CHICAGO, ILL., GOT. 19, 1907

NO. 934

A Remarkable Book.

Accompanied With a Remarkable Statement.

BOOK A SPIRIT GIFT-SO SAYS CITIES OF THE EAST. THE CELEBRATED DR. VAN DYKE, ALL THIS COMPREHENSIVELY

A PRINCETON PROFESSOR, WHO ALLUSTRATES THAT OUTSIDE OF INSISTS THAT HIS "STORY OF SPIRITUALISM AS A DISTINCT THE OTHER WISE MEN" IS THE SECT, SPIRIT RETURN IS BEGIN-WORK OF DIVINE INSPIRATION. NING TO BE COMMON-SO COM-HE SAYS ARTABAN [A SPIRIT] MON THAT THE WHOLE WORLD WENT WITH HIM WHILE HE SHOULD ACKNOWLEDGE ITS TOTIED THROUGH A SCORE OF TRUTH. IT HAS BEEN PRE-VOLUMES OF ANCIENT HISTORY DICTED BY WISE SPIRITS THAT AND TRAVEL, HE SAW HIS FIG. SPIRIT RETURN WILL BECOME SO URE WHILE HE TRAVELED ON DIFFUSIVE THAT SPIRITUALISM THE MOTIONLESS SEA OF THE WILL NO LONGER BE REGARDED DESERT AND IN THE STRANGE AS A DISTINCT SECT.

"It was sent to me, and it has there lived in the city of Echatana seemed as if I knew the giver, though in Persia, a man named Artaban, a his name was not spoken."

In Persia, a man named Artaban, a medium. He says Artaban had "the

Chicago Tribune], in a new preface of a soldier, a man of sensitive feel-to his "Story of the Other Wise Man," ing, but inflexible will—one of those credit for literary creation and makes are born for inward conflict and a complete and definite claim to in- life of quest." spiration more specific than that advanced by any writer of the Bible except St. John the divine in his explanation of the origin of the apoca-

lypse.
"The Story of the Other Wise Man," hitherto printed and widely circulated as an exquisite work of the imagination, has been translated into German French, Armenian, Turkish, and other foreign tongues, to say nothing of its reproduction in a modern phonetic language.

"But with its present reprinting in an edition de luxe the work attains new and startling significance because of this explanation of its origin.

Is Professor at Princeton.

Although Dr. VanDyke is professor of belles lettres at Princeton University, he is known as a New Yorker. He was formerly pastor of the Brick Presbyterian church.

He is an enthusiastic fisherman and has written many stories of his experiences in angling for trout in Can-

Dr. Van Dyke returned to America last June after a tour of the holy

the story comes from," the preface "I do not know where it came from-out of the air, probably. One thing is certain, it is not written in any other book, nor is it to be found among the ancient lore of as if it were my own. It was a gift. he should hurry forward to the king It was sent to me, and it has seemed as if I knew the giver, though his name was not spoken

"How the Story Came to Him.

"The year had been full of sicktrouble. Every night was tormented ing herbs. The Jew raised his tremwith pain. They are long—those nights when one lies wake and hears the laboring heart pumping wearily at its task.

'Well, it was in one of these long, lonely nights that this story came to never heard until that night. Then saw him distinctly, moving through the shadows in a little circle of light. "His countenance was as clear as

the memory of my father's face, and I saw it for the last time a few months before. The narrative of his waited past the minight and can dejourneyings and trials and disappointments ran on without a break. Even certain sentences came to me complete and unforgettable, clear-cut like

a cameo.
"All that I had to do was to follow Artaban, step by step, as the tale went on from the beginning to the end of turried to show mercy, the traveler his pilgrimage.

Though the story of the Fourth Wise Man came to me suddenly and it could be written down.

Fourth Wise Man Went With Him. figure while I journeyed on the mo-tionless sea of the desert and in the Artaban

strange cities of the East. came to worship at the birthplace of came and the cry went up: Jesus. The man never reached Jesus are killing our children!" until the day of Calvary, for he spent the mother to hide, held back the his time and his resources on the way soldiers, and said to them in a lov in doing acts of saving kindness and voice: "There is no one in this place mercy. It was to this wise man, according to the story, that the immortal words were spoken, Inasmuch as thou hast done it unto the east of these, my brethren, thou have done

"Story of the Other Wise Man."

1896. His original foreword follows: Wise Men of the East, and how they traveled from far away to offer their gifts at the manger cradle in Beth-Shall I ever be lehem. But have you ever heard the of the King?" story of the Other Wise Man, who also saw the star in its rising and set out to follow it, yet did not arrive with his brethren in the presence of the young child Jesus? Of the great desire of this fourth pligrim, and how it was denied, yet accomplished in the denial; of his many wanderings and the probations of his soul; of the long way of his seeking and the strange way of his finding the one whom he sought-I fragments of it in the Hall of Dreams in the palace of the Heart of Man."

Dr. Van Dyke recounts that in the days of Augustus Caesar, when Herod ruled under him as king of Jerusalem.

When Herod was King of Jerusalem.

medium. He says Artaban had "the In these words [as set forth in the brow of a dreamer and the mouth Van Dyke lays aside the who, in whatever age they may live,

life of quest."

Artaban held council with nine men
of the ancient priesthood of fire worshipers, the magi, to whom he said: "We worship not the fire, but him of whom it is the chosen symbol, be cause it is the purest of all created things. It speaks to us of one who is Light and Truth."

Following some talk about the stars, in which Ligranes, one of the magi, said: "The stars are the thoughts of the eternal," Artaban said: "Now again the two great planets are meeting. This night is their conjunction. My three brothers are watching at the ancient temple of the Seven Spheres at Borsippa, in Baby lonia, and I am watching here. If the star shines again they will wait ten days for me at the temple, then we will set out together for Jerusalem to-see and worship the promised one, who shall be born king of Israel. I believe the sign will come I have made ready for the journey I have sold my house and my posse sions and brought these three jewels -a sapphire, a ruby, and a pearlto carry them as tribute to the king."

Artaban Sets Off Alone.

Artaban pleaded with each of the magi to go with him, but all made excuses, and he finally set off alone on Vasda, the swiftest of his horses After traveling far through a rough country he came upon a poor Hebrew who seemed to be dying. He battled east. And yet I have never felt with himself a long time as to whether or succor the man.

"God of truth and purity," he prayed, "direct me in the holy path, the way of wisdom which thou only knowest.

He turned back to the sick man gave him water and a potion of healbling hands and blessed Artaban and added:

"I can tell thee where the Messiah must be sought. For our prophets have said that he should not be born in Jerusalem, but in Bethlehem of me. Of the Fourth Wise Man I had Judea. May the Lord bring thee safely to that place, because thou hast

had pity on the sick." Artaban hurried away to the temple of the seven spheres, but the other wise men had gone. He found a piece waited past the mainight and can de-lay no longer. We go to find the

king. Follow us across the desert.' l'ind Mary, Joseph and Jesus. Bewailing the fact that his horse was spent and fearing that he would never see the king because he had

still pressed forward through the shifting hills of treacherous sand. · Artaban returned to Babylon, sold without labor, there was a great deal his sapphire, bought a train of camels, of study and toll to be done before and resumed his journey. He arrived at Bethlehem the third

day after the three wise men had come to that place and had found Martaban went with me while I Mary and Joseph, with the young toiled through a score of volumes of child, Jesus, and had laid their gifts ancient history and travel. I saw his of gold and frankincense and myrrh Artaban entered a cottage and

found a young mother hushing her "The story is that of one of the babe to rest. She was telling him of magi, or wise men of the East, who the wise men when Herod's soldiers but me and I am waiting to give this jewel to the prudent captain who will leave me in peace.

Gives Up Second of His Gems. He showed the ruby glistening in the hollow of his hand like a great drop of blood, and the captain tool

Dr. Van Dyke's "Story of the Other | the gem. Then Artaban. wailed: "God of Truth, forgive my sin! have said the thing that is not "You know the story of the Three save the life of a child, and two of my gifts are gone. I have spent for man that which was meant for God Shall I ever be worthy to see the face

The weeping woman said, gently: Because thou hast saved the life of my little one, may the Lord bless

thee and keep thee." Artaban traveled through Egypt looking for the household that had come down from Bethlehem. went to the foot of the pyramids and to Alexandria, and once he took from his bosom the pearl, the last of his lewels. As he looked at it a mellow luster, a soft and iridescent light, full of shifting gleams of azure and rose, trembled upon its surface. It seemed to have absorbed some reflection of the colors of the lost sapphire and ruby.

Thirty-three years of Artaban's life

A Ringing Communication.

Touching On the Modern Scientific Methods, by a Chicago Physician.

legislatures will have bills introduced restricting or let the scientists make some few mistakes? entirely prohibiting the practice of mediumship, and Spiritualists are warned to be on the alert if they wish to offset this inimical legislation.

It is a well-known fact that since scientific methods have been applied and attempts made at classifying the different phases of the phenomena by scientists like Podmore, Meyer and Mrs. Sidgwick, that the modern press has become more lenient, and the public generally are therefore inclined to lay aside opprobrium is very hard to bear. a great deal of their former priestly-made prejudice and are really desiring to know more of the wonderful phenomena.

It is an actual fact, however, that I, myself, have observed, over and over again, of even the better class of mediums, that they show a jealous disposition toward each other, and one may think that a EVERYTHING THAT SCIENCE WORKS OUT. certain medium has wonderful gifts, or remarkable phenomena, only to hear her condemned as fraudulent by other mediums.

It is true that environments are against many people believing even that which they see with their own eyes, and therefore they cannot even believe AS MUCH AS POSSIBLE. themselves, much less someone who is ridiculed and denounced as a fraud, even by those who should be their truest and staunchest friends. This was thoroughly understood, perhaps, by Jesus when he said: "I have yet many things to tell you; however ye cannot hear them now, but when he, the spirit of truth, will come, he will lead you to all truth."

IT IS EQUALLY TRUE, TO THE DETRIMENT OF THE CAUSE, THAT THERE ARE MANY FAKERS IN THE FIELD, AND ONE SUCH CHAR-LATAN BRINGS DISGRACE TO THE WHOLE, BECAUSE THE PUBLIC CANNOT SEE THE DIFERENCE BETWEEN THE REAL AND THE GENUINE PHENOMENA, AND AFTER HAV-ING BEEN TAKEN IN SEVERAL TIMES, AND ESPECIALLY AFTER HAVING PUBLICLY EX-PRESSED THEIR BELIEF IN CERTAIN PHE-NOMENA ONLY TO FIND OUT LATER ON THAT THEY WERE THE VICTIMS OF A SHARPER, IS IT ANY WONDER THAT THEY BECOME ENEMIES AND WISH TO CONDEMN IT ALL?

CAN YOU CONDEMN THE HONEST INDI-VIDUAL FOR WISHING TO BE PROTECTED FROM THE HORDES OF FAKERS THAT ARE NOT ONLY PREYING UPON THE HIGHEST SENTIMENTS POSSESSED BY MAN, BUT ARE FLEECING HIM OUT OF HIS HARD EARNED MONEY AS WELL IN THESE FRAUDULENT PRACTICES?

From reliable reports we are justified in our assertions that the whole country is overrun with fake materializing mediums, fake trumpet mediums, fake billet readers, fake bluebook readers, and every, other kind of fake that can be worked upon a sincere but ignorant public. It is not enough to fake them in hese matters, but direct attempts to defraud by selling worthless mining stock, giving advice in disease where, in the majority of instances, the one who gives the advice is absolutely ignorant of even the cause of the condition, and frequently does more harm than good.

Can you really blame the honest individual for wishing to be protected from them, and as there is no way that we can know the true from the false, is it any wonder that we condemn it all?

This is exactly the state of affairs that brought in disrepute and caused the Jews to restrict it. except among the priesthood, and it is the same cause that made the early Christians the sect everywhere spoken against, and for which, no doubt, they finally dropped this unreliable part of their religion altogether.

These fakers all call themselves Spiritualists, and the public naturally think they all belong to the same crowd, and therefore they are all under sus-

Modern scientists are beginning to use the same ine of critical investigation to these phenomena as they are at working out problems in other sciences, and they soon become satisfied that there is much in the phenomena that merits careful and painstaking investigation, and with a little help from honest-mediums they will do much to lift it out of the mire that it has been sunk in in former times. The Christian church has always opposed science

and scientific methods because it was constantly afraid that science might show some things to be

Parthian Jews.

the son of God."

Gives Away His Last Jewel.

The attention of the believers in the spiritual phi- different from what its views were. Are the Spirlosiphy in the United States has been called to the itualists also going to follow out this line of policy, fact that in the next few years the different State and err on the wrong side? Were it not better to

> The people to-day, however, are ignoring the church and pinning their faith to science, and everywhere there is a demand for experts along certain lines, because the specialist is taught how to properly do certain lines of work.

The crucial test is coming in the Spiritualist ranks when the honest individual will insist in some way to be distinguished from the charlatan, because the A better and a higher organization is needed.

AN ORGANIZATION IS NEEDED THAT WILL AID SCIENCE IN EVERY WAY POSSIBLE. AN ORGANIZATION COULD WELL AFFORD TO AID SCIENCE AND THEN APPROPRIATE IT IS A SIGNIFICANT FACT THAT THE SPIR-ITUALISTIC PHILOSOPHY HAS NOTHING TO LOSE BY SCIENTIFIC METHODS, AND IT CAN-AND SHOULD ENCOURAGE AND THEN CLAIM

An organization is needed that will also define what the Spiritualistic philosophy stands for. President Barrett has made statements that, if carried out, would be uplifting and would do much to place this beautiful philosophy upon a higher plane in

By keeping close in touch and encouraging scientific methods they could well deserve to call themselves the "Spiritual Scientists," and if by some distinguishing mark they could show that they encourage and appreciate the work that scientific investigators are doing, and by some manner show that they wish to keep aloof from the faking element that now permeates it, what a growth and encouragement they would receive from those who now keep entirely out of the organized ranks.

EXPERIENCE HAS SHOWN THAT THE BEST ORGANIZATIONS ARE THOSE WHICH ADAPT THEMSELVES TO CHANGED CONDITIONS AND BY GRADUAL GROWTH BECOME STRONG AND POPULAR.

A strong organization is absolutely necessary for many reasons-1. For protection. Honest mediums must be pro-

teeted and encouraged. 2. For uplifting and aiding those who now, be-

cause of the environments, cunnot stand alone, and who soon fall out of the ranks. furnishing 3. For aiding and vironments for scientists to work by; for it is the

work of the trained mind that counts everywhere

to-day. The pext step necessary in the evolution of a scientific religion will be to show the Jew, as well as the Christian, that all they ever had was Spiritualistic phenomena, and that the former personified it and called it Eloah. Yahveh, God, and that the latter called it Holy Spirit. It will be necessary to show the Jew, as well as the Christian, that this phenomena is the very best basis of their religious belief, and that it can be, and is, demonstrated today as it was centuries ago. However, before this will be accepted as a fact; it will be necessary for scientists to prove that the phenomena really exists, and that under similar conditions and environments

Christians had will occur. When the people once know that this is the very basis of their belief, what an impetus this will at once be to the Cause! What an uplifting of the misinderstood spiritual kingdom that Jesus tried to

even more wonderful phenomena than the Jews and

bring about! There is nothing new. The old Jews possessed a Spiritualistic hygienic religion, and we are about to go over the same ground again. Medical science is gradually working out the hygienic part, and the modern hospital and dispensary are but the new edition by trained minds of the old Egyptian temple.

