTER IT HEALTHY, NOURISHING AND ZENS OF EARTH. OFTEN THE DE-WILL BE FOR SPIRITUALISTS GEN- STRENGTHEMING? AH! THERE CEPTION IS SO PERFECT THAT IT LY IN THE DISSEMINATION OF THE LOUS RASCALS—THOSE WHO DE- ULATION" OF ONE WILL ALSO ICANCE AT THE PRESENT TIME, CAUSE IN CONSEQUENCE OF ILL. TICED LEADS TO DANGER, AND ONE THAT WILL NOT DOWN HEALTH OR DISEASE, THE SAME WHETHER IN THE RANKS OF ONE THAT SPIRITUALISTS HAVE THEIR FEELINGS, EVEN IF THEIR WE EAT, OR THE WATER WE GOT TO CONSIDER—AN ABSOLUTE POISONOUS FOOD SHOULD RESULT DRINK. IT REQUIRES NO FAR-

THOUGHT SHOULD ARISE AF. TIME-IT HAS BEEN, TO A CER. THE SAME, TER SPIRITUALISM HAS ACCOM- TAIN WELL DEFINED EXTENT, YOU NOW THOROUGHLY UNDER PLISHED SO MUCH FOR HUMANI- POLLUTED BY A SET OF RASCALS STAND THE MATTER—THERE ALL THIS EXCITEMENT—OF THIS NARY FAKE, THE COUNTERFEIT- LEGERDEMAIN PRACTICES IN ER, AND ONE WHO PRACTICES OUR RANKS.

ERALLY. ONE CAN ALMOST SENSE YOU HAVE IT IN A NUTSHELL! WILL ALMOST DECEIVE THE VERY YOU CAN GUESS THE CONCLUSION. ELECT—THE VERY WISEST. THE OUR FOOD HAS BEEN CORRUPT- RELATION BETWEEN ADULTERAT-ED, ADULTERATED, AND IN MANY ED FOOD AND ADULTERATED "REGULATE" ITS MEDIUMS AND CASES RENDERED DELETERIOUS SPIRITUALISM, IS SUCH THAT CONTROL OUR RANKS GENERAL. TO THE HEATTH, BY UNSCRUPU- WHAT WILL LEAD TO THE "REG-SIRE TO MAKE MONEY, AT WHAT- LEAD TO THE "REGULATION" OF PORTEND'S IS A QUESTION OF EVER SACRIFICE—WHATEVER THE OTHER, 35 ADULTERATION, GREAT IMPORTANCE AND SIGNIF. SACRIFICE TO OTHERS IT MIGHT WHEREVER IT MAY BE PRAC-UNDER ANY CIRCUMSTANCES, AND WOULD NOT IN THE LEAST HURT SPIRITUALISM OR IN THE FOOD DUTY RESTING UPON THEM, TODO IN DEATH OR MONTHS OF TOR. SEEING EYE TO SEE THE DANGER THAT LURKS IN SPIRITUALISM AT THAT IS JUST HOW SPIRITUAL. THE PRESENT TIME, IN THE ISM STANDS, AT THE PRESENT THREAT MADE TO "REGULATE"

_it has been adulterated— would have been no thought POISONED; IT HAS BEEN DEGRAD- OF "REGULATING" SPIRITUALISM ED TO THE LEVEL OF THE ORDI- HAD IT NOT BEEN FOR THE

IMPORTANT MOVEMENT AGAINST PHYSICAL. We have therefore organized with the object 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 to-day.

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

Alleged Fraud Denounced.

"Some have decided that fraud was practiced" more or ess obviously. ALL ARE OPEN-MINDED. ALL FEEL THERE IS A PATH THAT LEADS TO POSITIVE

of driving the frauds and the charlatans out of the busi-

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

Wants Mediums Licensed.

"Thousands of people, particularly women, whose honesty of purpose deserves all the guardianship the state can throw about it, consult these Spiritualist, hypnotic 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, mindreading and to a degree fortune-telling and clairvoyancy as the professions of medicine, dentistry and law are regu-THAT SOMEWHERE IN THIS MAZE OF OCCULTISM lated. If it is obvious that practitioners have no such power as they claim and are accepting money for their KNOWLEDGE AND A DEGREE OF ENLIGHTENMENT services they will be prosecuted under the statutes forbid-BEYOND AND ABOVE THE MERELY MATERIAL AND ding the obtaining of money under false pretenses.

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 beore you speak a word he will tell you maine in full, whom and when you will mainly (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 regain health, youth and vitality. moves evil influences: cures drink habit, cures nervous diseases.

Foo Lun has brought about more marriages, reunited more separated couples than ANY MEDIUM in-Amer-

Are you sick? Do you know what is the matter with you? Foo Lun tells you clairvoyantly all

about it. That keeps happiness and success from you. During the time in Hot Springs from January, 1906, to September, 1906, my record for successful work

Reunited 130 couples; brought about 342 marriages; gained the love of certain ones, 278; located three buried treasures; located 105 absent persons: overcome 376 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; Developed SEVEN MEDIUMS who

I teach Clairvoyance, Hypnotism and personal magnetism and DEVEL-OP MEDIUMS. Can learn what gifts

Do You Wish to Know? How I can 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 a letter? 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 goo dposition? How can I keep my wife's love? How can I have good health? How can I mend my family

roubles? How soon will my lover propose? How can I remove bad influences? How can I make a distant one think

How can I hold my husband's love? Foo Lun tells all and never asks

As often said before, you grab the spirit in the ordinary materializing seance 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 toggery, and that practice will, if not ended, result in "regulating" Spiritualism, resulting in no end

retired before from an orthodox pul- The Chase-McCoy Combine Exposure On Nov. 1 an invitation was sent by Dr. E. J. Worst of Ashland, O., who is a believer in spirit manifestations, to his son-in-law, Prof. J. A. Miller of curtain. ers connected with the college to a se-ance to be given at the home of David Brubaker, another believer, by Mr. ing tone. Then the form advanced to was refused ball and was locked up. Chase and Mrs. McCoy of Cleveland, one of the ladies present and whis- I went to a doctor and had my wounds It was stated that some of the Ashland Spiritualists, had "attended the ly after it retreated into the cabinet

liere follows a specimen of what seances given at Mansfield by Chase another appeared. One form came to will lead to "regulating" Spiritualism. and pronounced them specially good Dr. Worst, and on his asking if it materializations.

In response to this invitation Property one came to me, but seed whether it fessor J. A. Miller., Professor J. C. not talk, but when I asked whether it Beal, Professor Edwin Jacobs, Mr. C. was a relative it nodded "yes." I beal, Professor Edwin Jacobs, Mr. C. was a relative it nodded "yes." I beal, Professor Edwin Jacobs, Mr. C. was a relative it nodded "yes." I G. Phillips and myself went to the searce, not as believers in spirit communication, but as MEN INTERESTED IN LEARNING MORE OF THE
PSYCHIC POWERS OF MAN, AND several others in whispers, another fe-

the ladies were Spiritualists.

At about eight o'cock Mr. Chase slits so that a person could emerge give one, however. from it at a number of places. top folds also seemed heavy as if they made a thorough examination of this.

The medium, Mrs. McCoy, seemed and the form gradually worked it up to be heavily dressed, but we did not into a bunch. insist upon examination of her person, as we hoped to be able to see full proof of trick work later, should there be any.

Mr. Chase tried to seat us so that there would be ladies separating the men as much as possible, and placed those in sympathy with Spiritualism ferent impersonations. The same nearest the cabinet. I noted also that grammatical errors were also repeated when we first came in and were introduced, he tried to learn as much of seemed to be communicating his information to Mrs. McCoy, who also before entering the cabinet, inquired who was said to be her "control" who had ever witnessed a seance be- which was easily discernible as the fore, and said, "Great Peter, but we will have a time to-night."

on the chair to go into a trance. Once she shook the cabinet and pushed out man beside me.

the side as if changing clothes.

Mr. Chase meanwhile said some concerning Spiritualism. He said that there are four forms of man-ifestation: Etherealization, materiali-to take psychic journeys." Then the zation, impersonation and transfigura- medium in the cabinet began to com ion and very sacred to him. He said At last the form of an Indian in that Mrs. McCoy would go into a dark clothes appeared, but did not trance, and while in that condition trance, and while in that condition come near me. The form jabbered a would be the medium for the manifes-little in supposed Indian language and tations of the spirits, who would appreciate the manifestation of the mani pear in material forms, the matter tained from the bodies of those pres-feathers. The form grunted about ent in the room, and that the forms and said, "Chief, chief." The form would be assumed for this occasion

best results we must not touch the forms; that if they touched us right, and, if they approached us to form retreated and rose as I did so ise and greet them as friends and help Almost instantly I felt a blow on my them to carry on the conversation, because it with as flard for them to know struck me, but I grabbed the form how to come the first time as for us to AND PERCEIVED THAT I HAD THE how to come the first time as for us to know how to converse with them.

He also argetous to sing and carry on conversation as an aid to the appearance of the forms. It seemed to me, however, that the attempts to have singing and conversation were to cover the movements of the me-In less than five minutes there was

a flash of white from the cabinet, as

then another; then two at once, as if thrust through separate slits of the Then the figure of a woman appeared and shrank back again. "Come on," said Mr. Chase in a coax-

were his sister, nodded that it was.

ness, speculation, lawsuits; how to gentlemen present, one of the ladles half-way out of the cabinet, nor do being a daughter of Dr. Worst, who anything that the medium could not was present with her father. Two of do by getting on her knees and imper sonating a child.