SCIENTISTS WILL ALSO WORK OUT THE SPIRITUAL LAWS, AND IT IS A FACT THAT IN EUROPE SPIRITUALISM IS ON A MUCH HIGHER PLANE BECAUSE IT IS ALMOST EX-CLUSIVELY IN THE HANDS OF THE SCIEN-

Spiritualists cannot afford to oppose science, even if it may at times require severe rules, yet in the end the truth will not suffer. DANIEL S. HAGER, M.D.

Worn and weary and ready to die, but still looking for the King, he had come for the last time to Jerusalem. torn dress and disheveled hair. "Have pity on me," she cried, and save me for the sake of the God of It was the season of the Passover.

purity." urity."
One thing only was sure to Arta and there was a tumult among the ban's divided heart—to resque this helpless girl would be a true deed of "We are going," they said to Artaban, "to the place called Golgotha, love. He took the pearly from his outside the city walls, where there is to be an execution. Two famous robbosom and gave it to the men who held her. An earthquake came which shook the buildings down; around bers are to be crucified, and with them them. When Artaban regained conanother called Jesus of Nazareth, a man who has done many wonderful sciousness his wounded head lay on works among the people so that they the girl's shoulder. Then there came love him greatly. But the priests and elders have said that he must die and still ... Then the old man's lips because he gave himself out to be began to move as if in answer. He

"Not so, my Lord! For when saw I thee an hungered and fed thee? Or Artaban followed the multitude, and thirsty, and gave thee grink? When

When saw I thee sick or in prison and came unto thee? Three and thirty years have I looked for thee, but I have never seen thy face, nor ministered to thee, my king." The Words of Christ.

He ceased and the sweet voice came again. And again the maid heard it faintly and far away. But now it seemed as though she understood the "Verily I say unto thee, inasmuch

as thou hast done it unto one of the least of these my brethren, thou hast done it unto me.' A-calm radiance of wonder and joy

lighted the pale face of Artaban like the first-ray of dawn on a snowy mountain peak. One long, last breath of relief exhaled gently from his lips. His journey was ended. His treashad pased away, and he was still a came upon a troop of Macedonian saw I thee a stranger and took thee ures were accepted. The other wise pligrim and a seeker after light, soldlers dragging a young girl with in? Or naked and cloud thee? man had found the king. PROF. ALEXANDER WILDER.

Dr. Andrew Jackson Davis Pays Him a High Tribute of Respect-Madame Eddy and Madame Blavatsky

May I be permitted enough space in your overcrowded columns to express, pro bono publico, a few thoughts concerning the truly profound scholar and author, Alexander Wilder? About the beginning of 1880, when

I was addressing every Sunday a large congregation in Steck Hall, on 14th street, New York City, it came to pass that Professor Wilder called upon the writer and presented me a ticket of matriculation to attend (whenever I could spare the time) some lectures by himself and by the other professors in the United States Medical College. At this time the old school of medicine had obtained an act of the New York Legislature making all prescriptions by mediums, magnetizers, clairvoyants, etc., a crime punishable with fines and imprisonment, unless the mediums and clairvoyants aforesaid were duly graduated from some regular medical college, and the possessors of duly executed diplomas. At this time I was not practicing

nor prescribing for the sick in body and soul; but I had knowledge of magnetic and clairvoyant practitioners who, in consequence of the unjust proscriptive law were compelled to retire from their wonderfully successful practice or be arrested and con-demned as offenders and criminal under the law. Under these conditions and circumstances I was moved to investigate the opportunities for obtaining, by a regular course of study, a legal diploma in the United States Eclectic Medical College, located in the city of New York. Accordingly I matriculated and paid for the right to attend all the sessions of the college, and this without interruption for three years, and until the time for graduation and the reception of a legal diploma. And, fortunately, I was able to induce several magnetists and medical mediums to matriculate, and to thus-by obtaining a certified diploma-protect themselves in practice beyond the reach of the old line of doctors.

Before I entered as a student, and by a unanimous vote of the Har-monial Association in Steck Hall, Alexander Wilder was appointed to the chair (adopted by College Board of Trustees) of "Psychological Science and Magnetic Therapeutics." At this period such a chair to a college was a new departure—an absurdity, and a cause of mirth and wonder. But need I assure you that under Prof. Wilder's scientific and literary administration the teachings became attractive and highly esteemed by the entire

And now, full twenty years after that unpopular and little-understood branch of true medical education, be hold how almost universally the facts of psychology and the laws of magnetic therapeutics are accepted and incorporated in regular schools and colleges. Even in the secular daily newspapers you read frequently of the "psychological movement;" of the mental medicine cures; of the psychical subjects; of the remarkable experiments in the mysterious realms spiritual intercourse; of tests which overwhelm all theories; of materialization, and not less destructive to the (so-called) established formali-

ties of orthodox theology. Now please stop a moment and give yourself time enough to render an honest tribute of appreciation and just praise to the masterful teachings of Prof. Alexander Wilder, who, nearly a quarter of a century_ago, educated students to understand these occuland now popular subjects.

During the past year the human origin of "Christian Science" has come openly to the plane of common intelligence. It has come to pass, legitithe same phenomena will again occur, and perhaps mately in the magazines, that Dr. Quimby, of Portland, Me., taught his patient, Mrs. Eddy, substantially all the dogmas and doctrines which she subsequently embodied, with the assistance of competent literary gentlemen, in a very sacred and costly voluma entitled "Science of Health " In like manner, and with the

learned literary editorial revision of Prof. Alexander Wilder, the readers of Madame Blavatsky can behold the origin of much of the profound knowledge of oriental religions and occulmysteries with which her great volumes are wonderfully freighted. She was the writer in the premises, but who was it that corrected her errors in oriental knowledge? dered-her book correct in facts and in her literary excellence? The wellknown modesty as a scholar and editor would save Prof. Wilder from ever making any claim of his par in revision and correction, etc., but it seems to me that he is entitled to as much credit in the Blavatsky literature as the departed Dr. Quimby is deserving of credit in launching Mrs. Eddy's Christian Science.

In this connection, in order to do justice to both Madame Eddy and Madame Blavatsky, it should be admitted that both were, and are, me-diams of an impressional and an inspirational character. Nothwithstanding all extraneous helps in their bookmaking accomplishments, yet there remains ample evidence that, at special intervals, both these women openly manifested the possession of spiritual gifts of a high order. Hence come the true explanation and tes timony of their several wonderful works.

In- my estimation, Dr. A. Wilder is an intellectually strong man-too independent spiritually to be made subordinate to the disclosures of Swedenborg-too learned and skentlcal to be led away by any of the occult mysteries, in which he is ever loyal to the dictates of common sense He is, like myself, approaching the shores of the Summerland: but he. like myself, is enough faithful to the rules and conditions of physical and mental health to continue at work in this rudimental world of winters. I of imposture and legerdemath;

THE HOME CIRCLE.

Excellent Results That Flow Therefrom-A Materialist Who Found the Light.

To the Editor:-I have been thinking. A necessary thing to do. if we would enter the highway of progress. I have been sitting behind the intellectual flash-lights photographed upon the pages of The Progressive Thinker for many months past, and have found much enjoyment in the glimpses portrayed by your contributors, and have concluded to offer your readers a bit of my experi-

Only a short time ago I was a Materialist, but through reading your great paper and the little pamphlet published by your social editor, Hudson Tuttle, I became a seeker after the

great truths you are contending for. We have service in our own home each Sunday morning. While I do not pretend to give public tests, we have gotten for ourselves many tests, some very startling ones! I go under control and talk upon many and varied subjects pertaining to this life and the great beyond. I am just beginning to write. I seem to be almost normal when I work, yet I am possessed of a strange vague feeling of only partial consciousness, but when I talk I realize I am far from normal, yet I am conscious of the words spoken. How it will end I

cannot say. When I think how short has been the time since I began getting these inspirations, and how plain and unassuming my life has always been, I feel hopeful of wonderful unfoldment along these lines.

It is strange how unsatisfied we all are with what we can do; but I suppose it is the incentive that helps us to move on.

There are but few in our beautiful little city of Carthage, who are avowed Spiritualists, and but few mediums come here

We have just had two great mental wonders with us for a week--Dr. Alexander McIvor Tyndall, and Miss Ruth Grey. I feel like an atom compared with this truly sublime man. He is editor of the Swastika Maga-You have but to read it to realize his true worth to the thinking world.

Coming into the light of this new day, I scarcely can tell of the joy. I trace the lines of beauty out beyond silence and death, or what to some is death, but by the messages I receive I know it is filled with life, the real true life. Even the distorted leaf on the plant beside me, whose beauty was destroyed by a worm, as I remove the withered leaf, I know that its strength is not lost, but added to another; so those loved ones gone, but lend beauty and understanding to our lives when we come into our own.

Each passing moment brings to us a note of harmony or discord; each tangled web is a measure of beauty when ve learn to understand, and each joy that comes to us measures our lives in it-to the fullest is ours by right. Do not shut it out by misunderstand-

of life, filled with beautiful vibrations I catch the reflection of those voices in that joy-song which is filled with notes of real-life and light from that true world; and as yet I know I am only touching the hem of the garment.

What silence teaches us can best be understood by those in the church by turning to the life line of the lone one who wandered along the shores of the river of Jordan. He went into the true silence; and there learned the true lessons of life.

MRS. GEO. W. KOONTZ.

Carthage, Mo.

BEYOND THE GRAVE.

stood to-day beside the grave Where we laid my darling, so noble and brave. And I cried to God to send relief. For my heart was breaking with its

burden of grief. As I knelt and prayed for sweet re-My heart grew light with a strange

new peace. As a bird in the pine-trees overhead Sang softly to me, "He is not dead!" Oh! was it my fancy, or did I hear The voice of the one to me so dear? 'Tis not fancy! Once more the accents

Once more I hear his loving call. I hear these words with bated breath: There is no grave, there is no death. Look up, dear one, beyond the skies,

- dies. Through tears I catch a glimpse of the land Where we shall wander, hand in hand And where at last, by God's own

shall meet and see him "face to face.' MRS. NELLIE M. SEVERNS. Stockton, Cal.

think he deserves a superior slice of appreciation and prosperity, and here's hoping that what he deserves he will receive in this world, for in the next world everyone is sure of receiving all that he or she is justly A. J. DAVIS

63 Warren Ave., Boston, Mass. If you want to know the opinion of your neighbor, you want his honest You do not want to be deopinion. ceived. You do not want to talk with

a hypocrite.—Ingersoll. Shun passion; fold the hands of thrift; sit still-and truth is near .-

Emerson. The law imprinted on the hearts of all men is to love the members of In-stead of the workers of every nation trying to oust each other from the means of existence, let them know each other more intimately, and war

would soon become impossible.—Hoveden. Things unknown are the true scope

Spirit Spheres: Their Forms of Government, and Religious Observances

A Lecture Delivered by Spirit John Pierpont, through the Mediumship of Mrs. M. T. Longley, at Onset, Mass., August 9, 1907. Subject Given by Dr. George A. Fuller, Chairman.

Stenographically Reported for The Progressive Thinker, by Mr. Fred. Baker of Brooklyn, N. Y.

Dear friends, it is always a pleasure and privi-lege for us to be with you at this beautiful camp, in contact with other minds; and we have the same and to extend to you the greetings and benedictions way of gaining knowledge in the spirit world, as of souls arisen; to voice to you that which we trust well as many other means of adding to our inforwill be helpful in your search for light. On Sunday mation. morning last your good chairman presented for our discourse the subject of life in the spirit of those ion on many philosophic questions that are brought who have gone on from earth, and to-day we are to us, and leave our readers and listeners to retain requested to continue on that line in the theme presented from this platform, namely, "Spirit Spheres: ever they are not ready to accept, yet, especially Their Forms of Government and Religious Obser- in these matters pertaining to the spirit world we

It is a pleasure to speak to you of spirit world conditions and employments, and of the varying forms of living that are expressed upon these planes of human consciousness. You have had, from time to time, from the teachers upon your platform and in your classes, pleasant and instructive discourses upon the various subjects that lead human thought from the mortal plane; you have had those who yave you pleasing thoughts concerning various schools and cults on metaphysical, theosophical and other lines of present-day research, and if it is reworld concerning that spirit world, its conditions itual world for which you are fitted and adaptedand people, we are very glad to respond to the request and to bring to you a breath of life from those worlds in space that are peopled by human intelligences who once lived on earth like yourselves, and who, through struggle, have passed onward over that experience which they gained from the tribulations of mortal life, and who have thus been enabled to understand and sympathize with every experience of pain and sorrow, joy and peace, whichyou all meet here along the roadway of life

Oh! those worlds in space, how grand they are; So filled with wondrous light! They bear the soul in thought away To yonder mansion bright. Their people are the souls of love Who once dwelt here below, .. Who gained their happiness above Through discipline and woe. They marched along the heights of Time, And felt the chastening rod, But now, from yonder heights sublime, Beneath the smile of God, They send their benedictions down On you, dear friends, to-day; To you they bring the noblest crown And it shall last for aye-A crown beset with jewels fair, The gems of endless youth, With pearls of love so rich and rare, And jewels of blest Truth. Go on, and on, and never fail To do your duty well; Remember this: TRUTH SHALL PREVAIL Far more than tongue can tell: For endless love that's given you From angel friends above Shall lead you all your journey through, For GOD, HIMSELF, is LOVE!

Our theme, then, to-day shall be of spirit spheres, and concern forms of government and religious observances "over there." It is a vast theme, nor can it be exhaustéd in an hour's discourse; what could be given on such a subject wiuld fill many a volume and be educational in its force and revelations. We will, however, do the best we can in pled by those undeveloped beings who have been the time allotted to us.

SPIRIT WORLDS-OR "SPHERES," IF YOU PREFER THE WORD-ARE MANY. WE CAN-NOT BEGIN TO DEAL WITH THEM ALL; THEY ARE INNUMERABLE, STRETCHING OUT AND OUT AS GLORIOUS ORBS IN THE GREAT SPACES OF SPLENDOR IN THE UNIVERSE. WORLDS UPON WORLDS OF LIVING ENTI-TIES, FILLED WITH THE POWER AND MA-JESTY OF CONSCIOUSNESS OF HUMAN EX-

Think for a moment, friends, of all the people that this one little earth has held during its ages of human habitation, and you will realize that not a-tithe of that vast number could find even a foothold here in the present day. There would be no room for that immense army; but they are all out in the great spaces of the universe; in those grand worlds of splendor there is ample room for all souls, and none are lost. Not one is quenched, nor consumed, nor taken from the embrace of Infinity-all are cared for, led onward, gathered into the glorious, living, palpitating atmosphere of spir-

These worlds that are nearest the planet earth, or that spirit world most vitally connected with your world, will be that in which probably you will be most interested. Your friends have gone thither; others whom you have admired from the records of whom you have read and heard, learning of their meet sometime when you have sloughed off the body Spiritualism teaches of the reality of that world.

other advanced human beings who have had experiences like our own. This is the method by which because more loving, more tender and beneficent in to add that the leaders and teachers in the depart-

Therefore while we simply present our own opinthat which appeals to them, and to cast aside whatcan speak from absolute knowledge, and tell you, friends, positively, you will find a natural world when you pass from the mortal form.

It is, however, possible that if you desire and prefer to hover around this earth to remain in its physical atmosphere, and live the life that is heither of earth nor of the real spiritual world, you may do so; there will be no law against it. You may live a very vague and intangible existence in a form made up from the elements which you have sent out from yourself while you have been on earth; that can be but a very unsatisfactory state. But served for ourselves to speak to you from the spirit if you desire and elect to pass at will into a spira world with natural scenery, beautiful conditions, uplifting associations, where powers are gained for the advancement and growth of your interior qualities, you can do that; because the aspiration, the desire and tone of mind and of heart-life will lead you on. Many of your dear friends who have gone onward are living in those worlds of light. Their spheres of attraction may be such as correspond with your aspirations and the attributes within you. Perchance they are enabled to tell you of their homes, their employments and conditions of being, because of some magnetic attachment which will make it possible to bring down their line of vibration and thus transmit to you their thoughts and communications that will inform you concerning

Sometimes your friends are enabled to communicate these matters through your own agency, or through some medium whom you have met, and they are happy to do so, for life to them is beautiful but more so if they can acquaint you with its affairs and cause you to understand something of that life which you may reach by and by.

FORMS OF GOVERNMENT IN THAT SPIRIT WORLD OF WHICH WE SPEAK ARE VERY SIMPLE AND VERY NATURAL; THEY ARE NOT AT THE DICTATION OF ANY MAN OR BODY OF MEN WHO ASSUME TO BE RULERS, AND WHO USURP PRIVILEGES THAT THE MASSES CANNOT HAVE.

The forms of government are for and by the people, in the very nicety of that expression. They are for the good of all, and very simple. There are no emoluments to be gained by any office-holder, because in the spirit world office or position in government, or any line of industry, or of active thought, heither depends upon ancestral glory, nor is it confined to any expression or achievement of one class above another. There is perfect equality between man and man, between woman and woman, and between man and woman, on the spirit side.

You will understand that we are not now speaking of any lower form of spirit life, such as is peospiritually warped and misshapened by earth conditions, and who must outgrow those conditions before they can rise to higher states. But we are speaking of those worlds and conditions where happy, peaceful, harmonized and fraternal spirits dwell, and we assume that you are of that character. We assume that if you are not absolutely happy at the present time, you are at least harmonious with yourselves and your fellows, and are trying to do your duty daily as it appeals to you, and that . you are at peace with your fellow men, and love to come in contact with them for kindly purpose and social exchange of thought.

Assuming all this, we will say that you are endowed with the qualities that will enable you, when you pass from earth to rise into an atmosphere of light and beauty on the spirit side, and to immediately pass onward into this country of souls of which we are talking to-day.

Then you will be able to comprehend that the powers of government there are very simple, nevertheless its people can, if they choose, select one who will be a sort of leader, but unlike the sense in which the word is often understood and employed. on earth

Spiritual leaders are the souls who may be considered to be the centers of great circles and concourses of intelligences; they are chosen by the people to interest themselves as leaders; in the welfare of the general whole. These are chosen by acclaim, by the intelligent wish and expression; not by any electoral vote, nor by any form of choice employed of their early lives and struggles, historic careers by the nations of earth; not because of pedigree, of the centuries that have appealed to you, those or prowess, or of worldly station. Our form of government is the fulness and beauty of the best feawonderful productions of intellect, artistic genius tures-of government of your American Republic, and beautiful moral attributes; these you hope to and of all that are advanced upon this globe. Our officials are chosen for their qualities. I will not of clay and have entered that imperial world. And say for uprightness, because all who dwell there must be upright, else they would not have been Now, friends, if there have come up schools and attracted to those planes; they would not have cults-of learning, if you will-which claim there gravitated there were they not filled with the spirit is no reality, no probability of human life after it of integrity, honor and peace. We will not say offislips from mortality, and that human consciousness cers are chosen for their intelligence, because all is merely an abstract term, without form and parts people there are intelligent-some, perhaps, are more for individual expression, we beg to take issue with advanced in mental development and achievement them, for we are speaking from experience, from than others, but all are on the line of intellectual personal observation and from our contact with growth and expression or they would not be there.

Again, we will not say their officials are chosen man on earth gains his information, by experience, their thought and compassion for their human ments of that good government that maintains on as do some in spirit life who have not yet attained Price \$1.00.

worlds, all are tender-hearted and have the desire posed of male and female wisdom souls; the questo servertheid fellowmen when opportunity permits, and therefore they are in accord with those who comprise what we may call the Spiritual Congress, and who occupy its halls of thought and expression.

Perhaps welhad better pause, here and let it go at that, for the difficulty of awakening in your minds a true conception of life, its methods, motives, purpose and achievements in spiritual worlds, appeals to us. There are no adequate forms of simile and metaphor, no mode of comparison in your world and affeirs that we can employ for your comprehension, so we will say those higher-world officers are chosen because they are very wise and understand perhaps a little more fully than their constituents what will be for the blessing and educational advantage of the many. The central figure, whom you may liken to your president of the United States, is chosen wholly for his fitness for the office and for his adaptability in every essential to the needs of the people-for they have needs according to their line of life, as you have needs and demands here.

This executive officer is chosen, then, for his superior fitness in every respect—he is a wise soul, progressive, and is not swayed by prejudice or by minor considerations upon any question that may be brought before him. The same with his confreres and associates—they are wise men of lofty thought. There is no private emolument pertaining to their office, no gift, no "graft"-nothing at all that can appeal to selfishness, if selfishness could exist in those Councils of State. Consequently there goes out from those temples of government an influence of beauty and outflow that reaches the souls of their people to benefit and bless.

We do not say there is no prejudice in the minds of any people there-we will not claim there are no self-opinions there, no selfishness in the lives of individuals, for perfection has not been gained by any in that clime; they are still progressing onward, but their aspirations are high and their intentions are good. They desire to know more, to be better guided, to learn more and to rise to grander heights than they have yet attained. They are all open to conviction and amenable to teaching, and these minds of wisdom are selected to advise them how to act for the betterment of the whole, rather than for the blessing of a few.

These advisers have been chosen to be the helpers of the people—the common people, if you like the term: we do, for we love the common people and belong to them-are at any time admitted to the councils of their advisors, and those who hold the affairs of State in hand. Any thought, measure or question the people wish considered can be presented; it may seem at first to touch the welfare of but a few, but it may hold elements of beneficence, when brought to proper expression, for the good of all

It is therefore very fitting that we should have counselors, especially as those chosen are not only wise and of liberal views, but are also intuitive and sensitive to the influx of wisdom and knowledge from still higher worlds of thought and human con-

THEREFORE WE HAVE SIMPLE FORMS OF GOVERNMENT, A LAW OF ALL FOR ALL AND EACH FOR EACH, LIVING IN HARMONY TO-GETHER; NONE SEEM POOR, NONE ARE NEG-LECTED, NO ONE HAS TO REACH OUT AND ASK FOR AID TO KEEP WANT AND PAIN AWAY ALC THINGS ARE FREE FOR HUMAN INTELLIGENCES IN THESE WORLDS OF BEAU-TIFUL POSSESSIONS AND GRAND ENVIRON-

Picture to yourself a country of earth, of fine, equable climate and natural scenery; picture your minds the most beautiful parks, symmetrical structures erected upon the glowing banks and slopes of streams and lakes, or in the fertile valleys and amid the groves of Nature as presented in her handiwork. Imagine all that life would be in such as Arcadia of favorable surroundings, where peace and plenty dwell, harmony abounds, where love reigns and beauty of thought and high quality of expression are the rule. Try to realize a life where no fear of pain, of sorrow, poverty and want, no hint or taint of crime would ever come. Were you now, friends, in such an Arcadia, you would not care to ever leave it for a higher world or more spiritual

Yet, this is but a faint intimation of what such life is of which we have been talking, in the spifitual realms of activities and realities that are natural and belong to the human souls that have won such possessions, in their journey through this life -and perhaps through other spheres of spirit life.

The counselors and advisers are not continued on through the ages in any particular office—it is best for the development of human progress to have change, and other souls are expanding, growing in attributes that fit them for such offices, so that those who have been distinguished by dignity of position return to the ranks of the common people, serving as teachers and helpers to those in need of guidance and instruction, who receive educational forces thereby, while other officials come forward to fill the ranks of Statecraft.

All advance together, and all are happy. There is no harsh criticism, no denunciation to wound the sensibility of a human soul, but all is loving thought and exchange of affection. If the pupil does not understand, he goes to the teacher, not in fear and trembling but in confidence and leve, as you approach a kind earthly father; he asks his questions knowing that sweetest affection will incline the response and give him strength to understand the

problems he desires to solve.

So, dear friends, having this perfect harmony of thought and attitude there is complete oneness between all mankind of those higher spheres, and all are filled with the desire to send forth an influence of helpfulness, to those who are, in the sense of advancement, beneath them, and those who are spiritually undeveloped, not having sufficiently thrown off the crudeness of earth to allow them to rise to beauty on earth, then will the process of regeneraspirituelle states

We also seek to aid beings who are groping along the mortal road with the desire to learn more of the life here as well as of the life hereafter. Such souls are sending their influence to illuminate your minds as best they can, bringing to you their sweetness and glory to encourage and comfort you, that you may grow a little stronger and happier, and to make you a little more able to bear the ills of this mortal life, with their benediction of peace, even though you may not know from whence this influence comes.

In closing this portion of our subject, permit us

brothers and sisters, because all are loving in those I high are not confined to the male sex, but are comtion of sex plays no part in the selection of officials there, nor in settling the question of their fitness to lead and inspire.

Religious Observances.

You will observe that as these estates of being in hat advanced condition of spiritual life and conciousness are realms of peace and harmony, the religious observances—if we can use that term with understanding-will be of a like character; but the idea of religion with us is simply right living. We claim for religion that it is living in peaceful association and harmony with our fellowmen, developing the sweet and beautiful attributes of spirituality, love to God-on Infinite Good-and love to man, Altruism in its fullest and highest sense. This, to our world, is religion.

Keeping oneself undefiled and unspotted from the world, visiting the, widow and the fatherless with tender compassion and helpful cheer, giving unto humanity the best that is within us and receiving from humanity whatever can be absorbed for spiritual uplifting.

This is a simple religion; it calls for no creed or expression of creed, for no formulas of opinion or expressions of faith. It calls for no traditional assertions; it is simply going about doing good in

the humble guise of unselfishness and not in the spirit

of self-sufficiency and with pharisaical pride. You mortals know that as you lift your hands to the morning light, as you raise your hands to the clear, bending skies, as you uplift your eyes to behold the glory of the stars, you pay no attention to your movements; they are involuntary, for you are simply glad to be alive. As you breathe in the richness and fullness of the morning upon this beautiful bay of Onset, in the glorious summer time, you are spiritually worshiping the beautiful, the good and the true. So these spirit people are glad to be living where such glorious conditions ever exist, glad to breathe in the light and influence of such a life. In doing good they pay no prideful attention to

that service; they simply emanate the goodness as

you exhale your breath upon this summer air.

But, dear friends, religious observances may be conducted in any form desired or cared for by the intelligent mind. If a company desires to meet in grove or garden, or on the banks of a flowery stream, and exchange thought concerning the spiritual rignificance of life and the many important questions arising therefrom, they may do so. If a few, or many, wish to meet in a temple erested by thought power-for there are many such edifices on highand express their religious sentiments and emotions, they are free to do so. If, within those beautiful walls that are permeated by magnetic aura, light and intelligent energy, souls come together to sing songs, breathe out invocations to a mightier source of light and love, express interior convictions of life and duty, calling this an expression of religious fervor, they are at perfect liberty so to do. Many do convene in such fashion in the world of light beyond. There is no interference between man and man in the exercise of the devotional nature or what responds with the figures on your wrapper, then the time you have paid for has you call the religious emotions and elements in man. expired, and you are requested to re-Hence, there is no inharmony in the atmosphere new your subscription. This number growing out of any condition of thought, enthusiasm at the right hand corner of the first Hence, there is no inharmony in the atmosphere or religious expression, any more than there is with forms of government or industrial processes and ex-

AS WE HAVE SAID, THERE IS PERFECT EQUALITY; MAN AND WOMAN STAND SIDE BY SIDE, WALKING ON TO A HIGHER UNDER-STANDING OF LIFE, UPON EQUAL PLANES IN ART AND MUSIC, IN THE LABORATORIES OF SCIENCE AND IN THE VARIOUS LINES OF EM-PLOYMENT AND ACHIEVEMENT.

pressions on the spirit side.

Man and woman marches on equally in the light of heaven, each doing a personal part, each complementing the other in achievement and aspiration, and both united in the realms of light and love for the benefit not only of the individual, the family, the community and the nation, but for the entire world; and in this we mean not only that world of decarnated spirits, but also this mortal world where there is greatest need of education and advancement of "society" into higher paths of understanding of its own duty toward humanity.

Society here has a duty here which it is constantly shirking. By this word "society," we mean that body of intelligent people that constitute a nation, a state, a city, or any community, and it owes a duty to its constituents that make up its life. It owes an educational force to its people, also a protecting power, and that is what it does not afford to them. Such society has its prisons for discipline, its houses of correction and its judicial courts; it has its various forms of detention and restraint, all of which are needed by its present conditions for the protection of its citizens who are law-abiding and who are upholding its institutions; but it should have more than this.

We admit that society has its schoolhouses and gives instruction to children and various individuals in a much-needed way, all of which is to be approved, but it owes much more to the world and to humanity. Society owes a system of protection-of instruction, guidance and paternalism to the waifs, the outcasts, those who are of the slums, of the criminal quarters, in order that the high tide of crime may be stayed, and that evil tendencies born in the child shall be

When such society comes to an understanding of its plain duty and opens out its institutions of love and education-not of necessity buildings of brick and stone or iron, but of more real heart-love for humanity; and when society takes to its bosom the children of the slums and provides them with proper conditions for their unfoldment in higher attributes which will cause the pathways of humanity to open into grander forms of being and wider scenes of tion be most complete for individuals, so that when they pass from mortal life they will not be compelled to meet lower conditions of darkness in the spirit world; for all would be then self-centered in the atmosphere of love and peace, for they would then be so impelled forward by the principles of altruistic brotherhood as to be fitted to reach the higher scenes and states of consciousness, activity, expression, companionship, association, achievement and glory in the spiritual world, of human brother-

One word more and we have done. That word is "altruism." We speak of human brotherhood, sing of it, talk of it in our earthly meetings and councils,

lieve in it; as a theory it is beautiful, but its practice has not yet been acquired.