Then a form appeared and went got his cabinet, which was apparently about the circle, when one of the lady prepared for the occasion, as the Spiritualists present said, "She wants black curtain before it had vertical a handkerchief." I did not see her But the form be The gan to work something white in her hands which developed into a large concealed something, but none of us gauze veil, which was passed about for inspection, and then handed back

> 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. warm breath of the forms could also be noted, and a very unskillful tempt to change the voice in the dif-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 voice of Mrs. McCoy. Once the voice ill have a time to-night." called out, "There is too much light When she entered the cabinet she out there," and Mr. Chase turned the yawned immediately, but I noted her lamp still more. He had placed a shuffling about instead of sitting down newspaper about it with a hole in one side turned toward myself and the

Once the voice called out, "In minute. I've got to arrange these things here." Once one of the lady ment about that.

appeared, but I noted that the increased height was due to a tall hat of came to me and bowed so that the feathers came near to my face. He further stated that to obtain the sudden impulse came to me to touch the them. I did so. They were real all feathers. I pressed on them as the WOMAN MEDIUM! She struggled so violently that she got away from me, and ran into the cabinet. Beal, who sat next to me, grabbed Mr. he would have hit me again. I called for the light, and Mr. Phillips turned

Mr. Chase acknowledged at once that he had hit me, and we sent for the marshal, who arrived in severa minutes and several of us went with were him and Mr. Chase to the lock-up There the marshal demanded to know about to search Mr. Chase when he produced the handcuffs and acknowl edged that he had used them. He pered something. Almost immediate-dressed. Had the blow been a trifle

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

Another Announcement!

In Reference to the Remarkable Works of Andrew Jackson Davis.

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

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

OHIO: V. L. CAPWELL, KINGSTON, WAUKEE, WIS.

.W. H. HARRY, MORO BAY, ARK.: PA.; MARY H. GODBE, SALT LAKE MRS. D. L. BURROWS, GIBSON, PA.; CITY, UTAH; JOHN NAPPER, EN-JOHN A. GRESSLE, HAMILTON, TERPRISE, IDAHO; J. RUEGG, MIL-

As it is, no serious harm will resultonly 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 fined \$25 and costs. He pretended to itualist friends helped to make up his

After Mrs. McCoy fled into the cab-After Mrs. McCoy neu into the inet she called out, "Oh, what has happened?" · Chase answered. 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 next day, Mr. Chase said, "Well II 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 TRANSFORMATION."

The couple left for Cleveland Saturations

The couple left for Cleveland Satur-C. F. YODER. Ashland, Ohio.

This is to certify that we were eyewitnesses of the exposure of the Chase-McCov 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: doubtedly make sure there is no one from Missouri" in their audience.

Mrs. D. F. Brubaker on Main street, trouble to them will arise 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 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 casually extended his hand in the di-rection of the feathers of which he got a handful.

Then something happened. 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 and match to better enjoy the battle tween the "spirit" and the flesh and it was all over.

Prof. Yoder had been stunned and as the "spirit" proved to be much of an athlete, it escaped. Chase then stepped into the dim light and "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 scrimon the nose. which lasted the greater part of the

and costs which his friends helped 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

afternoon, was given a fine of \$25

from the unclean—the truth from error-the genuine from the spurious. In trying to "regulate" Spiritualism, the public intimates that there is does not work; he says it is too early, a great truth' connected therewith, and does not work; he says it is too and they want that to stand forth late, and does not work; he says, I am

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 dium whose "spirit form" has been grabbed, and then the artful sophistry rises like a dark, pestilential cloud-Oh! the medium faded away into the one." Any explanation to satisfy the

gullible seems to be in order in connection with these materializing seances. Just glance for a moment at the pretensions of this Hot Springs medium! Don't you think he needs "regulating"? If you "regulate him you to a certain extent "regulate" Spiritualism. He belongs to a pernicious class that are infesting our ranks on all sides-they cling to the same with unyielding tenacity, and struck a man." She said, "You ought not to have done that." In several opponents of The Progressive Thinker. crying out vociferously, "It is opposed to mediums!" when in fact it is the acknowledged organ of all honest mediums

But here arises the difficulty; in 'regulating" these pretentious characters, there is danger of interfering with the rights of honest mediums, and great damage may result to With the artificial toggery, the bogus materializations and stock tests, the truth as manifested in SPIRITUALISM IN ITS PURITY, can not be otherwise than darkened. Those who think otherwise, think to little purpose. With impurities connected with it, the same as with food. it will in the estimation of the public have to be "regulated;" that may possibly come in due time, sooner or later, however much you might wish it to be otherwise, and under the cirstances, "DANGER SIGNALS" should be erected throughout the ranks of s. Spiritualism. Laws—laws intending Alice McCoy of Cleveland, give their to suppress what is bogus in our ranks next Spiritualistic seance they will unwill be enacted, and in a measure, it is greatly feared, they will, more or less Last night in the flat of Mr. and interfere with honest mediums, and

Spiritualists, you have the facts, and you should face them at once. Commence NOW to suppress those whose "spirit" manifestations are the ast big Indian chief with feathered result of legerdemain or deception, headgear made advances to Rev. and thus saye our glorious Cause from being "regulated" by the outside public, by those who are ignorant of the laws governing mediumship and spirit return.

Learning vs. Ignorance. Hutton, the great mineralogist and geologist of Scotland, died in 1797. wrote:

no trace of a beginning, no prospect of an end. It was the task of a romancer at the

dawn of civilization, who discovered embrace the spirit. There was a dawn of civilization, who discovered flerce struggle. Someone struck a the earth and all it contains, with the boundless heavens added, had a beginning; and it remained for another, whom ignorance has denominated a very God, and who is worshiped as such, who told of its destruction.

Can Instruct but Not Restrain. On account of shortage iff pulpit -

supplies a college in Northern Illinois. mage. He had been struck a terrific offers free tuition to fifty young men blow with a pair of handcuffs and had to prepare them for the Christian mintwo wounds on the forehead and one istry. This act of itself shows the des-Chase spent the night at the police perate straits into which the churches station and at the close of his hearing have fallen. But however successful in augmenting the ministry by education, can the mind of students be so paralyzed that it can be induced to discard the teachings of science and

accept the dogmas of the church as

God-inspired? We apprehend not.

"There are six ways of dissipating wealth, young man, strong drink, theathe wheat from the chaff-the clean tre going, evil companions, dicing, wandering about the streets at night, and idleness. Six evils attend upon the sluggard. He says it is too cold, and does not work; he says it is too hot, and prominently, thinking the same will 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.dBuddha.

Sacred are the lips from which has issued only truth. Over all wealth. above all station, above the nobletoggery, such as has been found on the robed and crowned—rises the sinthe person of every materializing me- cere man. Happy is the man , who neither paints nor patches, veils nor veneers! Blessed is he who wears no

mask!-Ingersoll There is work that is work and there is play that is play; there is play spirit," or "the spirit passed into the that is work and work that is nlav. form of the medium—they becoming And in only one of these lies happle ness .- Gelett Burgess.

Eyesight

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.

Spiritualists driving at anyway?" and the speaker answered: "Not being their coachman, I cannot tell." To- ful inheritance of the human race. 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 purpose of enabling the body to express that purpose. I in the same way.

· Since fifty-six years ago your present speaker, as a little girl, commenced to talk "New Thought" called "Modern is to the material universe, such is the Infinite power to 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 lations. It can do this in various ways. It does it by the 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

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 legitmate result of Healing Mediumship, and which has allied the whole world, under its nower of liberalizing the human mind, to listen to the voice 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 have said: Character, as the framer and only source of

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 is he," 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 harrier 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, be cause 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 may be solved in the experimentum crucis of science. or all other means in the laboratory of scientific investigation may be applied and voil 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 knowledge of the soul and of the Infinite, we do not see you want to go. 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 forth from the inner consciousness, which makes a good will press forward. 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 think toward it; you cannot think around it. When Dr. whatever process this knowledge comes to human beings, or the material scientist. We know that no material in- ualism at one of their meetings, when some man got up their spiritual possessions. But the habit of opening the not know anything about this subject, but I think-" room for the primal truths to express themselves.

ward. There are no windows in the soul looking inward knowledge.

Mr. Chairman, Members of the World's New Thought expression by its own innate purpose. On the money of Federation Convention and Friends: Some years ago, the United States is stamped that which gives it character. perhaps not to be mentioned or numbered, your present Any other piece of paper, any other piece of metal would speaker was addressing a large audience in Liverpool, be just as good if it had that stamp upon the So that England, under the auspices of the Spiritualists of that which comes from the spirit bears its own living evidence, city, when some one sent up the question, "What are the bears its own testimony. This spiritual power, this unto which the world is gradually turning is a part of the right-

I would use my body to express my spiritual purpose; would use my mind to think the way I wish it to for the would use my intellect as the manifestation of the spirit, and I would know that what life is, what "natural law" 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 remanifestations of nature through what is called "natural law," although no one ever knew what natural law is. We claim that laws neither fashion por 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 especial 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 | The mother remembers her first-born is to the realm of the spirit. Therefore, the only comspeaker would have fashioned it. The speaker would mandment 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 spokentakes 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 attunement of your spirit to the We know that if there were absolute harmony instead of the compromise (which all musicians understand) in music, you could not hear it. Welknow 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 dews 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 wins 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 cannon, 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 of the Infinite is expressed in new methods of thought. It fully, or ought to be, under your control. Now govern people can arrive at results by direct perception and your thoughts; set your minds to thinking along the ways

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 thoughts that the individual thinks, nor by the thoughts God, and your spiritual power will bend to it, and you may that are thought at that one, but by that which is brought know that His messengers accompany you, and your spirit

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 Alfred Russel Wallace was chairman of the Psychological we all know "there are more things in heaven and earth Department of the British National Association of Science than are dreamed of in" the philosophy of the materialist they were discussing Hypnotism or Mesmerism and Spiritvestigation has ever brought people into a knowledge of in the back part of the hall and said: "Mr. Chairman, I do windows, when once they are opened, invites that which is "Stop!" said Dr. Wallace, "it would take too long for the within to come forth, to give more light, atmosphere and gentleman to tell what he does not know; he had no business saying he has been thinking about something he I believe the advantage of this New Thought method is, knows nothing about." All our thoughts are predicated that all the windows of the soul are open that look out- upon knowledge, then we think what we will do with that

to get this light, this truth, this power. Of course, the Every idle thinking may produce wagrant, thoughts. manifestation of this power comes in manifold ways, and Somebody, perhaps two or three people said on this platof course it comes according to the unfoldment, according form; we think it was ascribed to Prentice Mulford, that to the need. Human character is evolved or unfolded to "thoughts are things." That thought is horrible. We

know things in their formation are the results of and a receiver in exact accord. In exact accord, that is thoughts. But thoughts are not things. Fortunately they the meaning of orchestriation in music; that is the meanare perishable, they are very changeable, unless they are ing of choral singing; that is the meaning of the sitrue, and all thoughts about truth will not make it any lence in these meetings; that is the meaning of everything more true, it will simply enable the one possessing the that you do to be one with each other. If you are here truth to decide what he will do with this truth. Now you or in London, or St. Petersburg, or in China, you are one have some mone, what will you do with it? You have with us. It is instantaneous, instantaneous. some valuable information in science or philosophy, what will you do with it? LiGive it forth. Thinking will enable you to arrive at the method of doing it.

vene between you and the Infinite, and between you and spect as well as in all others; it makes them know, and every other consciousness that is in accord with that. ... knowledge, as said before, cometh from within.

less telegraphy requires that there shall be a transmitter correct thinking and correct doing!

dread, a fire within.

bly he might:

what's right.