Once the simple practice of the fraternal spirit or brotherhood of common interests is established among men, and we regard each other at brothers and sisters in love; when we desire to see all happy and free from pain, error, sorrow and suffering of any kind, and are willing to share our advantages with each other, our share of truth, knowledge, peace and love, we shall have gained on earth something of that pure condition of things that maintains in higher spheres, and which will clear the way. for those forms of altruistic government in your nations, states and communities, that will be for the pro-tection and progress of all, and not for the aggrandizement of the few. Humanity shall then see spiritual conditions more fully in operation on the earth plane, and peace and plenty shall prevail, while the hearts of the people shall be triumphantly illumi-nated by the grand light and glorious love of the angel world.

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A Remarkable Case.

The Trial of E. W. Vanderbilt. Full Particulars by a Prominent Lawyer.

lumber merchant in Brooklyn, New York. He is an intelligent business man, honored and respected in the community where he lives. He is a professed Spiritualist, and has been for many years, and as clusively show that the Commission was prejudiced such, he believes that disembodied spirits of departed mortals can, under favorable circumstances, return and communicate with men here on earth.

He had been in the habit of attending the meetings held by Mrs. Pepper, a medium who drew large audiences in Brooklyn, New York.

He finally married her and conveyed certain prop erty to her, and it is alleged that he made a will in her favor.

Mrs. Pepper-Vanderbilt.

Mrs. Pepper had been divorced from her former husband, Mr. Pepper.

She was a medium held in great esteem by many gave seances, lectured, and finally organized a Spirlarge audiences-drew largely, it is said, from the different churches, and on that account, it is claimed of Christians generally, and of the different churches in that place. She finally was married to Mr. Vanderbilt, and the finale is yet to be seen,

I never attended any of Mrs. Pepper's meetings with Mr. Vanderbilt. I have never seen either of them, and know nothing of them except what I have read in the papers. So far as I know, Mrs. Pepper-Vanderbilt may be one of the biggest frauds that ever plied her vocation on earth, and the lowest in the scale of humanity, or she may be one of the best and most remarkable psychic mediums that ever lived, and one of the purest and most honorable women of the present century.

Of these matters I have no knowledge sufficient to constitute a belief. I therefore have nothing to say, either in favor of these parties or against them.

I DESIRE, HOWEVER, TO SAY A FEW WORDS IN REGARD TO THE COURT PRO-CEEDINGS, BY WHICH MR. E. W. VANDER-BILT WAS ADJUDGED TO BE INSANE, ON ACCOUNT OF HIS BELIEF IN SPIRITUALISM.

The Complainant.

Miss Vanderbilt, the unmarried daughter of E. W. Vanderbilt, by his first wife, was the complainant. From current reports, and from the evidence taken at the hearing of the case, it appears that the complainant. Miss Vanderbilt, has been a truant at school, a spendthrift, and an ungrateful daughter at home, squandering her father's property and despoiling his estate. She was offended because her father deeded certain property-some claim all his property to his present wife, Mrs. Pepper-Vanderbilt. It is, however, whispered in various quarters that the daughter was advised, urged ahead, and aided by the churches in Brooklyn, to prosecute her father on the charge of insanity. However that may be, she entered a complaint against her father, charging-him with being INSANE and mentally INCOM- to his wife does not in the remotest degree tend to **PETENT** to manage his own affairs, on the grounds. that he is a SPIRITUALIST, and that he BELIEVES his own affairs. On the other hand, it may prove DISEMBODIED SPIRITS can communicate with his good judgment, prudence and foresight. It is

The Court.

A Lunacy Commission was appointed, and a Sheriff's Jury impanneled to determine by legal procedure, the question as to whether the respondent was mentally incompetent to manage his property and financial affairs. The complainant introduced a mass of testimony; little, if any, of it was relevant or pertinent to the question at issue. Evidence was introduced and admitted on the part of the complainant to prove that Mr. Vanderbilt is a Spiritualist, and to prove that he believed that disembodied spirits could return and communicate with mortals. The complainant, however, was permitted to go still further. She placed upon the witness stand a woman, called "The Woman in Blue," who was ashamed, or afraid, to reveal her identity. She took the witness stand heavily veiled, and gave her name as Mrs. Darrell, which subsequently proved to be false. Her name was Mrs. Darrow. She gave the location of her residence, which on examination proved to his sister is a prostitute. The legal process, however, be an uninhabited place.

She was permitted to testify that Mrs. Pepper-Vanderbilt was an immoral woman, that she practiced fraud in her Spiritualistic manifestations through the aid of accomplices. She was permitted to testify that Mrs. Pepper-Vanderbiltt was not a

virtuous woman.

This testimony was controverted by witnesses on the part of the respondent. After many days in taking testimony of this character, the Sheriff's jury brought in its verdict, as might have been expected, to the effect that Mr. E. W. Vanderbilt WAS IN-SANE BECAUSE HE BELIEVED DISEMBODIED SPIRITS COULD COMMUNICATE WITH MOR-TALS.

And here I have no hesitancy in saying, that during a period of more than thirty-five years in active practice before State and Federal Courts, and before the highest judicial tribunals of the land, I have never seen such a travesty of justice as was enacted in the trial and conviction of E. W. Vanderbilt. In justification of this statement let me be found in all lands, and in every country upon give you a few extracts from the record, as reported the earth's surface. Within its ranks are some of by the New York American:

The Lunacy Commission called upon Mrs. Pepper-Vanderbilt to produce a Spiritualistic manifestation in Court, so that the Commission and the jury could see for themselves that Mr. Vanderbilt was not the monarchs and rulers of nations. Many ministers of lished and he would win a complete victory in the

Mr. Vanderbilt was a widower, and is a wealthy his belief in certain manifestations of communications with disembodied spirits."-

These monstrous statements made to the witness and jury by the chairman of the Commission conagainst the respondent; that it was an unfit tribunal to have jurisdiction of the case; that it had no knowledge of the laws of mentality, or of psychic phenomena; that it had no knowledge of judicial procedure, or of the weight or relevancy of evidence. It proved conclusively that the Commission had no intention of administering equal and impartial justice. Think of the preposterous attitude of the Commision! That a man's sanity, or his mental capacity to manage his own affairs depends upon the character or conduct of his wife. Think of it!

If a man's wife is virtuous he is sane; if not virtuous he is insane. If she is an honest person, her husband is sane; if dishonest or fraudulent in her practices, her husband is insane. If a man believes itualistic church in Brooklyn, New York. She drew in the philosophy and religion of Spiritualism he is insane; if he does not so believe he is sane. If he believes that disembodied spirits can comunicate by many, that she incurred the ill will and enmity with mortals he is insane; if not he is sane. With such declarations as these laid down by that august judicial tribunal (?) to the witnesses and the jury, could it be expected that a verdict or judgment could be reached other than that the RESPONDENT WAS or seances, and have no acquaintance with her or INSANE? But think of the monstrous statements coming from the judicial tribunal having jurisdiction of the case, which outrival the judicial actions of the INFAMOUS SCROGGS and JEFFEREYS. It is a menace to the life and liberty of every man and woman in the State of New York. And if the courts shall ultimately sustain the findings of the Commission, no man, woman or child will be safe under the Constitution and laws of the State. Should anyone desire to "railroad" a man to the insane asylum, or to deprive him of the custody of his property, all that he need do, under the rules laid down by this Comission, is to place his wife on trial and prove that SHE IS NOT VIRTUOUS, or prove that SHE IS NOT HONEST. All that one need do is to prove that the PERSON COMPLAINED AGAINST IS A SPIRITUALIST, or prove that he believes DISEMBODIED SPIRITS CAN COMMUNICATE WITH MORTALS.

In view of these things one is led to exclaim:

"Oh! Justice, Thou art fled to brutish beasts And men have lost their reason."

Questions of Law.

The Constitution of the United States and of the several States vests every man over the age of twenty-one with plenary power to dispose of his property according to his own judgment. Hence, the fact that a man conveys his property to his wife. is no evidence of insanity, and cannot be legitimately used against him in evidence until evidence from other sources tending to prove him incompetent has been adduced, and not then, if conveyed for a valuable consideration, or for love and affection, which under the law is a valuable consideration. The eviprove that he is mentally incompetent to manage a presumption of law that a man is innocent till he is proved to be guilty; and that he is sane until he is proved to be insane. And under the maxim of law: Falsus in uno, falsus in omnibus (false in one particular, false in all), the testimony of "THE WOMAN IN BLUE" should have been disregarded by the jury if she perjured herself as to her name or residence.

It is not always necessary, however, to prove a person insane in order to establish the fact of his mental incompetency to manage his own affairs. The law presumes, and it is so enacted in the Statutes, that a male under twenty-one years of age is incompetent to manage his own affairs, or to convey his property. Now, how would you prove in Court that such a person is incompetent to convey his property? Under this ruling laid down by this Commission you would prove that he is a Spiritualist; that he believes in some kind of a religion or philosophy that the Judge presiding at the Trial does not believe, or you would prove that his mother, or would be to prove that he is under age. In case of a man over twenty-one, the fact of his incapacity to manage his own affairs may be proved, not by proving the bad character of his wife, nor by proving his religious or philosophical belief, but rather by the testimony of business men who have had dealings with him in the line of his vocation, or who have examined him in business and property affairs, in values of property, and in the varied intricacies of business and financial affairs. Let such men testify as to his business capacity. No man's mental capacity can be established by proving the bad character of his wife or relatives.

SPIRITUALISM.

The belief that the human spirit survives the dissolution of the body, and under certain circumstances can return and communicate with men on earth, is as-old as the human race, and this constitutes the distinctive belief of Spiritualists. The believers in Spiritualism are numbered by millions, and are to the most brilliant intellects of the twentieth century of civilization. Within its ranks are presidents and professors of colleges and universities. It numbers among its adherents statesmen of the highest order. victim of an insane delusion. . Over and the Christian churches are Spiritualists, but they over it was explained to her that if she demonstrated dare not announce it to their congregations. The her claims, her husband's sanity would be estab- churches to-day are honeycombed with Spiritualism, but the members of these churches have not the manhood or womanhood to publicly announce the "Mr. Ketchum, chairman of the Commit-fact. And where the old style Christian preaching tee, said to Mrs. Pepper-Vanderbilt: 'Do you under- of eternal torture is had, the congregations are destand that Mr. Vanderbilt is said to be insane because pleted, and the pews are vacant. But are these men he believes that Spiritualists have communicated | - are any men-to be judged insane because of their through you to him? . It is claimed that religious or philosophical beliefs? If that be so, the he is a lunatic, and that claim is based in part on next step-will be to re-establish the ROMAN INQUI.

SITION, and to send men to the rack, the torture BELIEVE THAT A DISEMBODIED SPIRIT CAN and the stake, on account of their beliefs. Was HOLD CONVERSE WITH MORTALS THAN IT Socrates, whose name shall live with illustrious glory IS TO BELIEVE THAT AN UNEMBODIED GOD through all the coming ages, insane? He believed CAN SPEAK TO MAN? On almost every page of that a spirit attended him through all his life, prompting him to pursue the good and to shun the Moses," "And the Lord said unto Aaron," "And evil. Yet Socrates was condemned to death by igno- the Lord said unto Samuel"-and so on throughout rant and superstitious men 399 years before Jesus walked the shores of Gadilee or stood upon the and priests of Israel. I therefore repeat, is it not Mount of Olives, because he believed in spirits as much evidence of insanity to believe that an un-(gods) which the Athenians did not believe in. Was embodied God can converse with men, as it is to Homer, the glory of whose name will never die; was Homer, who wrote the never-dying songs: the Odyssey and Illiad; was Homer, who believed that he believes he can converse with disembodied spirdisembodied spirits could communicate with mor- its, then all of the prophets and priests of Israel tals; was Homer, I say, insane because of these beliefs? Were Sophocles, Euripedes and Aeschylus, the immortal tragic poets of Greece, insane because they believed in the intercommunication between disembodied spirits and mortals? Were Phidias and Praxiteles, the greatest artists the world has ever passed when men shall be condemned, or led to the known, insane because they believed that spirits INQUISITION or STAKE, or be adjudged INSANE could communicate with mortals? Was Jesus because of their beliefs. We expect that the find-INSANE when, on the Mount, he believed that he ings of the Commission which had jurisdiction of held converse with the disembodied spirits of Moses the Vanderbilt case will be reversed, and that the and Elijah? Were Peter, James and John INSANE Commission and its chairman will be relegated to when they believed that Jesus held converse with their deserved oblivion. the disembodied spirits of those Hebrew prophets? IS IT ANY MORE EVIDENCE OF INSANITY TO

Returned Home.

A Glowing Tribute to the Life of Hon. Ath-

elston Gaston.

associated with him to do likewise. I met him for the first time Septem-

present he has been my friend, his home was ever open to me whenever

I desired to come to him as a guest, and he and his good wife never wea-

ried in their efforts to cheer and in

spire me to persevere in my under takings in life. When trouble pecul-

lar to school life vexed me, it was his

voice who comforted and cheered me

"Let your conscience be your guide"

He hated expediency, for he believed

in principle. It was through his in-fluence that I first went to Cassadaga, where, for many years I was identi-

fied with the public work of Spiritual

Camp from 1881 to 1902. During

seventeen years of that period he was president of the Association. It is

more than probable that he held the

honors he received from his friends

at Cassadaga in higher esteem than he

did any of those that came to him

contributed liberally to the support of

the movement at that point, and was

a generous-giver to various public

charities at other points. During the past fourteen years he has frequently

attended our National Conventions,

and on several occasions was a working delegate: He felt, however, that

rather than with any other activity.

He recently published a - valuable

work containing some of the choicest

spiritual gems of thought I have ever

seen in print. This book cannot fall

he might have been spared to us ten

or fifteen years longer to give us the

inspire the younger workers to per-

severe in their endeavors to serve the

cause of truth. It was not to be, how-

ever, and we must now accept the

larger truth of reconciliation a little later. He now has the light of the

soul world to guide him as he goes

forward over the roadway of eternal

this world of ours better for his brief

visit to it and his return home ripe

in years and rich in the treasures of

made every experience a step upward.

We shall meet him no more in the

mortal. Ours will now be the bles-sed privilege of greeting him in our

inner lives in the spirit.

I shall miss my friend, helper, counsellor and brother during the re-

mainder of my own earth journey,

but memory will sacredly hold in store all of those helpful and blessed

that is not for aye. He is simply

gone before me a little time, stolen

out of the night of earthly environ-

ments into the beauteous day in the

"Then steal away; give little warn-

Say not Good-night, but in some fair

In loving memory.

HARRISON D. BARRETT.

ligion, morals, or any code of ethics

than has chemistry, pneumatics, or

any other of the sciences. It is sim-

ply a means of communication be-

tween two individuals, one in the

If Spiritualism is a religion, so is

the telegraph, telephone, post railroad

train, mail coach, and every bare-

footed messenger hoy. Like the doctor, I have been a Spir-

tualist for fifty years and more, and

have watched with shame and sorrow

the change going on in our ranks.

Spiritualism don't owe Christian-

ity a cent; it has always been our

foe and persecutor, and now, "tell

it not in Gath," we have a church

of our own, and a Jesus, and are crowding in with the other churches,

so as to be respectable, and be called

"reverend" and get half-rate R. R.

The trouble with many people is

that they confound the terms "relig-ion" and "morality," when in fact

there is no connection there. - Relig-

ion is faith, superstition, form and ceremonies, while morality consists,

in doing as you would be done by

and acting up to the dictates of con-

Eden of God. To me he is saying:

ing; Choose thine own time;

Bid me Good-morning."

er-clime

form and the other out.

fare.

had the ability to rise to

in other departments of life.

His admonition always being,

ber 28, 1887; from that day to

I sometimes hold it half a sin

To put in words the grief I feel;

And half conceal the Soul within."

grief and horror over the

For words, like Nature, half reveal-

It is next to impossible to find

words that will fittingly express our

accident that has taken our beloved

friend and co-worker, Hon. Athelston

Gaston, from our midst. He has been a familiar figure for so many

years among the Sppiritualists of the

Nation that it hardly seems possible

that he is to be no longer with us in

bodily form. He has taken his de-

parture in the sunset time of life,

when his wise counsels were most

needed among his brethren. As a

mortal he has fallen asseep just at a time when life's shadows were lengthening toward the west; when night's purple curtain was wrapping

itself around the years to aconceal

them from his gaze. He had become weary of his earth's journeyings and no doubt longed for the rest that is

ow his.
The way he went wrenches our

hearts because of the suddenness of the shock of his vanishing from our

sight. Perhaps there was no other way for him to go back to the home

whence he came nearly seventy years ago. He had made this earth of ours

a visit of almost three Acore and ten

years, as wes, measure time busy

years, years of hardship, of defeats, of joys and of sorrows, but he has

harvested them all now and their les-

sons are clear to the eyes in his new life beyond the shadows. His daugh-

ers and all of the dear ones of his father's household were there to give

him greeting, to explain to him in his

hewilderment some of the things he

could not quite understand. Ever

since he was seventeen years of age

he has been a devoted Spiritualist;

hence the life immortal was not a

strange one to his interior being.

He was bewildered, solely because of

to the spiritual state.

the sudden change from the mortal

Athelston Gaston has left his mark

upon this earth of ours, . He has shown us what a clear brain, willing

hands and determined will can ac-

complish. He fought the battle of

life bravely and won many material

and spiritual victories. He was on

the unpopular side in religion and

undertakings is more to his credit

because of that fact. His residence

city-was opposed to his political views

vet he was twice elected its mayor

each time by a large majority, and

was honored with other official posi-

tions that were within the gift of that

municipality. In 1898 he was the

democratic candidate for Congress

from the 25th Pennsylvania District

and although it was usually republi

can by 4,000 majority, he was tri-umphantly elected and served his con-

stituents with conscientious fidelity

in the House of Representatives in

In the business world he made right

and justice his motto and endeavored

to follow the old rule of "live and let

live". As fortune came to him he

was willing to share with those less

favored than himself, and many are there who are able to-day to bless his

bountles to them, given, as they al-

ways were, in secret. He was a lover of children and always had a cheer-

er he came into contact with them.

He made his religion a part of his

daily living, and inspired those who

HE IS A SPIRITUALISTA

But Kicks Violently at Any Attempt

Upon Him

To the Editor: In No. 932 of The

Progressive Thinker, 19third page,

fourth column, is an article headed "Spiritualism and Religion," written by Dr. Edward Page, of Boston, which

read with a great deal of satisfac-

tion, as he voices my sentiments ex-

To be one, a person must believe or know that man has a spiritual part

as well as physical; that the spiritual

survives the death of the physical;

that under proper conditions the spir

itual, after the death of the physi-

cal, can communicate with those still

in the physical form. If a person

believes these three points, he or she

Spiritualism is either a scientific

fact, based upon natural law, the same

as any other science, or it is a delu-

sion and a humbug, and in either

case has no more connection with re-

What is a Spiritualist?

is a spiritualist.

to Force a Church or Jesus

now his.

the Bible you find it recorded: "And God said unto the Old Testament "God said unto" all the prophets believe that a disembodied spirit can speak to mortals? If it be a fact that a man is insane because were insane—the entire Jewish race was insane. If a man is insane because of such a belief, then

Jesus and his apostles were INSANE, and all Christians are hopelessly INSANE,

But away with such nonsense. The time has

GEORGE W. LEWIS, A. M. 550 West 173d St., New York,

The Writer, a Lawyer, Gives His Impressive Views ot the Divorce Question.

To the Editor:—I have just been handed a copy of your paper contain-ing an article entitled "The Divorce Evil, So-Called," with the request that I answer it from the standpoint

TRENCHANT ARTICLE.

In the first place, so far as denying its assertions are conceded, I have no answer to make. The writer, Mr. R. A. Dague is obviously correct as far as he has gone; his only error being that he in the handling of the

subject has left half the truth untold. The Romish church as a unit, and nany (I thank God not all) of the proclaim Him from their pulpits to be the God of Love, Tenderness, Happiness and Charity, while throughout the balance of the week in innumerable channels, by act and utterance, they emphatically repudiate their pulpit philosophy.

There is a bit of advice as true as it is old. It is, "Always tell your physician and your lawyer the whole Mr. Gaston was connected with that | truth."

Supposing, for the sake of gument, that the women I have represented in numerous actions, have suppressed through motives of the truth-even then the tales of debauchery, cruelty, torture and hor ror that have reached my ears from the lips of poor, frail, trembling wrecks of women, would bring tears almost to the eyes of a sphinx.

If the lawyer were to advocate the enactment of a law subjecting wo-men to a condition of slavery as understood previous to the civil war. the press and pulpit, from ocean to ocean would hurl anathemas of righeous indignation upon his head, yet with hundreds of thousands of women existing, not living, in a condition that is a veritable hell, suffering the tortures of the damned to do those who read it a world of and the agony of the doomed, the holy (?) creatures cry, HALT! to any advocated law, or the enforcement of any law that will break their chains, cure their affliction, and liebenefit of his cheery presence and to stow upon them the indescribable joy of the peace and freedom that the Almighty God intended they should

have. I can and do now and here declare without a moment's fear of successful controversion, that the condition of thousands upon thousands of these poor creeatures is worse than progression. Upward and onward will he take his course. He has made was that of the negro slave before the war. Of my own personal knowledge in the trial of divorce cases, I know whereof I speak, and were it cy forbid the publication of such de No doubt he had his failings, for all mortals make mistakes, but he tails in a paper of this character. I could and would offer a fund of evidence of acts, facts and conditions so heights in his spiritual thought and ister of Christ (erroneously so-called) would throw up his hands in horror which he is at present a stranger, and of facts in his own bailiwick, of which he has lived his life in ignorance.

The eagerness of a certain portion of humanity to criticise and sit in judgment upon matters of which it associations of the bygone years. Is totally ignorant, is a well known We are parted in the mortal, but even fact; but the proneness of the clergy to discuss questions, and formulate conclusions of fact, when it is woefully and conspicuously ignorant of matters in the premises, is truly painful, and yet these so-called disciples of God, who believe in subjecting woman to an existence too horrible to entemplate, and in pro-tecting the find who holds her captive dares to lift his hands in prayer and supplication to God, and to send missionaries to Europe to Christianize races who can and do show the true spirit of real Christianity to a far greater extent than can be found in the homes of these reverend gen-

And yet almost weekly the wail of the pulpit orators is heard with the old familiar query, "Why are we preaching to empty pews?" ily intelligence can answer this:

Because, although posing as the minister of God you are not preaching and teaching the true, obvious will of the Almighty Creator, nor can you so long as you stoop so low as to advocate throwing innocent women and children into a cauldron of agony and torture and putting the lid on to keep them there. ...

May the pews of such creatures become emptier even than they al ready are, and the iniquitous causes thereof relegated to a welcome and deserved oblivion. · Most respectfully yours,

countries and among people where there is the most religion, there you find the least morality.
-DR. E. A. PALMER. 4311 N. Broad St., Philadelphia, Pa.

science. It often happens that in

If you are looking for cut and dried advice on marriage and harmony in the home you won't find it in this book, Most books on marriage are about as much alive as salt codfish. This book isn't that kind. "Happiness and Marriage" is alive, and deals with life, Ittreats of the every-day problems that confront all married people, and tells how to solve them successfully. It is not a book of theory, but of practice—based on practical experience. Altogether this is one of the most original and striking books the author has yet and striking books the author has yet produced., "Happiness and Marriage" is well printed on heavy laid paper, and contains a portrait of the author. Paper covers, 80 pages. Price, 50 cents. JUST HOW TO WAKE

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THE PROGRESSIVE THINKER

Published Svery Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Posteffice as Sequel-Class Maiter

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SATURDAY, OCTOBER 19, 1907

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MODERN SPIRITUALISM.

Modern Spirit Return burst upon upon the darkness and fog of a beclouded atmophere. The darkness of ignorance and the fog of superstition held and enveloped the mind of the civilized world.

Spirit Return is at once the grandes est and most beautiful fact known to mankind. That those who have passed from human sight, whose fleshly bodies have been consigned to their kindred dust, do yet live in realms unseen by mortal eye, and car return and make their presence known in various ways, must be recognized by the thoughtful mind as a fact of wonderful interest and importance, and possessing a grandeur entirely its own.

And that the dearly loved ones who have passed out of our earthly lives, whom we can no longer hear nor see with our physical senses, can come to us and again commune with us and thus again enter into our lives, with the proved continuation of their affection, friendship and love-what thought can be more beautifully helpful and soul-inspiring than this? It cannot be otherwise than that the world will be made better by this knowledge, if allowed its natural and proper influence in the lives and characters of people.

The influence of modern Spirit Return in dispelling the long taught unnatural and superstitious dogmas and errors of so-called orthodoxy, can hardly be over-estimated.' Oldtime beliefs have been toned down till scarcely a vestige of them remains except in moss-covered, outgrown creeds of churches whose members, from clergy down to laymen, are actually ashamed of the dogmas formulated in days of former ignorance and inhuman beliefs embodied in creeds to bind the minds and consciences of the people. The minister who now believes and preaches the former common belief in hell and the endless damnation of sinners, is a rara avis, and is looked upon as a "back number" by his clerical breth-

So it is that spiritual light and truth is spreading and the joyful news brought to the world by Spirit Return is advancing in all quarters the churches included, and the world of scientists not omitted. The noet J. C. Underhill says:

In our haste and in our blindness oft in sadness we have said:

"Better that we grope in darkness then be numbered with the dead.

Now a light is shining 'round us_ lo! the angel world is here!

Death is shorn of nameless terrorsspirit loyed ones now appear. Angel friends have built a ladder

from the mortal to the skies. And descending and ascending, fill our souls with glad surprise.

Lo! the night of gloom is ended, banished by the light of day. And the brightness of the glory - melts the shadows all away.

Set the bells of heaven ringing, echoing over land and sea, Ringing out the night of sadness. ringing joy that man is free.

Please take notice what Spiritualisin has accomplished finder the present and past unfavorable conditions. and then with bowed heads consider how much more advanced in everything it might be to-day, if the fakes and frauds had been driven from our ranks at the start.

New Leaf in the History of Spiritualism

An Impressive Portraiture of the Actual Condition of Our Cause.

OF SPIRITUALISM WITH REFER-

THIS ISSUE OF THE PROGRES- SPIRIT MANIFESTATIONS ARE SIE THINKER ILLUSTRATES IN ENTIRELY OF EARTHLY ORIGIN, AN EXCEEDINGLY MARKED DE. HAVING NO CONNECTION WHAT-GREE THE ACTUAL CONDITION EVER WITH THE SPIRIT WORLD, THUS BRINGING OUR CAUSE IN-ENCE TO THE CLASS WHICH HAS A DARK CLOUD OVER IT. THE INFESTED OUR RANKS FOR THE TIME FOR ACTION ON THE PART LAST FIFTY YEARS, AND WHOSE OF THE N. S. A. HAS ARRIVED,

Facts, and Facts Alone, are Outlined edy Therefor.

There is nothing more important in the material universe than to thoroughly understand; so far as possiling. The engineer, in whose hands speed, is ever vigilant, active and In fact, whenever the engine is at rest for a few hours, skilled mechanics, with painstaking care, examine every part of it, SEARCHING FOR DEFECTS, and if found, remedying the same before human lives are entrusted to its propelling powers in

moving a train. DEFECTS must be remedied wherever they exist, or something disas-

trous is sure to follow. In the electrical connections, if any DEFECT therein, how fatal to life and limb is the "live wire."

The aeronaut discovers too late the DEFECT in his balloon, and a cruel death results. The engine was DEFECTIVE, an

explosion followed, the steamboat was ruined and hundreds meet a watery In all the multitudinous walks of

A DEFECTIVE bridge, a DEFECT-

or the least little weakness of cer-A single sentence may result in a

center blind the action of the mind. been accomplished." A religion that can't DISROBE ITSELF for fear of DEFECTS being plainly discerned, is destructive in its

endencies. To continually look for the beautiful, the perfect, the good, the refined, the soul-elevating, ignoring evil an effective instrument to carry on the work of reform.

He who has a knowledge of what constitutes a DEFECT in the various departments of life, is prepared to advance rapidly.

If no DEFECTS, there would be

nothing to improve. The one who constantly looks on the bright side of life, ostracizing the dark side, the imperfect side, the side of crime, poverty, degradation and misery, becomes spiritually blind in certain directions, and is only half

developed. If one grows spiritually, the de fects of his nature must recede in the exact proportion as he advances.

We are led to this line of thought by the tendency of many Spiritualists, to COVER UP the dark spots of what is known as Modern Spiritualism, and rising in open rebellion against those who make it their business at any time to expose its defects.