Detroit, Mich.

creeds of the dead past.

paradise regain.

And thus he by consecutive steps wil

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—es-

Spiritualism in Lancaster, Pa.

Spiritualism in this conservative

hod-bed of orthodoxy 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

The Spiritualist society started in

A. Kiehl, has had a strenuous time es-

tablishing itself as a recognized body

hear even such able and eloquent men

nomena mediums, however, such as

society, can fully recommend her as a

in Order to Attract the People.

For some years there has been a

tendency says the Daily Journal of

make week day amusements a part of

the "religious" education. In some

churches' influence will wane and

their usefulness become a matter of

Rational amusement for the young

If young people can be attracted to

cruits thus gathered in may be sus-

ceptible to the more serious phases of

"The Attainment of Womanly Beau-

giene and Health Culture. By twenty

physicians and specialists. Edited by

Albert Turner." Of special interest

many church people of the old-fash-O, weary one, whose feet have trod ioned type. There is still a profound Forbidden paths, look up, 'tis God

serious question."

to get from outside sources.

Chicagol among liberal churches

Lancaster, Pa.

pecially those who believe. H. BROWN, M. D.

People have used the word "vibration" in connection with spirit. We ask your pardon for even referring to it; nobody of any intelligence could ever dream that there is any "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 dies upon the battle-field, that love stantaneous. That is why there can be instantaneous. That is why there can be instantaneous bealing when you are in accord with the spirit makes her know when the boy's body dies, because his life stantaneous healing when you are in accord with the spirit is nearer unto her. The instantaneous manifestation of lealing. That is why there can be instantaneous perthe power of the spirit'le because in your consciousness you ception of truth. That is why the scales fell from Saint have the perception of fruth. There is nothing to inter- Paul's vision. The truth makes people free, in that 're-

-Physical science, sometimes offers an apology-please do. Now this character, this one word character that the not take it literally, comparisons are only to reach the out. New Thought is seeking to build up in the present and ward conditions of the mind-: Marconi's system of wire- future generation is, the character of correct willing,

ETERNAL TORMENT RULES OUT We have a foretaste of such a hell HEAVEN.

Is there a literal take of fire, a horrid place called hell?; Where spirits of erring ones with gions of devils dwell?

Is there a place of writing 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, Will he continue still in sin? Possiknowing that your friend Was writhing in a lake of fire where But the probability is, he will try to do 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

If there is a hell where demons dwell and spirits unforgiven, Then the universe is hell-there is no room for heaven. friend of mine in the place called

heaven, could not happy be, Knowing that I was doomed to hell through all eternity.

babe, and all her care; Her oft-repeated admonitions constant prayer That God would direct those little

other sources than the outgrown feet in virtue's path: Oblivious of all her prayers and tears He is pouring his wrath In hot vindictives, on the head of this

her darling boy, Beneath the fiery, crested waves hell, to burn, but not destroy.

The husband that loved his erring wife, who into temptation fell, And suffered much through all earth verance and determined effort life, died and, '

He remembers that with all her faults, oft she bathed his aching head, When prostrate lying on his couch, or We have had some of the best speaklingering on a bed Of illness, and heipless 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 ai heaven found where all is love and life? Or is he weeping tears of blood be cause his wife

Is writhing in a liquid lake of firecan you tell. Dear reader, where this good man is?

In heaven or hell? Perhaps he remembers, too, his wayety has always suffered financial loss ward son-his daughter dear; in bringing them here. Physical phe-He is in heaven, must shout in sing, must not shed a tear. Mrs. Etta Wreidt, Mrs. Wilcox and Mrs.

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

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

to the highest ideals of Spiritualism. Looked pleased and said, "the angels But according to God's decree, your child is now in hell.

Then cried the father and the friends: always infallible. Her lectures were 'Open wide the gate; scholarly and inspiring, and we, as a Let us escape this horrid place"—the angel said, "Too late."

medium and lecturer of more than or-Then some of the angels tried to sing, dinary power and ability.

HERMAN C. HOCH. others seemed to weep; The weeping, sorrowing spirit said "Better eternal sleep.

Then echoed through the plains afar and beneath the deep, "There is no heaven, all is hell." CHURCHES AND MANLY SPORT. They Want to Introduce New Features "Better eternal sleep."

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

Of those I love, writhing beneath the fiery wave.
Of torture—and I no power have to

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

Heaven itself becomes a torture where Rabbi Hirsch is one of these apos-tles of a new order. He prophesies no man of heart could dwell vain look for a place of peace-

universe is hell. Is there, then, no God, no Christ, no heaven? Is all a lie?
Is creation all a fallure? Is man just

born to die? bn Does he die eternalist Is it the ex-Or does just more out and go to his own place?: 2 od

As Judas did—not as the clergy all believe and fell But to "his own place"—not a burning hell. Is , nit Judas was under comblete control,

Not that he washworse than most of men-not attall. 97;

When he came to himself again, free from that controls.

He said, "I've "junceat blood betrayed." Sgrow filed his soul. He went away and Hanged himself, churches by tenpin alleys and weekly dances, the churches that offer these was he worse than the murderous attractions are doing good kindergar-

Jews, for whom Christ prayed, ten work. Perhaps in time the re-"Forgive."

"Forgive them, "Father," said our soul saving. More power to the billiard hall and dance parlor under Lord, "they know not what they church auspices. If they tend to lure the young away from less reputable 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 ty of Form and Features. The Cultivathrough all eternity. ... tion of Personal Beauty, Based on Hy-

He will, no doubt, be punished as his works have been; Punishment within himself is the re-

REGULATING SPIRITUALISM. when we sin, A conscience full of guilt, a fear, a

A New Plan by Which Spiritualists Do Their own Regulating. The thing called death will make no

change, only a change of state; With spirits thus imprisoned it will never be "too late." To the Editor:-I saw in your issue of November 24, the words, "To Regulate Spiritualism." I find there is regulation necessary in organiza-Man was made free at first; will he tion: Spiritualism will regulate itself lose that freedom? Never. He has the power within himself to go on, and on forever. if organization is perfected.

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 tenyears: 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 "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. Wilcok, vice-presi-dent; Mrs. T. J. Ward, treasurer; Rev. G. S. Klock, secretary; Mr. D. A. Thomas and Mr. H. L. J. Loughner, 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 Lancaster about five years ago, through new mediums come into the city. the efforts of our late president, Geo. 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. of workers for the advancement of Secretary permits them to work withliberal thought and the higher things out any disturbance from the city au-

of the spirit. But by patient perse-verance and determined effort we We are establishing our organizahave now arrived at that point in our tion under Three Fundamental Prin slow but sure progress where we can ciples: 1st. Social investigation of no longer be ridiculed and slighted. ers and teachers of the philosophy of Spiritualism with us at different times such as B. F. Austin, Harrison D. Barrist W. L. Colville, Mr. 2013. Marchael P. Spiritualism with us at different times such as B. F. Austin, Harrison D. Barrison D. Barrison C. Colville, Mr. 2013. Marchael P. Spiritual Research W. L. Colville, Mr. 2013. Marchael Research Res ual Relations our Religion, 3rd rett, W. J. Colville, Mr. and Mrs. having a social investigation of the Kates and others, and they have done a great work here in diffusing knowl-edge that is more in keeping with knowledge. In our second degree, we Twentieth Century enlightenment than is the bigoted ignorance of the dark ages of religious superstition, in each would be loved. In our 3rd. de which this benighted community is so gree, we will teach, and demonstrate steeped. But so wedded to their idols the co-operation of spirit life and of orthodoxy are the majority of peo- earth life, making commerce a patple, that we have had the greatest dif- tern of spirit co-operation, giving reficulty in getting paying audiences to lief to the distressed, and benefiting the sick. After we have founded our as Austin and Colville, and our sociciples, we will then try and establish organizations all through the state that the N. S. A. will co-operate with Bartholomew, have done very well us in our state, making our organiza-here from a financial standpoint, tions attractive and fraternal.

Organization has been used as a tool though the result of their work is not apparent in the way of an accretion We have worked hard during the last of new members to our society. We are, however, holding our own, and year to drive out the fraud and pretense, and make a pure organization what little we can do to spread the light of spiritual truth we are trying that will grow without the weeds and tares. We allow all classes of people to associate with us in our "every to do courageously and with fidelity We have had the pleasure of a two- Sunday meeting," that we may con weeks' visit from Mrs. Fannie Spaul- | vert them to the truth of spirit return, ding. She did good, conscientious giving them a knowledge of the same work here. Her "tests" were remarkably startling and convincing, if not lowed to enter our second and third degrees until they have associated with us in the first degree six months; these we call associate members, sub scribing to the organization without cost of fee. When they unite with us in 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 oregoing, as we believe it a great im-

provement in the organization of spirtual societies. G. S. KLOCK, Secretary State Spiritualist Association of Nebraska, 2900 P. Street, Lincoln, Neb.

NOT WANTED.

instances there have been large parish Little children, soft and sweet houses erected where settlement work Clinging hands and dancing feet, and social amusements go hand in Dimpled cheeks and eyes of blue, hand seven days in the week. A still 'Tis God's richest gift to you. wider departure from conservative ideas is the proposal by two South Side liberal pastors to introduce dan-Fairest roses from their stems Are but dewdrops, when compared cing, billiards, bowling and other To this angel golden-haired. amusements into their congregations.

'Tis a mother's dear old face, that unless such steps are taken "the Wrinkled hands, blue-veined Silver strands 'neath cap of lace true. Waiting till the day is through;

Watching for an angel face
To guide her to that resting place is the rallying cry. It is claimed that To sleep and dream, to watch and wait a modern church should not only teach the highest and best thought, And float through the eternal gate. but should supply all the amusements Not wanted, 'tis the thought. alas! for the young that they are now forced | That often through the lips doth pass The stony stare, the smileless face, This doctrine will not appeal to Rend a true heart's biding place.

belief that churches have enough to Whose tender smile and gentle hand do to teach religion. The greatest Will lead thee to that better land. humanitarians sometimes admit that humanitarian.

If the church confined itself to saving i Not wanted, yet for bread they cry, Should you turn them from your door For ye know not when or where

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

Z. HELEN BATDORF.

resorts they will have their place in the altruistic world. "An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed."
"Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Start ling Facts." Price, 10 cents each, or two for 15 cents.

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there is no need for cutting, drugging or prob-ing the eye for the cure of most forms of dis-ease, for a new system of treating afflictions of theeye has been discovered whereby all torturous methods are eliminated There is no risk or experi menting, as hundreds of peple have been cured of peple have been cured of infilling eyesight, cataracts granulated lids and other a fill ctions of the eye through this grand discovery, when specialists, they state, termed

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car and throat affections. It cured my mother, of cataracts."
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page right hand corner. If this number cor responds with the figures on your wrapexpired, and you are requested to re-new your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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

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The above benks are heusuifully, bound in gray green, raised cloth, stumped in deep old green and gold, with gift top. Price, \$1.23. For sale at this office.

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 much we might desire

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

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

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with-out giving the full name and address of 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 DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME. DIUMS. A REPORT OF WHAT THE SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE MOT 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 the first time she was ever in a circle. We have a circle of five regular sitters, and occasionally a few outside ones, 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 talks to

audience Sunday, both afternoon and half." evening, greeted the pastor, Rev. Lucy A. Hodge Koontz, of Divine Spiritual Church. Too much praise cannot be given this true medium for her hard work in trying to spread the spiritual work in trying to spread the spiritual truth. She has labored earnestly to establish her services in Hygeia Hall. Her psychometric tests from the platform are the best I ever had the form are the best I pleasure to listen to. Her subject Old,' which was interesting and truththose who were sad."

which have rarely At the close of her address she crowned a beautiful little girl, the daughter of Mr. and Mrs. Servatius, great good be the result." their equal on the spiritual rostrum. with a wreath of flowers, and dedicat-

She has just returned from

has been an active Spiritualist for a pleasure of receiving them." number of years past. He helped G. S. L. Jenifer and others to organize the original Illinois State Spiritualists Association. We congratulate the Doctor and his bride, on this change in Doctor and his bride, on this change in Dec. 23 and Dec. 30. Wilcox Hall, life, and trust that their future may be Forty-third street and Champlain ave exceptionally bright.

Della Platt writes from Battle Creek, Mich.: "The First Spiritualists ington Boulevard. He will make en-Church of Battle Creek, Mich., has gagements for future dates and to atbeen 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 the service took place on Sunday given three fine entertainments, which evening, Nov. 11, at the regular servnetted the church a neat sum, She leaves this morning to join her husband in Pittsburg, and will take a Boulevard and 47th st, Chicago, on much needed rest, but will be with us which occasion an official of the Illiagain in March and will receive a royal welcome on her return. A farewell reception was tendered her daining Mrs. Henrietta L. Lichtig of Wells. A host of friends assembled. and the evening was pleasantly spent charge to the newly ordained minis in social converse and music, light re-ter, in a most beautiful, eloquent and freshments being served, after which touching manner. Mrs. Lichtig havsome substantial tokens of regard and ing received a call to the pastorate of esteem were presented her, and the the Spiritualist Church at Galveston, guests departed, wishing her God Texas, accepted the call, and has speed on her homeward journey. We taken up the work in that field of lahave engaged Frank T. Ripley for De bor, followed by the kind wishes of cember."

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, GENT TO THIS OFFICE.

> When-writing-for-this paper use a pen or typewriter.

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

ALWAYS GIVE YOUR FULL NAME AND ADDRESS-WHEN SENDING NO TICES 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 Ap-pleton street, Boston, Mass., every riday. The Ladies' Lyceum Union meets tr

Dwight Hall, 514 Tremont street, Bos-ton, 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 Cooley presides, will consist of me morial services to the arisen friends. The subject for the discourse will be "The efficacy of prayer for the arisen riends." Messages will also be given

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

Services Sunday evening. Test seance Tuesday evening. Magnetic development Wednesday evening. Regılar developing class Thursday even ing, by Mrs. C. Kirchner, 181 South Hoyne avenue. All welcome.

John G. Dinkelbihler writes from Joplin, Mo.: "Dr. Marie Seeah is giv-ing a series of lectures at the Odd l'ellows' 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 ing reminder to the parent and child as well. Her tests are spiritual, and and get some beautiful lectures by Dr. as well. Her tests are spiritual, and and get some beautiful lectures by Dr. all are pleased with her presence in Joplin.

Mrs. Lula Collins writes from Lawton, Okla .: "Rev. Alice Baker of Dalour 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."

183, Texas, and state missionary of Okhandama, has just completed a series of lectures and an organization of a Church of Spiritual Light in Lawton, O. T. Her meetings were attended Mamie Young writes: "An attentive are due her for her efforts in our be-

Rev. Nellie S. Baade writes from Detroit, Mich.: "I completed a two months' series of lectures in Pontiac, Mich., last Sunday evening to a crowdpleasure to listen to. Her subject
Sunday evening was 'The Prophets of
Detroit, hoping that our efforts in that Old, which was interesting and truth-bearing, and cheered the hearts of for good. We circulated your paper among the audience, and many The Psychical Research Society of a Spiritualist paper for the first time, The Psychical Research Society of Rockford, Ill., reports that Mrs. Alice but several expressed themselves as C. Barry's last address to the society, being well pleased with it, and said Nov. 25, was a series of rhetorical they would subscribe for it in the near future. With such a paper as The Progressive Thinker and the earnest

Correspondent writes: "The afternoon ed her to the service of the loved in and evening meetings of the Independed her to the service of the loved in the land of the leal. It was a beautiful service. She afterwards gave the right hand of fellowship, with cheering words, to now members, and the evening closed after spirit messages, all of which were recognized, and a success in every way last Sunday. The afternoon exercises consisted of short talks by Lucinda B. Chandler, the unanimous vote of thanks to the speaker, and a kindly in itation to her for human reform, Dr. T. Wilkins and to visit the society again at an early the pastor, Mrs. Cooley. Messages were given by Mrs. Zazelle, a young me-C. Kirchner writes: "Mrs. C. Park-dium of the South Side, and were recoghurst, lecturer and medium, of Balti-more, is still in Chicago, and is open for engagements with Spiritual socie-luncheon served in the evening, between Rockford, where she spoke for the spiritual Science Society. Her address is 181 South Hoyne avenue, Chisoon devoured by the hungry crowd. In the evening the house was packed to Dr. John Osenbaugh and Miss Rue hear the lecture by the pastor, on "How Alling, both of Chicago, were united in marriage by the Rev. Charles L. was good all the way through—handled Breckon, on Thanksgiving Day, at the without gloves—in Mrs. Cooley's usual residence of the bride's parents. They logical and radical, as well as sympathetwill make their future home at No. ic way. Her messages were all clear-cut 216 N. Humboldt street. The Doctor and appreciated by all who had the

Dr. J. H. Randall has been engaged to lecture Sunday evenings as follows: Sunday, Dec. 2, for the Church of Psy-We congratulate the chic Forces; also Sundays, Dec. 16, nue; Sunday, Dec. 9, the Golden Rule Spiritualist Society, O'Donnell's College Hall, Paulina street, near Washtend funerals. Address 1058 Washington Boulevard.

Dr. S. F. Ayers 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 ordinaices held by Mrs. Georgia Gladys Cooley, in her hall, corner of Grand Bonleyard and 47th st, Chicago, on nois State Spiritualists Association conducted the ordination service, or-Chicago, to the ministry of Spiritual-ism. Mrs. Cooley followed with a

DO NOT FORGET (S. Resear to be held by the BAND OF HARMONY, on Thursday, Dec. 6, in Hall 512 Masonic Temple, afternoon and evening. Lunches will be served from 11 to 1:30 and 5 to 7:39 p. m. Don't buy your Christmas presents anywhere else. Popular Church of the Soul ladies in charge of booths.