When we commenced the disagreeable task of exposing fake mediumship there was a commotion all along the line; dire distress was manifested, open rebellion in fact, fearing that we would injure the Cause beyond repair. The DEFECTS we have pointed out were startlingly impressive as well as alarming. For fifty years there had been a rotten current of fraud, deception, trickery and falseboods bearing the cognomen of mediumship, in physical phenomena, in the exchange of tests, in the dark sennce, in leading people astray, in making ruinous investments through the advice of Jesuitical-spirits, etc., etc., etc., until we resolved to thoroughly examine the DEFECTS in our aystem of philosophy and religion, and devise a remedy therefor. First, there was a large pamphlet published under the startling title of "THE VAMPIRES OF ONSET." It detailed most minutely the fraud and decepion carried on there some twenty or more years ago. The author of the work makes the following prefatory remarks:

"The compiler of this little pamin the Following, Touching on the phlet IS NOT an opponent of Spir-Actual Condition of Our Cause, and | itualism; on the contrary, he has for Thus Enlightening All Spiritualists many years been interested in the in Reference to Its Status. It is study of psychical phenomena. He Only by Looking Squarely at De- is proud to say that he counts among fects, and Realizing Their Exist his steadfast friends many well-known

ence, that One Can Devise a Rem- Spiritualists, and has their approval of this work. He fully believes all rational, law-abiding men and womenamong Spiritualists and sympathetic investigators will indorse all efforts to show up the records of some of ble, the nature of the object you THE VILE CREATURES who, under are critically examining or control- the mask of mediumship, have been coining money from the most sacred are placed the lives of many on the feelings of the human heart; who, train which he is propelling at terrific with diabolical cunning and all the artifices of the mountebank and prosthoughtful in his efforts to detect de- titute, have plied their wiles to vicfects in the engine he is controlling. timize and demoralize heart-broken mourners seeking knowledge of their beloved dead.

"The claim sometimes made that these venders of spurious wares, these destroyers of manhood and womanhood, and wreckers of virtue, have mediumistic powers MAY . WELL SEEM ABSURD to ordinary common sense, and those who admit the claim should regard them as all the more dangerous on that account. That such vermin- are permitted among people claiming to be civilized and respectable is a matter of profound astonishment to a large number of Spiritualists, and to the world at large; but that THESE PESTS should be publicly recognized and treated with consideration and courtesy due only to decent people, and this by officers of the Onset Camp and leading representatives of the Spiritualife. DEFECTS stalk forth like DE- ists in Boston and elsewhere, is a MONS, and are equally as dangerous. MATTER FOR SERIOUS ALARM

AND ENERGETIC PROTEST. If IVE bolt of iron, an IMPERFECT this brief but authentic compilation connection of parts in any structure, shall assist in awakening virtuous Spiritualists to the deplorable state tain material, may end in a terrible of affairs at Onset and elsewhere, so inimical to public morals and proper study of psychical phenomena, the terrific war, and a defective brain purpose of its publication will have

At that time the frauds had great control in all the various camps They had to be considered from every point of view. To antagonize them was dangerous, and "very injurious in all respects, one becomes blind to to the best interest of the camps and DEFECTS, dwarfed in his develop- the Cause," was by many asserted. ment, ignorant of the actual condition Not a single paper dared to wage of the world, and cannot possibly be an inveterate war against these vampires. The Banner of Light, under Mr. Colby, quietly and without remonstrance, let the tricksters prevail. The Religio-Philosophical Journal. after a spurt of opposition, like a sick kitten subsided and finally died.

"THE- VAMPIRES OF ONSET" was a most startling production, and should be read by every Spiritualisttoo bad that it is now out of print

IS IT WRONG TO POINT OUT THE DEFECTS OF AN ENGINE. AND THUS SAVE, PERHAPS, THE LIVES OF HUNDREDS?

IS IT WRONG TO POINT OUT THE DEFECTS OF 'A BOLT, OR CERTAIN CONNECTIONS IN THE MACHINERY OF AN OCEAN STEAMER AND THUS SAVE A WRECK, AND A TERRIBLE LOSS OF HUMAN LIFE?

No! a thousand times no! Can it be wrong, then, to point out the DEFECTS in Spiritualism-some of them most glaring-and thus save people from being led, astray by bogus messages, or badly swindled? No! a million times, No!

"But "The Vampires of Onset" was timely, book. It started a new vibration and set the masses to thinking as never before. But it did not complete the task of exposing the DEFECTS in our ranks, for they were MOUNTAIN. HIGH. Then came the exposure of Hugh Moore, Mabel Aber Jackman, and others, at Lily Dale, showing conclusively that their "spirit" manifestations were entirely of earthly origin-simply the work of human beings. This exposure shook the camp from center to circumference, and shocked Spiritualists everywhere. Some of the management at the camp were timid, afraid that disastrous results might follow, but instead the camp flourished financially and spiritually, and Lily Dale gradually recuperated from the dire experience it had. Since that time scores of materializing mediums, one after another, have been exposed time

Of Stupendous Importance. A Potent Illustration.

The Beauty and Grandeur of Spirit Return.

RETURN TO EARTH AND COMMU- AND GRANDEUR OF THE SAME, NICATE, WITH, MORTALS IS ONE AND KNOW WHEREOF WE SPEAK. OF STUPENDOUS IMPORTANCE. SPIRIT RETURN IS A SUBLIME IT TRANSCEROS IN VALUE, IN-PORTANCE ANY OTHER TRUTH INTRINSIC MERIT, IN FAR-REACH- EVER UTTERED BY MORTAL ING EFFECTS AND POTENT IN- LIPS, AND THE PROGRESSIVE FLUENCE IN ALL THE AFFAIRS THINKER IS LOUDLY INSISTING THE SPIRIT REALMS, AND HAVE TRUTH ALONE SHOULD WEAR.

THE FACT THAT SPIRITS CAN HAD A GLIMPSE OF THE BEAUTY

and again, and IN EVERY CASE-NOT A SINGLE EXCEPTION!—the spirit proved to be the medium or a confederate dressed in artificial tog-

confederate dressed in artificial toggery.

Had Lily Dale, Onset, Lake Pleasant, and other camps, this year caught the materialized spirits, in nine hundred and ninety-nine cases out to be human yultures imposing on the credulity of a long-suffering public.

That our camps still need a cleansing process—a purifying process—in relation to the dark seances, is evident.

Since "THE VAMPIRES OF ON
By David P. Abbott.

Many years ago two little girls, the Fox Sisters, startled the world with the first particle of the world with the first particle of the search of Modern Spiritualism. Soon after this mediums began appearing all over the country, who could cause raps to sound on furniture, tables to tip, etc.

Next, professional mediums began traveling over the country giving exhibitions of rope-tying and Cabiner Taking, the billet test mediums, etc., until at the present day there are many HUNDREDS OF PERSONS following this profession for a livelihood. There are several hundreds of them in Chicago alone.

In the present work, Mr. Abbott has given the public a collection of the most VALUABLE SECRETS of fake mediumistic work in existence. Never before in the history of Spiritualism have such the present work of spiritualism have such the present work of spiritualism have such the public and the present work of the mineral public and the present work of the mineral public and the present work in existence. Never before in the history of Spiritualism have such the public and the present work in existence. Never before in the history of Spiritualism have such the present work in existence. Never before in the history of Spiritualism have such the public and the present work in existence. Never before in the history of Spiritualism have such the public and the present day there are many HUNDREDS of fake medium-istic work in existence in the history of Spiritualism have such the present of the kind have from the present of the kind have from the present of the present day the present day the present day the present day th

SET" was published, other pamphlets and books have followed explaining the tricks of those mediums who resort to fraud.

One pamphlet, of 64 pages, is by life-long Spirttualist, one esteemed for his sterling character and devotion to truth, and whose wife is a most excellent medium. The title of the work is "Mysteries of the Seance and Tricks and Traps of Bogus Mediums." It contains much that is valuable to every reflective mind that is investigating occult subjects. In his introduction the author says:

. . "There are thousands of these to-day-good, honest, liberal souls, who are gifted with fine psychical powers, and in a great measure depending upon their mediumship for a livelihood; who are dragging out hand-to-mouth existence, because the bogus medium with his or her sensational tests and clever trickery draws away the test-hunting and phenomena-chasing element and gets the dollars. The focal societies, too, favor the bogus one in too many instances. These societies, in their early struggles for existence, were glad enough to get their honest home mediums dollars.

Many of the slate tricks are worth at least ten dollars each, and the book is very complete in its exposure of fake, slate-writing and billet work. The exposure of the BILLET TESTS of certain Chicago mediums of the present day is to get their honest home mediums to give tests for them and help them out, but when the sensational fake he or she could pull in a crowd and fill the coffers of the society. Thenceforth, except in times of adversity, the societies have no use for the home medium. We can name several societies now paying big salaries to fakes, knowing them to be such. Yet they call themselves "Spiritualists." What

a travesty upon the name! "WHEN SPIRITUALISTS LEARN TO TAKE CARE OF THEIR TRUE AND HONEST MEDIUMS, AND KICK OUT OF THEIR ORGANIZATION ALL THE FAKES AND THEIR ASSISTANTS, THEN WILL THE CAUSE STAND SOME SHOW FOR RECOGNITION BY THE WORLD, AND THE INTELLIGENT ONES WHO KNOW ITS TRUTH WILL NOT BE ASHAMED TO BE CLASSED AMONG ITS NUMBERS.

"There are many in the Spiritualist ranks who oppose any mention of the fraudulent work of crooked mediums and resist any attempt to expose or do away with them, and all who insist upon honest work only, are denounced as "fraud-hunters." Most of them acknowledge, however, that there is much fraud. As there is no question in the minds of honest, intelligent people regarding the propriety of denouncing fraud in all its guises, no apology is offered for this work. The statements made herein are true and can be verified by anyone who

and can be verified by anyone who will investigate with his eyes open, and use ordinary common sense in so doing. If all Spiritualists would but turn "fraud-hunters" there would soon be no frauds to hunt.

"With malice toward none, and charity for all""

This pamphlet by Mr. Lunt has been inhibumental in doing a most excellent work.

The next book published detailing the rotten trickery and fraud in our ranks is by David P. Abbott, of Omaha, Neb. His gentlemanty deportment is unylity, and gentleness of manners make thim at once a favorite with any facetium, genuine or otherwise; in fact, he is a typical investiwise; in fact, he is a typical investigator of Spiritualistic or occult phenomena. The Open Court Publishing Company of Chicago, a leading firm, sends forth this remarkable book of 350 pages. It is neatly and substantially bound in cloth. The firm sends us the following advertisement which appears in the next column, and ex-

OF LIFE, ANY OTHER FACT EVER THAT AN ERROR, OR A LIE, OR PRESENTED TO THE CONSIDERA- AN INFAMOUS TRICK, OR DECEP-TION OF MORTALS. WE HAVE, TION, OR A BOGUS SPIRIT, SHALL EVER SINCE A MERE BOY, BEEN NEVER BE ALLOWED TO APPEAR BROUGHT IN CLOSE TOUCH WITH DRESSED IN THE COSTUME THAT

(Advertisement.) Behind the Scenes with Mediums,' Those Claiming to Be Such. -

By David P. Abbott.

Many secrets of the kind have from time to time appeared in books on the subject; but heretofore the trick mediums, and the dealers in secrets for the use of mediums have succeeded in keeping out of print their most valuable secrets.

use of mediums have succeeded in keeping out of print their most valuable secrets.

Most of the secrets revealed in this book were obtained by Mr. Abbott directly from fake mediums, while he purchased not a few of them from dealers at exorbitant prices. He has given his VERY BEST SEORETS in this work; and being a practical performer himself, although not a medium, he has included only up-to-date secrets that are thoroughly professional and practical and such as are actually being used by many professional and practical and such as are actually being used by many professional and practical and such as are actually being used by many professional and practical and such as are actually being used by many professional and practical and such as are actually being used by many professional performers and alleged mediums of the present day, in mystifying an innocent public.

For the magician and performer this book is invaluable, while for the honest believers in Spiritualism do not desire TO BE DUPED by impostors and charlatans. In this book many tricks of such persons are so thoroughly exposed, that by studying its pages anyone may become a competent investigator of any phenomenon of a super-normal appearance.

That the reader may understand how the secrets herein revealed have been THEASURED AND GUARDED from the public heretofore, and of the value placed on them by performers, we will state that the value of the secrets contained have sold at twenty-five dollars.

Not a few of the secrets contained have sold at twenty-five dollars, while a number of them have never even been offered for sale. The little chapter on "VEST TURNING," contains a secret that is being sold to-day for two dollars and fifty cents, while the secret contained in the chapter, "Performances of the Annie Eva Fay Type," was sold to a medium of Mr. Abbott's acquaintance for two hundred and fifty dollars.

Many of the slate tricks are worth at least ten dollars each, and the book is

of great value.

It is impossible to enumerate here all the VALUABLE SECRETS which this the VALUABLE SECRETS which this work contains
Owing to the bearing of the subject on the question of personal immortality, the work has a certain philosophical import; and in addition to this, descriptions are presented in a very interesting manner.

Mr. Abbott is a member of the American society for Psychical Research; and has written on the subject for the Journal of that society.

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toom with curtains for Fartitions, too Market Teest Using a Trick Cavelope—A Spirit Message Written on Slate, in the Sitter's Presence. VIII. Flower Materialization. IX. The Dark Spance—A. Deceptive VIII. Flower Materialization.
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Luminous Costumes, Methods of Presentation, etc.

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MEDIUMISTIC READINGS OF SEALED WRITINGS.

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Slates and a Silicate Flap Used.

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Explaining How "Generals" and "Next" In Been Utilized to Bring Disgrace Upon Our Cause.

TICED. POOR MAYBEE! HOW HE GERY PERSONATING A SPIRIT,

MR. FAUROT'S AFFIDAVIT, AND | DECEIVED FOR YEARS THE GUL-THE ACCOMPANYING COMMUNI- LIBLE SPIRITUALISTS OF THAT CATIONS FROM HIS PEN WILL STATE; BUT HIS END CAME CREATE A DECIDED SENSATION WHEN THE "SPIRIT" WAS GRAB-IN MICHIGAN, WHERE SO MUCH BED AND HE WAS FOUND TO DECEPTION HAS BEEN PRAC- BE DRESSED IN ARTIFICIAL TOG-

Impression of the Writing of a Sitter.
A Store-Room Reading where this is Used.—A Test Using a Prepared Book.—How to "Switch" a Question.—Tricks Depending on this Principle.—Tests Given by Various Chicago Mediums.—Reading a Message by Pressing it on a Skull Cap Worn by Medium.

XIII. Tricks where the Sitter brings his own Siates.—Various Traps.—Psychometric Tests.—Messages on Slates Wrapped in the Original Paper in which they, Were Purchased—Other Messages.

XIV. Message on a Sitter's Slate Produced by a Rubber Stamp.—Message Produced by an Adroit Exchange of Slates.—Chemical Tricks.—Other Methods.—Means of Securing Information, etc., etc.

The Price of this Remarkable Book is \$1.50; ten cents postage. Address Dept. P. T., The Open Court Publishing Co., 1322 Wabash Ave., Chicago, III.

The above work is most valuable as it fully exposes the subtle tricks of the Fakes.