na a transferior de la companya de

L Wilcox writes: "A good audience assembled in the parlors at 3239 In diana avenue, Sunday evening, Nov 18, and enjoyed very interesting serv ices. Mrs. Holmes' guides gave very beautiful lecture followed by few remarks from one of the brother present. Our medium. Ada Zazelle. was listened to very earnestly by those always so anxious for spirit commun ion. All tests were thorough and fully recognized. Our social, Dec. 12, will be as interesting as our Col 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, while there Her lectures were interesting and instructive-all that could be desired. S. A. Huntington writes from Mal

den, Mass.: "Malden Progressive Spir itualist Society, Louise Hall 138
Pleasant street, Mrs. F. S. Sheriff
president. At the Sunday services,
Nov. 25, the president presided at 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 which she, Mr. Lyons and Mrs. Morton gave many fine messages. The evening meeting 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 chose for her theme, 'Spiritual ism, giving a very able and interest ing 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 Spir itualist Quartet, composed of the Watles family of Winchester, including the speaker, W. D. Wattles, finished their engagement with our society on Sunday night. Nov. 18. Prof. Wattles is a forceful speaker, a good reasoner whose arguments are plain and con-The music rendered by the vincing. The music rendered by the quartet was effective and soul-inspir ing, and we feel that much good will hope to have these four gifted workers with us again in the future. Will Erwood will be with us December 8 and 9. Eva L. Stewart writes: "The Memo-

rial Services last Sunday night at the Hyde Park Occult Society for Mrs. Emma Guckert were very interesting and impressive, and participated in by singing, messages and speaking by the following: Dr. Marvin, Mr. Frazer, Mrs. Hazel McNeil and Mrs. Jennie Staner Adams. Mrs. Dr. Caird gave 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. T. Stewart, who was with Mrs. Guckness, spoke of her suffering and pa-tience through it all. She realized that she would soon pass on, and her life had been such while here that she was ready and anxious to take up life on the other side. The remarks and messages of each one were of such a nature that it made one feel that to pass to the other side or to be born again was not to be dreaded, but to be a comfort and relief from many troubles on the earth plane. The soused to occupy, in white and yellow, and an autumn vine. Baskets of and the many able minds of earth who flowers were on stands on either side uted among her dearest friends after the services: Dr. C. S. Tisdale will

be with us on December 9." M. A. Thieman writes from Milwaukee, Wis.: "Under the auspices of the Truthseekers' Society of Milwaukee, an enthusiastic mass-meeting was held Sunday, Nov. 25 at Fraternity Hall. Mr. Max Genztke of the 'Searchers' Publishing Co., Chicago, delivered an address on 'Spiritualism and Socialism,' in his usual forcible manner, and set many to thinking. He was followed by Dr. G. von Langstorf, a regular contributor to the Licht-strahlen, the weekly Spiritual German publication of the Searchers Publishing Co. The Doctor spoke on 'Har-mony.' Mr. Fritz Obruck addressed the audience, admonishing the people to live Spiritualism; he ended his discourse with a well-rendered poem, illustrating the teachings of Spiritualism. The test mediums were Mrs. Anna Dodge and Mr. Franz Joseph, both of Chicago. Mrs. Dodge strongly appealed to the voting element of the audience, asking them to cast their ballots for such men who would give the constitutional rights of the unmolested religious worship to Spiritualists. She emphasized the fact that in many cities mediums were forbidden to practice their cult. This, she argued, kept Spiritualism in the background, in defiance of the Constitu-tion, which is supposed to permit religious liberty to every individual of the Union. Mr. Joseph's work was well received also."

Mrs. M. A. Logue writes from Butte, Mont.: "Mr. Ernest Stephens of Columbus, Ohio has been here for the last month, doing a grand work, holddoubt the honesty and genuine work of Mr. Stephens. All receive messages from their spirit friends, recognizing the voices of their loved ones. He will visit all the important towns of Montana if called on to do so. He form were seen by many. He said life hereafter, based on positive knowle he knew of spirit return while here on edge given him from the living earth, and regrets very much he did not teach it. He wanted this friend to tell all of his church that spirit re-turn is a grand truth. Mr. Stephens will remain in Butte all of December. On his way East he will be pleased to visit other places in Montana. Address him at 101 S. Montana street,

Butte, Montana." A card with 10 cents entitles the holder to a chance on a hand-painted sofa pillow, and admission to the Christmas Bazaar to be given by the Golden Rule Pleasure Club, December 15, afternoon and evening, followed by dancing. O'Donnell's Hall, Pauby dancing. O'Donnell's Hall, Pau-lina street, between Washington Boulevard and Park Avenue. Pillow donated by Cameron & Martin, 54 N.
Ashland avenue. The person holding
the lucky number will be entitled to
an enlarged portrait of self, relative or friend. This same offer applies to the person selling the most chances. -

Mrs. Mary M Had writes: "Friends will please remember the Bazaar to be given by the fadies of the Band of Harmony, Bors 6, 1906, in room 512
Masonic Temple. Come and secure
your Christanes giftst also your noon
luncheon and supper. There will be
some of Chicago's floted mediums who
will give readings, and many other attractions that will enable you to enjoy yourself from 10 a. m. until 10 p. m Come early, as we anticipate a big crowd, there being unusual prepara-tions in progress?

F. L. Kershner writes from Wich ita, Kans.: Whe past six weeks have witnessed a wave on spirituality, the effect of which will be lasting. In October the society dist had the privilege of listening to an address by Dr. Jose 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 deliv ered an address on 'Progressive Spir itualism.' This gifted psychic re-ceived the encompums of the entire audience. Prof. Jf Edward Cook fa-vored us with a lecture on 'Immortality,' on the evening of the 25th. He was well received. The society meets every Thursday pight at the home of Mrs. Minnie Martindale, 407 S. Empo-ria avenue, for development and healing. A keen interest is felt here."

Mrs. C. L. Hatch writes from Bos ton, Mass.: 9 Appleton street, Apple ton, Hall, Friday, Nov. 30, the First Spiritualist Ladies Aid Society held its meeting as usual, with the presi dent, Mrs. M. E. A. Allbe in the chair. This was a Thanksgiving meeting and a truly good one. After a bountiful supper the meeting was called to or der, when Mrs. Kate R. Stiles gave a very interesting discourse on "Thanks-giving and Its Significance." She gave also many messages which were high ly appreciated. Mr. J. Graham spoke also on 'Thanksgiving.' His remarks were very interesting, and he 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-Faker Society, claims 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-Faker society for about three months and had been successful in getting the promise of state legislative action to weed out the Spiritual istic 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 service every Sunday evening at Trimble Hall, 1977 W. Madison streat, corner 40th avenue commencing at 7:30. We are pleased to say our meetings are increasing ev ery Sunday. Last Sunday Mrs. Howes spoke of the dangers of dark circles messages, which were very comforting and gave some light on the subject of spiritual development, which was listened to with much interest. We had with us Sister Hild, who is a earnest, forceful speaker, and she also gave some very convincing messages. Mrs. Howes also gave messages, all recognized. Next Stinday, Dec. 9, we shall have with us Br. Geo. B. Warne.

Good music by Mac.J. 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 Words are inadequate to for years. give you a faint glimpse of the joy your paper brings me weekly. With your Gems of Thought, and the galaxy of advanced spirits who give us thei add lustre to the columns of your paper from week to week, I ask, as I have for years, where could the knowledge be found to fill this void, the loss of such a journal? 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 come out and hear him talk. Mr. Daniel McDougal.

Dear Sir:-I get your name as presdent of the Psychic, Research Society of Rockford, Ill., from The Progress ve Thinker. I thought you would be 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 pa-

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

It last.

LIFE'S PROGRESSION.

"There is no death; there are no of Montana if called on to do so. He held a seance at the home of the writer; 21 persons were present and all received messages from their spirit friends. A well-known Catholic priest of Butte who passed out a short time ago, announced his name, reciting the litany in Latin, and then spoke in a foud voice to a friend. His face and form were seen by many. He said. edge given him from the living friends passed to the life 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 105 pages. Cloth, 75 cents.

To Spiritualists of Indian Territory. I have a call from Madill, I. T., to ecture at that place, and I would like hear from 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, MRS. CARRIE M HINSDALE, President Texas State Ass'n of Spirit-ualists, R. R. 5, Box 01, Fort Worth, "'TWHE 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 "What has made this change, happy. asked his mother. He answered, heavenly voice whispered, 'Twill all be over soon,' He passed away five He passed away five minutes later.

What though the teals are in our eyes, And grief-less heavy on the heart; What though we gaze on durk ning And palms are crossed to part.

God knows what's best for him and 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 noon, Our trials, which God seems to know "Will all be over soon."

O for the strength of soul to rise, Above earth's direst, 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."

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 worthy president, Mr. C. 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 thought of a book which he wished to get 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, at least, "bulge a little bit."

There was on the Lyceum floor a well arranged circ.e 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 sweetest music; thus forming a complete circle of 47 people beside the musicians, who were at their respective places by the piano, and the lyceum children, who were crowded together upon the ros-

Then there was music both vocal and instrumental, with speeches, recitations, presentation of presents, and more peeches, and as Brother Buss' case was diagnosed "entirely speechless," Brother Moore was necessarily compelled to. act as his spokesman. Then came poems "thick and fast," followed by mesages and communications. Refresh ment and games finished up an evening of very great enjoyment at the temple, such as we always have when congre gated there for enjoyment.

One unique feature of the evening was the numbering of the sitters in the circle who, while being numbered, were frequently admonished to be sure and remember each one his or her number, as 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 some five or 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 our 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 T. J. McFERON.

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 Union," 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 express purpose of securing the repeal of the oppressive medical laws which exist in the various states of the Union, and which were prepared and lobbled through the legislatures by Allonathic state societies aided by a few recreant Homeopaths and Eclectics. These laws, although very oppressive, have not given the Allopaths 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 it can be carried out, will give them a complete nonopoly 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 Union" resolved to oppose the scheme by appointing its secretary chairman of the legislative committee and instructing him to visit Washington when congress assembles, and remain there during the 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 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, may we 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 Union, 231

Hoyne Avenue, Chicago, Ill.

A Chinaman's Experience.

To the Editor: - I wish to relate an exerience Wong Woo, a Chinese cook itnessed on the morning of November last, at one o'clock a. m., or there bouts, 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 owers, and apparently looked like an ther boy one would meet, except that e seemed to hop along the road rathe than walk. Wong dismounted from hi wheel to learn the reason why a boy so small and alone should be out so late h eceived 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 him 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 oiled road, no object could he see for half a mile or

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

Wong related another rather startling

experience some yeears 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, as 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

After relating his story to his employ er, 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 there with, nor upon the laws that must gov ern and control all its phenomena.

Presenting an analogous condition to the churches, 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 re ligious thought, and condemnation and idicule for its adherents. Spiritualism, to advance its purposes

must present proof to the skeptic (for by skepticism is truth unraveled), and the multitude whom we would enlist in humanity's cause must not only de nounce counterfeits, but must with no uncertain act adopt such a remedy, that shall disarm the credulity of the mass of individuals who are too eager to absorb the miraculous or supernatural in these seances-to have later their belief lief cast to the winds, and thereafter these utter condemnation of anything with a flavor of Spiritualism. What value are our glorious truths

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 radical treatment, we admit, more certain in its curative means than the attempt that is now being used of filtra Mrs. Pepper, of Brooklyn, will be se

ured, 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 ities and towns throughout the United States.

DR. JAMES B. CANDY. Langhorne, Pa.

PASSED TO SPIRIT LIFE.