The next work, and the largest one, is by Hereward Carrington, a leading member of the American Psychic Research Society, at the head of which stands Dr. James H. Hyslop. In many respects he is a most wonderful man. Calm, dignified, urbane, critical, clear-minded, highly cultured, and thoroughly in earnest, he is with those qualifications a typical investigator of psychical phenomena, and his work will create a provertisement by the publishers explains more fully the character of the work, and where it can be pur-

(Advertisement)

"The Physical Phenomena of Spiritualism,

Fraudulent and Genuine.

Important Historical Phenomena; Criticism of their Evidential Value and a Complete Exposition of the Methods Employed in Fraudulently Reproducing the Same,

By HEREWARD CARRINGTON. Member of the Council of the American Society for Scientific Research; erect. Extra tall forms are made by Member of the English Society for Psychical Research,

One of the most valuable books

ever published dealing with psychical research phenomena. Tre first portion of the book describes in great detail THE TRICKS AND FRAUDU-LENT DEVICES employed by mediums in order to DECEIVE THEIR SITTERS. The author has for many years made a study of LEGERDE-MAIN as a pastime and is a connoisperformances, materialization, ropetying, sealed-letter reading, mindreading performances, etc., are considered at great length, and the fraud fully exposed. The completeness and detail of this part of the book render it INVALUABLE TO ANY IN-VESTIGATOR.

The second portion of the volume deals in a most interesting manner | where free of charge. I had simply with the apparently genuine phenomena-raps, movements of objects without contact, trance phenomena and the mediumship of D. D. Home, which the author considers genuine

This massive work is elegantly bound in cloth, is illlustrated, and contains 420 pages. It is an ENCY-CLOPEDIA olothe legerdemain tricks of dishonest mediums. Its references are INVALUABLE, and its conclusions INVINCIBLE. The great object in the publication of this book is to assist each one in their investigation of psychic phenomena, and is in no wise opposed to honest mediumship where the results are wholly genuine. The price of this remarkable book is \$2.16. Address the publishers,

HERBERT B. TURNER & CO., 683 Atlantic Avenue Ave., Boston, Mass.

The above work is most remark-

their tricks as genuine manifestations of spirit power.

And now comes some startling information as follows, which will shake Spiritualism from center to circhmference in Michigan, equally as bad, as when Maybee, the materializing medium, was tried, found guilty, and sentenced to prison for 90 days for nasquerading as a spirit.

SPIRITUALISTS, CONSIDER!

A Sworn Statement of Experience with Phenomena, "So Called."

After sitting continuously for three ears in developing classes conducted y Mrs. Belle Fuller, "Trumpet Medium" (two years), and Mr. Emmet Forbush, "Materializing Medium" (one year), I hereby set forth the results as given me by Mr. Forbush His first demand was a financial consideration of one hundred dollars; one-half to be paid in certain percash when earned by giving "se-

This agreed to, the following dis-closure was made to me by Mr. Forbush: THAT ALL MATERIALIZA-TION, TRUMPET WORK AND A LARGER PORTION OF ROSTRUM MESSAGE WORK WAS PRODUCED

BY FRAUD. Materialization is produced by covering the face with a piece of cheese-cloth, the use of false beards, cheesecloth robes for ladies, a piece of cheesecloth or a handkerchief over plece to cover the hair for producing gray hair. The different heights are accomplished by getting on the knees for the height of children; stooping in different heights, and standing standing on tiptoes. Fat men and women are produced by bowing the body outward, but they cannot come outside the curtain. Dematerialization is done by drawing the hands down the inside of the curtain quickly. Materializing through the floor is done by placing the head as near the floor as possible, then through the curtain and rising up. Luminous paint is used for filuminated forms. The singing of the audience is for the purpose of drowning the noise made by the medium

in making up. seur on the subject. Slate-writing In trumpet work the "medium" or nerformances, materialization rouge Information known as "Generals" are written out and circulated among the "mediums" (John Brown, Sister Mary, Father, Brother, Uncle George, etc.). The materializing medium carries his paraphernalia next to his body under his clothing, except when going to give a "test." when he resorts to other means of concealment. was also informed that I was eligible to admittance to any seance any-

> to tell the medium in charge that I was "next." "Grand Rapids, Kent Co., Mich. "Personally appeared before me, a Notary Public in and for Kent

County, Mich., Edward Faurot, and made affidavit that the above statement is true. "E. EDWARD FAUROT." "Subscribed and sworn to before me this 17th day of September, A. D.,

1907. · E. GAYLORD WARNER, 'Notary Public, Kent County, Mich."

The foregoing statements are made for the purpose of showing the actual conditions which Spiritualists are daily fostering, and which is strongly supported by a large class of Spiritualists who are willing to be swindled and will not believe the facts

when proven to them. After several years' investigation and intimate connection with mediums of various phases, I make the broad statement that there is no materialization or trumpet work other than is set forth in the above sworn statement, and I challenge them all (Continued on page 5.)

The Four Volumes,

TENSE INTEREST TO EVERYONE LEL CASPS

"THE VAMPIRES OF ONSET"; WHO IS INTERESTED IN THE THE TRICKS AND TRAPS OF WELFARE OF SPIRITUALISM, FOR BOGUS MEDIUMS," BY E. D. LUNT: THEY EXPLAIN HOW DECEPTION BEHIND THE SCENES WITH THE HAS BEEN CARRIED ON IN OUR MEDIUMS," BY DAVID P. ABBOTT, TALE THEY TELL, OF FRAUD, AND "THE PHYSICAL PHENOM. TRICKERY AND DECEPTION THAT ENA OF SPIRITUALISM," BY HAS REEN PROMINENT IN OUR HEREWARD CARRINGTON, CON- MIDST, AND THOUSANDS OF SPIR-STITUTE FOUR VOLUMES OF IN- ITUALISTS CAN TELL OF PARAL-

Fraud and Deception. What Other Conclusion

Their Strange and Poisonous Occult Influence When Practiced in Daily Life.

IT IS INTIMATED BY A HIGHLY THAT IS ACTUALLY PREVENTING ENLIGHTENED SPIRIT, THAT THAT COHESION IN OUR RANKS WHEN A NATION, THROUGH ITS WHICH WOULD OTHERWISE RE-OFFICIALS AND LEADING MINDS, TRUTH COULD EXIST IN ITS AN-BECOMES THOROUGHLY STEEPED GELIC PURITY. SEE, SPIRITUAL IN ORIME, FRAUD, DECEPTION ISTS, THE COHESIVE PROPERTIES AND SELFISHNESS. IT THEN OF OUR GLORIOUS CAUSE IS EMITS A SUBTLE, OCCULT POISON, GRADUALLY DIMINISHING, AND THAT CAUSES ITS DOWNFALL.

CELLENT AUTHORITY THAT PER- IN OUR MIDST. SIA PERISHED WHEN ONE PER CENT OF THE PEOPLE OWNED OUT ANY SERIOUS OBJECTION. ALL THE LAND. EGYPT WENT TOLERATED THE ROTTEN FAKE DOWN WHEN TWO PER CENT ELEMENT IN BOSTON AND ELSE-OWNED NINETY-SEVEN HUN- WHERE, AND IT WAS COMPELLED DREDTHS OF ALL THE WEALTH. TO SUSPEND PUBLICATION. THE BABYLON DIED WHEN TWO PER BELIGIO - PHILOSOPHICAL JOUR-CENT OWNED ALL THE WEALTH, NAL WINKED AT THE CRIMES AND ROME EXPIRED WHEN 1,800 OF DISHONEST MEDIUMS, AND MEN POSSESSED THE KNOWN IT DIED THROUGH ITS SINS OF WORLD. IT WAS NOT WEALTH OMISSION. THE LIGHT OF TRUTH THAT CAUSED THEIR DESTRUC- FAVORED ALL THE FAKE ME-TION, BUT THE FRAUD, DECEP- DIUMS IN THE LAND, AND IT EX-TION. SELFISHNESS AND CRIME PIRED IN THE AGONY OF AN THE GREAT MAJORITY OF SPIR- CONTRARY THE PROGRESSIVE TUALISTS ARE THE MOST MORAL THINKER, WHICH HAS WAGED MEDIUMS AND UNSCRUPULOUS OR LESS ALL ALONG THE LINE, TION HAS RESULTED IN EMIT- WELL, WITH AN INCREASING TING A SUBTLE, OCCULT POISON CIRCULATION.

WILL SO CONTINUE WHILE THE IT IS STATED ON MOST EX. FAKE ELEMENT IS TOLERATED

THE BANNER OF LIGHT, WITH HAVE TOLERATED IN THE FRAUD AND DECEPTION IN THEIR MIDST A CLASS OF FAKE OUR RANKS. PRACTICED MORE RASCALS. AND THAT TOLERA- HAS PROSPERED EXCEEDINGLY

(Continued from page 4.) to sit under the test conditions which I name and produce anything.
E. EDWARD FAUROT.

43 Dudley Place, Grand Rapids, Mich, Another Statement by Mr. Faurot,

Giving Fuller Explanation. To the Editor:—Your favor of re-cent date, acknowledging the receipt of my sworn statement, at hand, and desiring to offer a little further explanation that you may have a clearer understanding of the case, I write you

It was my misfortune to be classed with the "EASY MARKS" in the spiritual religion, and I became an enthusiastic supporter of all work which appeared to be honest.

Under the direction of Mr Forbush As ("his Guides") I organized a develnftoping class with a membership of ten dispretweiv. This class continued custinough the space of two years, or var hearly one year after he gave me for he "development." It came to a

sudden end by my exposure.

In the meantime, (before I got my "development") I became a boarder in Mr. Forbush's family, by his ur-gent invitation. Gradually he gained confidence in me, and on account of the many things did by me in a benevolent way for him, he decided to reward me by making a "medium" tions, however, that I must agree to, before I secured this "development: That I give him certain property (one book case and set of books, value, \$16.00, and \$7.00 yet unpaid on a suit of clothes purchased by me for him, AS ORDERED BY THE "GUIDES", and fifty dollars in cash when earned by giving seances, and that I MUST KEEP ALL MATTERS A SECRET!

I did not keep the secret, for I considered a promise to withhold a matter which was instrumental in deception and the securing of money under false pretenses, would incriminate myself, if not by legal action by being conscious of supporting crime.

After much thought and study. I decided that if I made an exposure at once no one would believe me, so I concluded I would GET INTO THE RING by entering the work myself for a short time, and get evidence against other mediums through the

BY GIVING THE SAME WORK UNDER THE SAME CONDITIONS FOR A TIME, THEN TELLING THE PUBLIC THAT MY WORK, AS WELL AS MR. FORBUSH'S AND THE "TRUMPET MEDIUMS" WAS NOT GENUINE, I WOULD HAVE GREAT-ER INFLUENCE WITH THE PEO-PLE THAN I OTHERWISE WOULD.

Mrs. Belle Fuller, whose "spirit manifestations" I brand as entirely of earthly origin, says that "anyone who declares Mr. Forbush is not a genuine medium, is a fool," hence, under the circumstances, the better class of Spiritualists of Grand Rapids, together with myself are classed in that category by this "medium," but 'if such brazen-faced deceivers as Mr. Forbush and his accessories are examples of wisdom, I thank the eternal stars that I am a fool.

Mr. Forbush has never given a test under any but conditions which he named himself, and either at his own home or the home of some other take medium. He explained to me how he removed a window sill, and arranged it so he could conceal his traps therein, loosely replacing it so he could easily get his robes, etc., after the audience had searched him and his cabinet. No one would think of a window sill being loose and the

The cheese-cloth or mosquito-netting test is no better than Mr. F's The "medium" simply carries a supply of needles filled with dif-ferent colored thread, and after the light is out, he pulls the thread out there's Willie. He has behaved very of the cheese-cloth where it is sewed badly. I shall cut him off without a up, steps out, takes the trumpet and penny. I never remonstrate against produces the finest kind of manifesta- such a cold-blooded proposition; I tions; then steps back through the opening, sews it up after him with the half written her heart has conquered same coldr thread that was originally used, then when the light is turned on, the test is complete

Mr. Forbush has been challenged to prove his honesty, but remains silent. He has been offered ten dollars (by Mr. Fred Terry) to produce anything under strict test conditions, but falls to accent. I have openly declared that all his

spirit manifestations are of earthly origin, and he dares not face me in an effort to make me prove it. His silence proves his guilt. Hoping for the elimination of all deception from our society, and above all for the success of the greatest eliminator, The Progressive Thinker, I am.

Yours Sincerely, E. EDWARD FAUROT. 43 Dudley Place, Grand Rapids, Mich Mrs. Belle Fuller's Spirit Manifesta-

tions of Earthly Origin. To the Editor:—In regard to Mrs. Belle Fuller, I will say that I have conclusive evidence against the genuineness of the "spirit" manifestations given in her presence, through the fact that she freely exchanged "Generals" with me, knowing that I was doing the same work that she was: However, I did not detect her methods while I was a member of her class, for the reason that I was confident, at that time, of her genuineness as a medium, and did not suspect any deception. In fact, I would not have been susceptible of believing anything wrong at this time, had For-

bush withheld his revelation. There s another fact that is evidence within itself of Mrs. Fuller's methods. When Mrs. Spencer was on trial, Mrs. Fuller fled to her honesty. After I became acquainted with the

my house and held a seance, which Mr. Martin sent you for publication. One gold filled watch, cost In this seance the supposed guides conversed with one another. I DID THE TALKING IN ONE TRUMPET

AND MRS. SPENCER IN THE OTHER. Mrs. Spencer's "spirit" manifestations are wholly of earthly origin, and Mrs. Fuller knew it at the time that she was on the witness

stand. She has also opened her house from time to time for such tricksters as John Mabee and Mr. Forbush. I hold in my possession about a half bushel of material which Mrs. Spencer left at my house when she went west. It consists of information of various kinds, on people of

this city and different parts of the State-newspaper clippings and written "Generals." There are those in this city who will stand by such characters, no mat-ter what or how much evidence is produced against them. I feel I have done my duty as best I could, and now if they choose to follow the same

old rut, that is not my fault. Trusting that my information is satisfactory to you, yet willing to assist you in any way I can, I am

Yours sincerely, E. EDWARD FAUROT. Grand Rapids, Mich.

WOMEN LOATH TO DISINHERIT Few Mothers Leave Wayward Childdren Out of Their Wills.

"One feature of women's wills is the infrequency with which they disinherit their children," said a lawyer.
"It is quite unusual for a mother to cut off a child. Fathers frequently exhibit such spurts of temper. / A son or a daughter may do something that displeases him and to get even he simply wills the disobedient offspring five dollars and lets him go. But mothers can't do that. They are too soft. If ever they show any par tiality at all it is in favor of the black sheep of the flock. No matter what a child may have done or how deep his disgrace, the mother only wills him an extra slice of her property to make ducks and drakes have written hundreds of wills in my time, many of them for women Often I have known my client to be gin the interview by declaring: 'Now, don't need to, for before the will is her head and Willie has been given

the lion's share of the estate. "The Religion of Cheerfulness."
By Sara A. Hubbard, An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c. Electricity the Universal Force. By

Can You Come to?