[Obltuaries 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 lameda 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

confirmed Spiritualist, the husband of Clara Mayo Steers at 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 The funeral ceremony was conducted by Comrades Addie L. 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 Healdsburg, Sonoma county, where in Oak Mound Cemetery concluding ceremonies were conducted by Roanoke Circle No. 4, La-dies 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. 7, 1906, Dr. Abraham James, aged 79 years. Burial was in 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 1.1 Ruth Hill, wife of F. W. Micklewaite of Toronto, Canada, sister of Mrs. H. Correll and Mrs. W. H. Samme of Chicago; one who spent her life for thers.

Passed to the higher life, Thursday, lovember 15, 1906, Louise Taylor Metzger, age 22, 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 young and mu-sical, 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 beau-

tiful shore. Where chords that were broken will vibrate once more."

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ace to Personal Liberty. This, an illustrated volume, treats exhaustively of calf lymph, vaccine virus, "option-al" vaccination or compulsory. Price \$1; postage 12 cents. The Orthodox Hell.

ing pamphlet against the Christian doctrine of vicarious atonement and endless hell torments. Price 10 cents. 7. Demonism of the Ages and Spirit Obsessions. A large volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Prica

\$1; postage 15 cents. Spiritualism Commanded of A reply to Seventh-day Advent-30 pages. Price 10 cents; post-God. age 2 cents.

9. Proofs of Immortality, the London "rejected" address. 49 pages. Price 15 cents; postage 3 cents. The Pro and Con of Spiritualism. 24 pages. Price 10 cents; post-

11. Spiritualism in All Lands. 31 pages. Price 10 cents, postage 2 cents,

Science and a Future Life. By Prof. James H. Hyslop. Price

\$1.50; Postage 10 cents. This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deduo tions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever if may be found. For sale at this office.

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

and address must be given, or the letters will not be read. If the request be made the name will not be quest be made the name will not be builtshed. The correspondence of this department has become exceeding. this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

M. B.: Q. The Progressive Thinker quotes from Carroll D. Wright, Census Commissioner, that nothing can be done when persons have made misstatements to the census takers, after the returns are sent to Washington. Why, cannot corrections be made where the returns are evidently un-

To correct such misstatements would be equivalent to taking the Pittsburg and Washington, and this census anew, which would be the only method. The census probably is near-ly correct as to the number of people, to suppose the planet steelf on certain altogether misleading. For instance slible for any telescope to reveal anythen number of Spiritualists in the United States is given at 46,000. It the work of man, from the distance of basis this was obtained. The yearly must be a mile in diameter to be visi-statistics gathered by assessors are ble as a specie. Proof to be visiwould be interesting to know on what yet more erroneous and misleading. pointed out that in case of long lines To illustrate: "How many acres of the diameter must be about a mile to wheat had you?" asks the assessor of be visible. It follows that everything good hand, makes his estimate twenty-five while he had but twenty. "What was the yield?" The farmer again wishes to appear successful and twenty-five bushels to the acre, while he had only eighteeen. Thus it goes all over a state, and the amount of wheat grown for the year, is at least one third less than the 'statistics' show. Is it a marvel that

"figures lie."
The following actually occurred

"I don't know; guess about forty."
"How many eggs did they lay?"
"I don't know; never kept count." to the average of 250 a year?"

of that number?

and what we sold, I guess so." and the egg crop is represented as a awe to a pretended Pythagoras at ene weritable bonanza! Those who read moment and an American Indian the do not know the guesses on which next." such statements rest, and how unreliable they are.

M. Biemitter: Q. Some time ago the Question Department expressed vate, etc.," is not only wrong, but shows rather decided convictions in opposi- his ignorance as to the state of affairs messages that Mars is not inhabited by brother, I will say that we have 7 socie-Lowell, wherein he has almost demonstrated the presence of wonderful executive beings on that planet, how do Sunday, where they wriggle through no you maintain your position?

A. In carefully reading the stateeven that it is capable of supporting a a unit in favor of a higher, cleaner and ants live through the awful winter almost twice the length of ours. Perhaps they hibernate, or migrate' like birds from north to south, and the birds Mars would weigh only fifty. all land, while the younger Earth pre- Pine St., speaker, J. B. Bates, medium, sents an ocean surface. But the time Mrs. Nelson Armstead. will come when the oceans will dry up, by the resolution of the waters work for the cause and are well attended into elements, and the earth become a barren desert.

Prof. Lowell proceeds, step by step precious fluid for irrigation, and the 'canals" about which there has been so much dispute, are constructed to than man. They are not necessarily impossible for man to exist there.

earth, more or less than a million years ago? It cannot be proven, for it is only a fancy. Chemical processes are decomposing water continually, while other processes are mani- Ward that the trend of thought here in festing it. It is presumable, compar- St. Louis is not as low as he seems to

ing other processes in nature, that these two are balanced. Yet the reasoning and conclusions are founded on this fancy. It is because the irrigation facilities afforded by the meltng of the Martian polar ice cans, have een taken advantage of, by excavating "canals." that it is certain intellibeings, greatly superior to man exist there. The so-called canals re-diate in straight lines unlike natural fissures and follow. What little water remains is conveyed in the ramifying canals for growing food. Prof. Low-ell thinks that if only a mile wide a canal might be visible through the best telescopes. These canals to be seen must be at least a mile wide. They ramify, intercross, and cover the face of the planet apparently following great circles: What mighty beings these Martians must be, to excavate thousands and thousands of miles of these mile-wide ditches! Some of the larger must be two or three miles in width. The surface of Mars is almost a level plain. Being smaller than the earth, and of less potential energy its surface was not thrown up in mountain ridges or depressed for ocean valleys. Hence the excavation of these canals would not be difficult

The point, however, is that canals one or two miles wide, for the conveyance wait his time and piace, and an are of the scant water supply, running in treated with equal favor.

NOTICE, No attention will be would be access the planet, would be superfluous. It would be like putting conduits six feet in diam-

If such water ways are required to convey the water, there cannot be a scarcity. The intelligence of the Martians is not shown by these canals. several times larger than needed. The only possible reason that can be assigned for their size is to make them visible to earth. If artificial, any one of these canals makes the greatest engineering feats of man appear as boys

play. Think of a channel a mile wide from New York to San Francisco, from San Francisco to Portland, thence to Dawson, thence to Moscow, thence to Berlin, Rome, Alexandria, to Cape Town, thence to Valparaiso, thence to New Orleans, thence to New York, thence to Northern Hudson's Bay, thence to Chicago, Indianapolis, only the beginning! The absurdity of but in many details is unreliable or cial creation. It is absolutely imposthe farmer, who wishing to show a that has been written about the inhabitability of Mars is fanciful and in conflict with known facts.

SPIRITUALISM IN ST. LOUIS

Some Misapprehensions Corrected and Real Facts Noted.

In The Progressive Thinker, number 886 I read under the heading "An Imbortant Lecture," an article from the and shows how statistics for census able pen of William John Ward of Mount reports are gathered, and how reliable Pleasant Park, Clinton, Iowa. It has they are. An assessor taking inventory of an old farmer's chattel's, asked: "How many hens have you?" one, but as the heading states, along a one, but as the heading states, along a very important line. I can heartly endorse the general trend of his article, but he has made one misstatement and Well, do you think they'd come up I believe will be broad enough to permit me (in the interest of truth and fairness) to correct it. I refer to this state "The assessor makes a rapid calcument: "Take St. Louis, for example, tion. "Well, roundly that is eight in that city, taking in East St. Louis, ment: "Take St. Louis, for example, lation. "Well, roundly that is eight in that etc, taking in Late to hundred dozen; suppose you had all there are enough people interested to form a nucleus of a central church, or Well, probably, with what we ate perhaps two. But what have we got there? Numerous little classes, semi-When the reports go in and are tabulated by "census experts," the news-papers headline the American hen, gymnastics and listening with painful

The statement made by the brother in answering his own question, as to what "only numerous little classes semi-priscientists, and spirit here in St. Louis. To prove this to the In the light thrown on the ties, not semi-private classes, but flourquestion by the researches of Prof. ishing societies holding charters from the State Association, who hold regular meetings at well appointed halls every psychic gymnastics under the control of a pretended Pythagoras or American Inments of Prof. Lowell, I fail to dis- dian, but give spiritual consolation to cover wherein he has demonstrated the hungry in a manner that appeals to that human beings reside on Mars, or the heads and hearts of the intelligent. The Psychics affiliated with organized eing like man. On the contrary he unable to explain how the inhabitation and in favor of a higher, cleaner and

south to north with the seasons. The Rev. T. Grimshaw, pastor; First German Martian Year is twice as long as ours, Spiritualist Society, Debsecti's Hall, corthe winter much colder, and the sum- ner McNair and Lvnch Sts.. Hev. K. F mer of extreme heat. Gravitation on Mars is about one-third (38-100ths) ty, Rev. E. B. Price, Hall 3331 S. 7th St.; of what it is on the earth; or a man Advanced Spiritualist Society, Rev. weighing 150 pounds, transported to Laura M. Jones, pastor, Shuettes' Hall, There 19th and Wright Sts.; Carondolet Spir-Mars would weigh only hity. There 19th and Wright Sis.; Caroladder Spiris water on the planet, but it is nearly itualist Society, Rev. Mrs. Hary, pastor, used up, for the planet is growing old Judd's Hall, 7801 S. Broadway; Central Mars is a desert, being Spiritualist Society, Pythian Hall, 3137

> These societies are all doing a good by an intelligent class of people When, on Nevember 4, at Sister Ha-

ry's society, I addressed an audience of with his theory. There is watery va- 300 people and declared that Spiritualpor enough during the long winter to ism per se did not stand for or teach soul alternately condense ice caps at the mate gush and rot of that character, poles of Mars. About all the water on silly, ignorant sensitives controlled by the planet is piled up in these ice caps. influences as silly as ignorant as them. With the coming of spring this ice selves to the contrary, notwithstanding selves, to the contrary, notwithstanding, melts and flows from the poles. The the applause both from the rostrum inhabitants have learned to use this (filled with my co-workers) and the audience, showed that they endorsed the

statement When the Luster murder case was on convey the water to irrigate the plains.
They prove the presence of beings ment that the teachings of Spiritualism immeasurably further advanced on soul mates, etc., were responsible on soul mates, etc., were responsible for the murder, I prepared a statement men, for the conditions prevailing on and submitted it to the state board for Mars, Prof. Lowell declares, makes it approval. It was unanimously endorsed npossible for man to exist there. As being the sentiments of the entire board, and was sent as the official stateone drop of water on Mars, or the ment of the State Association to the press, who trimmed it (as per enclosed entire clippings also the original

letter). I am citing these facts to show Brother

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think. The State Association is com- THEOSOPHY AND SPIRITUALISM. different societies and members, and I Mrs. Tingley insults Spiritualists.

cause here in St. Louis. Now as to the brother's idea of having two central churches, one under management of Prof. Peck. I wish that there could not only be two, but 20, and one of the best of the twenty was under the management of that able brother, whom I am proud to call friend. But truth compels me to state that not two tre to so-called Theosophists, hypnotists, years ago there was two central societies Spiritualists, and prize fight plctures. such as the brother advises; one under As a Spiritualist of years, standing, Prof. Peck, which is now a society al and a diligent student of ATheosophy most in name only, and one under Broth- as well, I beg to say that I consider Mrs. er T. Grimshaw, which still flourishes. Tingley's gratuitous insult to Spiritual But in the most flourishing time of the lists sounds very small indeed and in Unity Society (which was when Brother very bad taste. Peck was in charge) they were never af-

posed (largely) of the pastors of the

move that would tend to elevate the

have yet to see them opposed to

own personal interests first, last and all Temple) only affiliated with the state all belief in God and a future life, association within the past year. It is Many people think that Spiritualism but justice to say that both Mr. Peck has to do solely with table rapping and and Mr. Grimshaw (as individual Spirit- fortune-telling and materialization se ualists) rendered the state association in ances, whereas the phenomena of Spir

to succeed; a critic's position is the sion and papers read by the students of I have given time, thought and labor ever be. fuse to co-operate either stop knocking and its bearing on our lives here? or take off their coats and go to work. shall be glad to take a breathing spell If I were inclined to get back at our itualism, inspired by spirits

Clinton, I might retort that a sample would prove its efficacy. We are doing very nicely, thank you,

pointed and will never be.
PAUL McARTHUR. Reincarnation. Life demands expression through

condition and develop a new material ody; this change from spirit to mat-

the argument advanced on reincarnation by Jessie S. Pettit Flint in The Progressive Thinker No. 886. fail to discover anything to sus-

tain such a theory by looking "directly at the earth" or in any other direction. Life is developed from the germ; in no other way can life obtain expression through matter. "One cycle of experience" in the material and pass me to a similar process in any department of nature it will open the way for a more favorable consideration of the subject. When the garments of the spirit "will have become worn out" our loved ones will pass on to a higher condition and thus fulfill the universal law of Evolution. L. P. WHEELOCK.

Madison, Wis.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the than the children, and advises parents to look to themselves. Twenty five cents could not be better spent than in has the care-of children should read it

"After Her Death. The Story of a Summer." Ry Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos-

The following letter was sent to the San Diego Union, but that paper refused to give it publicity: A Slur on Spilltuansm.

I was very much surprised to see remark by Mrs. Tingley in her Tuesday evening address, wherein she announced that she refused the use of the Isis Theaists sounds yery small indeed and in

Spiritualism has existed in America filiated with organized Spiritualism here in Missouri; but looked out for their Blavatsky appeared on the scene, and yet Theosophists are never tired of telling us that she alone, through the The You speak of the right system of or- osophical movement, was the one who ganization; can we get it that way? Just came in time to stem the tide of Even the other central society (The materialism that threatened to destro;

the recent trouble with the Stewarts all itualism are only one branch of the subthe assistance in their power. This idea ject. They are necessary indeed in or that the Brother advocates will never der to prove that the so-called dead realprove a success. You cannot put an ly continue to exist, and to the mass of A, B, C Scholar in the high school until mankind one spirit message through he has worked by diligent study up to medium from a departed relative, is that plane of education. It is easy to more convincing proof of a life after see at a distance what others should do death than all the philosophical discus-

to the upliftment of the cause here at St. Louis, without money or price, the next question is, "What have the but in heaven's name let those who respirits to tell us about the next world, When this evidence is once obtained This side of Spiritualism is treated in

a score of extremely interesting vol and attend to my own private affairs. | umes containing the philosophy of Spir good brother, of Clinton, Iowa, and take writing mediums, inspirational or tranchearsay rumors regarding affairs at speakers.

Now, sir. what makes Mrs. Tingley's dose of your own medicine at home slur against Spiritualism all the more inexcusable is the fact that neither she nor any other Theosophist in the world and will work out our own salvation. to-day can know one lota about the life Our leaders are elected by a majority of after death except what has been comthe Spiritualists, and are not self-ap municated to them through their own mediums, for Madam Blavatsky nothing else than a high-class inspirational writer, and Mrs. Tingley has herself been one, and is probably now an

inspirational speaker. So with the writers on Spiritualism therefore our loved ones in Andrew Jackson Davis, an uneducated spirit life will descend to the gestating cobbler apprentice, was put into a tranc by a mesmerist in 1848, and for 13 weeks

ter and from matter to spirit to con-entitled, "The Divine Revelations of Nature," a work of stupendous importvery day, delivered a series of lectures ance to mankind. And yet, not one Theosophist out of marvelous work that appeared thirty

years before Madam Blavatsky. Nevertheless, they never neglect an opportunity to rail tat. Spiritualism whilst they prate about Universal Brotherhood and toleration and truth.

What makes their attitude still mor experience. In the material and pass on to something higher, is the unchangeable law of Nature. I will not ask our friend to explain, how a mature spirit enters the foetus, at what time it occurs, or what becomes of the life already there. If she will cite me to a similar process in any depart. A SPIRITUALIST.

San Diego, Cal. no set

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services. 20 The N. S. 'A. Ritual' for Spiritual

Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N.S. A. office Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Ad-MARY T. LONGLEY, Secretary.

Wanted—The Names of All the Spiritualists in Montana. For the purpose of establishing

closer relations between the Spiritualists of Montana, will each one please interest himself in sending mo all the the mind onward into the pure action in manes of Spiritualists and the second phere of exalted spiritual truth. A live neighborhoods? Address the second book for the higher life. Price, casib, retary. MRS. W. C. SELBREDE, Billings, Montang names of Spiritualists in their respective neighborhoods? 'Address the sec-. Billings, Montana.

ORDINATION PAPERS.

Alleged to Have Been Sold for Ten Dollars Each.

Inquiries reaching the undersigned official indicate that "August Ries" as President of "The Universal Spirit al Association,' is trying to sell Spiritual ist mediums of St. Louis, ordination by that body for the sum of ten dollars. ` This man was formerly known as

John A. Ries. Why he should discard the first section of his Christian name must be left to surmise. Could it have been due to forgetfulness, inaccessibil ty to the family genealogy, or for a bus ness disguise of personality? Under the full cognomen he travelled with "Lady Ries," until her death in Denver, ome time ago.

He is alleged to have offered the same kind of papers to Chicago mediums for only one dollar and promised half rates herefor on the railroads.

Representatives of the R. R. Associa-

ions with headquarters in Chicago, have refused to grant him or his Assoriation, any kind of official recognition, so that its ordination does not secure for holders thereof clergymen's travel-Soliciting candidates for ordination, or peddling papers constituting anyone having the price a "Minister," is not

calculated to command respect for any system, sect or denomination, while it savors of graft, and the methods of bogus medical diploma mills. Ries has never had recognition upon the platforms of the Chicago Spiritual-

ists' League, The Illinois State Spiritualisis' Association, nor those of Chicago's Point Loma, at the Isis Theatre, can most representative Spiritualist socie-

Enough is known of his work to lead me to advise repeated and patient investigation under most rigid test conlitions of whatever he may offer as the Physical Phenomena of mediumship through his own personality. GEO. B. WARNE. Prest. Ill. S. S. A

Excellent Results Arising From Home Circle.

To the Editor:-I thought it might interest some of the readers of The Progressive Thinker to know of the success we are having at a home circle we have formed here. We have been running for about five months, and for that time think we have had splendid success Remember, we have no professionals among us to help us-nothing but a few neighbors we gather together every Tuesday evening at 8 o'clock sharp, and we aim to get through inside of ar hour; but we are getting such grand re sults, we sometimes run over that time So far we have got rappings of different kinds, moving of pictures on the

wall; trumpet manifestations (not speaking), independent and automatic writ one hundred has ever read a line of this I don't even except those coming through professional mediums.

I have made up my mind to one thing, the way to convince the skeptic is in the home circle where everybody knows what we get can be relied on. Our principal control is Prof. Hodgson '(so we are informed), who is forming a strong band over there, and we expect some thing grand will come from it.

We are now working for materialization, which we are promised in time What a grand thing this is, where one can communicate, with spirit friends

who have passed to the other side. My advice to all is, form your home circles then when you get any demonstrations you can rely on them. Ten times more satisfactory than the other way. From time to time I will let the readers of The Progressive Thinker know how we progress R. BAYLES. Harvey, Illinois,

ACQUITTED. Because He Treated His Patients by

Hypnotic Suggestion.

Professor Brown, who calls himself metlopath, was acquitted by a jury n Justice Handel's court of a charge of practicing medicine without a license Brown proved that he gave no medicine but treated his patients by hypnotic sug gestion,—Springfield (Ill.) News

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OUR FALL AND WINTER CAMPAIGN.

ABOUT RELIGION.

Wants Deific 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

like the Irishman's decapitated turtle,

"though dead, yet not sinsible of it."

ery of this peculiar condition, the

Century Dictionary, has a system of

abridgment peculiarly its own, which it must have, if it defines "Religion as a sense of obligation, conscien-

· I find, on consulting Worcester, and also Encyclopedic Dictionary, that

there is an objective consideration

Jehovah, Brahma, Allah, Osiris, Isis, Pan, Ra, or any other deific or deified

personality. Not obligation, duty, etc., in general, but obligation duty,

both a system of faith and worship,

and duty to God; Plety, both duty to

piety as applied especially to Divine

A sense of obligation, duty, etc., to

God, is religion: A sense of obliga-

In the abstract, religion evidently is

simply a mento-physical response to

the impulse of the organ of reverence

(re-veor, again to fear), and culmi-

objective individuality, either real or

miliating prayers or pleadings for "A Square Deal;" or a little more, either

in the subaltern or sovereign transac

Therefore, duty or obligation felt

neous mortals in a fruitful bond of

Charity gives to the needy a tangi-

The effect of the one is altruistic

In the ethical world, fraternity ema-

· Piety emanates from human religion and vibrates in response to a threat and command, without reci-

In the social world, patriotism constitutes love, fear and obedience of

dience of man for his brother man.

King and country is the realism of

man's career. God and heaven is the

home is the Spiritualism of man's ca-

Now, Mr. Editor, while no doubt all

atheistic readers of your splendid pa-per are satisfied that you have a large

sense of duty, conscientiousness, obli-

gation, etc., to your fellow mortals

yet both common usage and our sense

ties are not religious ones, unless their objectives are deific personalities.
Burton, Ohio. E. V. MORSE.

HAECKEE'S LAST WORDS ON

EVOLUTION.

of judgment insists that those facul

nates from human love, and vibrates uncommanded, undirected from soul

to soul, from man to man.

procity, from master to man.

and saves his precious dollar.

nates in the choice or creation of an

tion, duty, etc., to a fellow-man, is, in

its various aspects, fraternity, love

"Religion signifies

and that that consideration . is

relationships.

from Worcester:

charity, etc.

tions of life.

fellowship.

NOW IS THE TIME TO AWAKEN! TRANSPIRING CONSTANTLY, AND IF YOU DESIRE TO KEEP PACE WHICH ARE OF SPECIAL IMPORT. WITH THE ADVANCING PROCES- ANCE TO EVERY REFLECTIVE SION IN REGARD TO SPIRITUAL- MIND, A SINGLE ITEM IN THE ISTIC AND OCCULT NEWS, YOU PAPER HAS OFTEN PROVED TO CAN NOT DO SO UNLESS YOU READ HAVE BEEN, WORTH A YEAR'S THE PROGRESSIVE THINKER SUBSCRIPTION TO THE SAME. IT WEEKLY. THIS FACT IS NOW HAS EIGHT LARGE PAGES, AND CONCEDED BY EVERY REFLECT. WEEK AFTER WEEK THEY ARE IVE MIND. ANY PERSONS WHO WELL FILLED, WITH THOUGHTS DO NOT READ ITS COLUMNS THAT CAN NOT FAIL TO INTER-WEEKLY CAN NOT BE WELL EST AND INSTRUCT. FURNISHED POSTED IN PASSING EVENTS CON- WEEKLY FOR THE INSIGNIFI-NECTED WITH OUR CAUSE. THE CAN'T SUM OF 2 CENTS. WE DATA-PRESENTED FROM TIME TO SHOULD HAVE AT LEAST 100,000 TIME IS VALUABLE TO EVERY SUBSCRIBERS, AND THUS BE REFLECTIVE MIND. FOR IN. ABLE TO DO A GREATER WORK STANCE, WHAT WOULD YOU HAVE FOR GOOD. PLEASE AID US KNOWN IN REFERENCE TO THE IN THIS DIRECTION, BY SENDING INFERNAL POLICY OF THE CATH. IN NOT ONLY YOUR SLBSCRIP. OLIO CHURCH IN MANILA, IF YOU TION, BUT AN ADDITIONAL SUB-HAD NOT READ THE ARTICLE ON SCRIBER. THE WINTER EVEN-OUR-FIRST PAGE, HEADED "A INGS ARE COMING, AND EVERY PERTINENT QUESTION"? MANY SPIRITUALIST SHOULD HAVE THE OTHER IMPORTANT EVENTS ARE PAPER.

SOWING AND REAPING.

A Bible Text That All Spiritualists Believe.

"Be not deceived, God is no whatsoever a man soweth, that shall be also reap."-Gala-

For nearly two thousand years the acknowledgment indicates that we may have had it for a long time, but Christian church has been saying. You must believe every word in God's inspired book, or be eternally damned," and at the same time have Perhaps the source of the final discovin their teaching constantly given the lie to the text I have quoted.

They tell us, "You may spend a life-time in sin, and at the last, even on death bed, if you sincerely renent and ask God, for Christ's sake, tiousness, duty," etc., confining it subto forgive you, he will, and an eternity jectively, and ignoring all objective 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, sowed a handful of wheat, and who, when the time for reaping came, went forth confidntly expecting to reap from all his fields, a full harvest of the choicest-grain?

Would not his neighbors cry out, etc., in particular, of the word with the word of the word with the following synonyms when you have only sown weeds?' Do you expect God is going to send

you a harvest of goodness from the parents and duty to God; Devotion 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

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 belleved that one could spend a lifetime ideal, before whom or which, the sowing the seeds of sin, and if they subject presumes or assumes to pros-spent only the last day of their life in trate or present himself in timid, hu-

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 sterner, harder lesson than that. We may not hope that any wrong act of ours, however small or secret, will be averlooked. Every wrong deed brings its own nunfor, or performed to, our fellows is not religion; it is, I repeat, in its vasmall or secret, will be verlooked rious aspects, charity, justice, love, Every wrong deed brings its own nun-lshment, and for everyone we ourselves, must atone. No bleeding, golden bands that unite all cotemporamangled Christ can bear our punish-

Oh, my friends, look well to what you are sowing; let me entreat you ble something, a something that supnot to sow seeds that will bring you a plies a vital necessity, or the dollar harvest of bitter regrets and tears. arvest of bitter regrets and tears.

Surely man's allotted three-score Religion gives a hollow prayer to

years and ten are long enough to suffer in, and the best we can do. more or less sorrow and suffering will come to

Without spreading it out into eter-Without spreading it out into eternity, think of the needless waste of opportunity, of the time that must be compared to the servant, opportunity, of the time that must be compared to the servant, opportunity to the servant, opportunity to the servant, opportunity to the servant to the se spent over there repairing the wrong all. we have done here, which might—and good and eternal; that of the nay, should—be spent in learning real bappiness, and in teaching those we the sound of the voice that directs it. leave behind us in the ways of truth and right. For methinks not the least of our punishment will lie in seeing our loved ones, perhaps 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 who look back from the other shore after you have grown into ourer conditions; 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 the fields

Therefore, "Be not deceived, God is not mocked: for whatsoever a . man so weth must be also reap."

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

barvest 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

A popular retrospect and summary. By Ernst Haeckel, Professor at Jena gather From the seeds you are casting University. Translated from the second edition by Joseph McCabe, With For as surely as clouds bring showers,

. As surely as spring brings May, The harvest will follow the seed-time As the night succeeds the day. Are you scattering seeds of hatred,

Yielding dark fruits of sorrow, Making a wreck of life? Or, are they seeds of kindness, Which fall from your willing hands, That shall bring forth fruits of gladness
To brighten and bless the land?

That will blossom into strife?

For whether we scatter blessings, Or curses along the way.

The harvest must follow the seed-

As surely as night follows day. HATTIE N. WINTER. Burlington, Vt.

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Strange ! Circumstance.

They Heard Muffled Footsteps Walking About the Room, from her heart for protection from all the powers of evil and the Dog Followed the Steps.

Whilst spending an evening with a friend a few works ago, she gaye 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 nights, 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. B. 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 quilt, tied to a staple in the wall to prevent him roaming all sleek-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 low but that she could see the time by a small clock which him. Many a time I have heard him." was on a small table by the bedside. She fell asleep and 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 take whine and occasionally stopping to look at her as if asking for an explanation. 1

Then, Mrs. Stanley said, she became frightened and unnerved. It was so uncanny, nothing to be seen at all, but the footsteps went up and down and the dog following, 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 grayed

and also for courage to bear the manifestation. She said the sound of her own voice had a calming influence, the Flynn's Hall, 461 North avenue, corfootsteps got fainter. She felt less nervous and then drew ner Robey street and Milwaukee avethe dog by his collar to her. She put a hand upon his brown sating head and to her amazement found it was wet. avenue North avenue and Robey street She said to him, "Don't be scared, doggle darling; nothing cars, and the Logan Square and Humwill 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 will hold meetings during the winter Mrs. S. went to bed, but said nothing to her mother-in-law months, conducted by the next morning for obvious reasons. The next day Mr. Stanley returned unexpectedly. Upon retiring that night Hall, corner Western avenue and West his wife told him the whole affair. It made a great im- Lake street; entrance on Western avepression upon her, which she says will remain with her as Golden Rule Spiritualist Society, long as she lives. But while she had been simply indifferent to the occult and supernatural, her husband is quite dall, assistant pastor. Holds services aggressively opposed to it. He said nobody but a fool every Sunday evening during July and 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 3 and 8 p. m., by Mrs. T. Loll, pastor, At ten minutes to one came again the sound of the muffled every Sunday, in German and English. 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 the fire from their bed. By this fire slept the dog on a shot, Mr. S. sat up in the bed and striking his hands together, exclaimed, "My God! There is someone walking about the rooms at night, and also to give him the warmth about." He was about to get up, but she restrained him saying it was the footsteps she had told him about. They street. both lay quietly listening. Now and again came a pro- street. test from the dog, but he made no effort to get up and soon the footsteps died away as before. Then Mr. S. said, every Sunday at 3 and 8 p. m. Scien-"I know those steps; my father who was like myself, a tific and philosophical lectures; bes large, heavily built man, used to walk about in his stocking psychic and message bearers in attendapprehension. She turned the gas low as usual but not so feet when in his bedroom, complaining of his feet hurting

What do you think it means? No more slurs and sneers then awoke suddenly. She looked at the little clock and as before, on the subject, but he was plainly frightened, saw it was then ten minutes to one. As she lay there 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 crybody welcome.

She had been someone in their stocking feet walking. Church of the North Star Spiritual she had heard someone in their stocking feet walking about the room, and also thought she had heard someone must have imagined that. The subject was ignored and 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 LOUISE GRAMBLAY. understanding. Atlanta, Ga.

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