IN MANY CASES HAS BEEN THE AND IN EVERY CASE—NOT HOTBED OF CRIME, OF LICEN-ONE EXCEPTION—THEY HAVE AT THE OUTPUT. THIRTY OR NOT ABOUT TIME A CHANGE OF MORE "SPIRITS," AT AS MANY PROGRAM SHOULD BE INAUGU-DIFFERENT MATERIALIZING SE- RATED BY THE N. S. A.?

TIOUSNESS OF THE WORST KIND, PROVED TO BE THE MEDIUM OR OF DEBAUCHERY, BOGUS "SPIR- ARTIFICIAL TOGGERY. IF THIR-A CONFEDERATE DRESSED IN ITS" OFTEN MARRIED TO SENILE TY MATERIALIZING MEDIUMS, QULLIBLES UNDER THE "AFFIN- ONE AFTER ANOTHER, HAVE

A BAD STATE OF AFFAIRS.

Spiritualism in Decatur, Ill., Illustrating What Our Cause Has to Contend With in Every Large City in the United States.

To the Editor:—I would like to tell the readers of The Progressive Thinker why Spiritualism never advances in our city; it is simply this: There has been a Professor C. E. May who advertised himself as being the 'Most Wonderful Psychic Medium of the Day," "being in perfect harmony with God and the angels, asking the people to come to him in all business investments, delays in marriage, domestic affairs," etc., etc., all material instead of spiritual advice. If he only realized how many hearts had been made sad, how many homes been made dreary by just such a common "fortune teller" as he giving advice, and the poor "fortune hunters" doing as they are advised, he would surely hunt other means of making a living. This Professor has been out at Dreamland Park for the past four months. This park is an amusement place, patronized largely by the lower class of people, but being outside the city limits he escapes paying a license Before he came, H. M. French was here about three months, "telling for-tunes", and having a good time, and in the meantime, Chas. Winans been here four times since January 1st. Some of the older and more sensible believers have quit him after seeing his false beards, etc., but there are always a few new ones to take their places, and pay out their money for fake materialization.

Now, the first two named professors are tramp mediums, claiming not to belong to society or organization of any kind; as Professor May said, he 'didn't think they were on a fair

Now is it any wonder that when a Spiritualist wants to do a little missionary work among outsiders that It is just such mediums as these that are ruining Spiritualism in

Hasten the day when mediums will not be allowed to go over the country lecturing until they are strictly qualified for it, or at least belong to some State association. E. M. BARBER.

CHRIS SCHAWACKER'S CANE

Undertaker and Bondsman Relieves Dead Wagon of Its Task After It Arrives-The Lesson Imparted.

Chris Schawacker, undertaker and professional bondsman, has his own method of resurrecting the dead. When a "dead wagon" from the

Coroner's office went Wednesday-afternoon to the rear of 213 South Main street, where a man was said to have fallen dead, Schawacker was among the spectators that gathered about. The man lay apparently lifeless, there being no indication of pulse. He was said to be William Patterson, a steamboat stoker.

Just before the men loaded body into the wagon Schawacker stepped forward and struck, with a cane, a brisk blow-on the worn sole of the man's shoe, and the man arose and walked. Suspended animation from alcoholism is said to have caused the man's condition.—St. Louis Post-

In the year 1907, the sedond day of October, the above incident occurred in the United States. It would have been accounted a "miracle" in the days of Moses and Aaron, those pious old frauds of Egypt. Surrounded by the proper "religious atmosphere"—the mystifying murmurs of muffled priests, the proper purrings of pulpiteers, or the siren sighs of sanctified sisters—this little occurrence would have been a frenuine indication of favor from the Most High," and the fat, pudgy priests as well as the rest of the "God-favored" gang would have crowed about it for many days thereafter. It would have become "a remarkable answer to prayer," and any other polite lie that "a remarkable answer to God's own" could think of at the time the reporter eagerly questioned

It's too bad to have wasted all this fine miracle material on the desert air outside the walls of a church!

I guess the pulpit-pounders and the adipose near-men known as priests haven't got a monopoly of the miraele business just yet. No, indeed, no while St. Louis has citizens like Chris Schawacker to do the "get thee up and walk" industry a good turn!

If old shrewd Pharaoh (Egypt's John D.) could have witnessed this scene just a few minutes before Aaron did the vandeville snake-and-cane stunt, wouldn't Egypt's monarch have cried, "Get the hook!" and wouldn't Aaron have received the merry ha! ha! at the conclusion of his feeble imitation of a real miracle?

FRANK XAVIER MITCHELL

"The Spiritual Significance, Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's the Eternal self. most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00, study, for it is the "Way, the Truth

OBSESSION.

Impréssive Views in Regard to the Same—How the Spirit Gets Possession Under Peculiar Conditions -Interesting Cases.

The condition-of obsession is not lways due to psychological influences from the spirit side of life alone, have been studying the causes and collecting evidence from many and various experiences of different people. I have made a special study of the treatment of these cases, and know we must deal with spirit intelligence to effect a cure, but how did the controlling or obsessing influence get hold, and how to relax that hold, l is a serious consideration.

Mental laws are at work in a universal way, and we understand very little of the power of the mind. But the individual soul is able to balance its relations if it has ordinary physical conditions to operate through, and more attention should be given to the perfect development of the physical temple of the soul, through which we must learn the kindergarten lessons

The imperfect physical relations of the organism is sure to precede the undesirable spirit influence. Many cases date from an operation where ether or chloroform lowered the vibration of the spiritual forces working through the patient's body, and opened the door for another personality to stop in and take control. will give you two cases for Ulustration:

learning that, I was teaching and helping people along these lines, and asked if I could explain what ailed her. She had been in the hospital for a slight operation nearly a year previous, and after the chloroform had been administered she floated into space for a time, then gradually became aware that she was in her and while lying in this physical stureligion of Spiritualism is fine, but I don't want to mix with "fortune tellers." It is just such that a voice spoke to her; some invisible being, vot knowing all above the property of the yet knowing all about her present and past conditions of life. From that time the voice had never left her, but had directed her to do strange things. She felt a peculiar hypnotic influence that made her desire to be alone and listen to the strange teaching of this voice. I asked what the teaching was, and at once the controlling intelligence spoke through her lips and began expounding spiritual laws of reincarnation. The relation of atoms; how our bodies were builded; how the mother thought she was holding to her breast her own babe, and in eality she was nursing some murlerer who was reincarnated in it. The lady herself had not been a student of Theosophy or Spiritualism, and the ideas were strange to her.

but in a disconnected manner she expressed what some are teaching along hose lines, and asked if I could explain or understand what it all meant. The voice had warned her not to talk of these things, or of its presence with her, to most people, but directed her to come and talk freely to me, would understand, but others might think her insane. The voice did not tell who it was, but claimed that the lady was to do a great work. I'hat the world was now ready to be taught, and she was the instrument

hat was to be the teacher. She had left her home in a distant city and come to Washington. Her riends did not know where she was She said she did not feel anxious about her two little children; they were with her mother, and her husband could get along without her. She was so peaceful and happy, she said, she did not want to see the cify or talk with people, but lay most of the time in her room and listened to this voice, and saw such a bright light-bright as a noonday sun, yet she had looked at it till it did not dazzle her eyes. Her money was gone and she had pawned her wedding ring, but was assured that it was well, and that she was to be enabled to do

greaf work. The other case I will mention is also one who went to a hospital for an operation, but a different kind of personality got hold of her. She was controlled by someone who had been poisoned and thought every -even her clothing-poisoned. thing-She became partly herself and partly someone else, in such a way that her doctor said shewwas insane. She would talk to invisible people, apparently hearing them talk and answer ing, proving a condition of clairvoyance and clairaudience, which had not been, till the ether held the physical entranced and confused her own mind.

There is such a condition as the loss of one's own soul consciousness. The dominion of another strong enough to blot out the individual self, for a time, at least. How great that time may be, no one can tell. It may be a higher influence or a lower one in spiritual unfoldment. But that which has the strongest electric power will dominate. If we are capable of holding our own individual consciousness, we can become one, so to speak, with any intelligence that may touch us, gaining from them their experience, and the oneness of the Divine Soul of all Nature becomes ours. It is the true meaning of the Orient who tells of losing his selfhood in

Spirit Return.

It Is Increasing the World Over.

IT IS AN UNDENIABLE FACT WE DEEPLY REGRET THIS AT-THE MATERIALIZING SEANCE ANCES, HAVE BEEN GRABBED, THAT SPIRIT RETURN IS IN. TITUDE ON THEIR PART, ARIS-CREASING THE WORLD OVER. ING CHEEFLY IN CONSEQUENCE SCIENTIFIC MEN, MEN OF SU-DEPLOD AND AND AND OF THE DISREPUTABLE FAKES IN OUR RANKS, WHICH HAVE PERIOR INTELLIGENCE AND GIVEN RISE TO FOUR VOLUMES WIDE-AWAKE EXPERIENCE, DETAILING THEIR CRIMES. READ HAVE COME TO THE CONCLU, THE FOLLOWING IN REFERENCE SION THAT SPIRIT RETURN IS TO A FAMILY OF NEGROES, MY" ACT, AND CIVILIZATION ALL PROVED TO BE FRAUDU. A GRAND TRUTH, BUT THEY WHICH ILLUSTRATES IN A MADE TO BLUSH WITH SHAME LENT, WHEN GRABBED, IS IT ARE UNWILLING TO BE TAGGED MARKED DEGREE THE DIF-AS SPIRITUALISTS, AND TO SO FUSIVENES OF SPIRIT REFURN TAG THEM WOULD AROUSE THE LEADING PERSON THEREIN THEIR BITTER OPPOSITION, AND BEING A MINISTER OF THE GÓS-BE REGARDED AS AN INSULT. PEL.

THE COLOR LINE.

it Cannot Be Drawn When Spirit never saw or heard of. Return is Considered—A Colored Minister and His Four Little Picaninnies the Center of Remarkable Spirit Manifestation.

To the Editor: -Mrs. E. T. Delôach, of Millen, Ga., furnishes a most re-markable narrative, setting forth that family of negroes living near the historic old village of Alexandria has been discovered to possess remarkable mental powers. So wonderful have been some of their actions that the whole section of the state is acquainted with the facts.

The data for the following accounof this family have been secured from Mr. W. S. Godbee, a kinsman of Mr. Russell J. Godbee, on whose plantation the father of the family was raised. Mr. Godbee is one of the most prominent planters of Burke County

The family of "Georgia wonders' consists of father, mother and four children.

Rev. Ezekial Burke, the father, is gifted with magnetic or hypnotic power that enables him to perform effectual cures of almost all diseases man is subject to.

He has stopped the most intense pain in a few moments and with a few treatments has effected a cure from ordinary troubles. He discovered his powers in No-

vember, 1905, by curing a bad case of neuralgia for his wife. He was born and reared on the plantation of Mr. Russell J. Godbee, near Telfairville, and is 32 years old. His grandparents were the slaves of M. Billy Bates, of the sixty-eighth district, the father of Hon. John F. Mill, Both the father and the chil-Bates. born 26 years ago in Augusta, Ga. She is not gifted with any extraordi- make no explanation of their wonnary power, but is quick and bright. She is the daughter of one of the handsomest mulatto women ever reared in the South.

This couple have four children, Emma, 9 years old; Norman, 7; Eze-kiel 5; and Walter, 3. These four 'little picanninnies" are gifted with mental telepathy to a remarkable deeach other at any distance and are innocent and ignorant darkies. never lost from each other. Many fully tested them and will certify to this fact. Aside from "thought wave" or mental telegraphy, they are the most perfect mind readers, mediums and interpreters that have ever possessed the gift. They are absolutely it perfect. It is impossible to mislead

It is said that they can put a person in communication with the dead

vidual, also the progression of each

from lower to higher unfoldment. - It

is the law which contains the prin-

ciples of hypnotic power. Diseases of

both body and mind are received or

rejected through its use. It is the

fundamental principle of Christian

Science, through which Mrs. Eddy has

done a great work, yet she has only

used a little of its power, and few

of her followers understand the real

method by which they are bealed.

The ignorant use of a law of Nature

that brings good to human life is

better than not using that law at

all; but an intelligent knowledge of

the law, and power to use it, may bring untold blessings.

EVIDENCE OF SPIRIT POWER.

Excellent Tests Illustrating Spirit

Guardianship.

I believe in spiritual or occult

power, but was a skeptic up to 18

rears ago. I believe there is some-

thing in it, but I am not satisfied.

Prior to this first incident I am

going to relate I was very bitter

against so-called Spiritualism, as

short time previous to this members

of my family had drifted into it,

which had caused much unpleasant-

ness. At this time I was living in

a little town in central Texas. One morning I awoke feeling very much

depressed, and with the impression

that there was something wrong with

laughed at me, and said I was home-

expecting him to die, but that he was

my friend told me that she was dy-

-Again, four years ago I and my

family were off on a recreation trip,

and one morning early I began to

that she died that same night.

Washington, D. C.

MRS. MAY A. PRICE.

or the living, and can perfectly de-scribe persons and places that they

Interview. With General Wright. Judge Godbee, of Millen, visited the wonders." He asked the two oldest children for an interview with Hon. Wm. A. Wright. Upon being informed that he was in his office, he told them to ask Mr. Wright to please step to the door, he wanted to see him a moment. The boy said, 'he say he can't come.'

The judge asked why. Both said, "He say he can't walk. He is crip-

pled."
"Well," said the judge, "how does
he walk?" They gathered sticks and boards and improvised crutches and described the mode of locomotion of Mr. Wright.

They described Stone Mountain on one side, Kenesaw on another, and gave a perfect description of the panorama of Atlanta as viewed from the Candler building.

The girl was discovered to possess this power last November. She told her mother she could tell her all about her grandparents, whom she had never seen, and repeated conversations that her mother and grandparents had had before she was born

A few days after this the girl and her mother were at a spring about three hundred yards from the house Her mother wanted a bucket from the house and told her to go for it. The girl said she would tell her brother to bring it, and began to play about. Her mother scolded her for not calling the boy, but the next moment he was there with the bucket.

Many Tests Made.

Since then thousands of tests have been made by the hundreds who have visited in the woods near Sapp's Old Julia Burke, the wife, was dren are seemingly ignorant of any power out of the ordinary and can derful gifts. The girl was first gifted with the powers and then discovered it in all the other children. She can 'go in" and can then see the others as they "come in." No one who has visited them can

explain the powers of the mysterious little darkies.

Everyone comes away perplexed. The people of this section are aston-They can communicate with wisdom exhibited by these four little with in separate chapters at the end of of the best men of this section have being manifested everywhere—even the great question of human immortalthrough four "

> Spirit Return an "ism," in view of the fact that it is the result simply of a natural law, 'just as much as s the vibration of the telephone? What common term would be applicable to those not in our ranks, but who firmly believe in Spirit Return?

and the Light" that Jesus tried to feel very much depressed, and as the teach; it is the salvation of the indi- morning passed I grew more so, and should die. I could not be still for a moment, and told my family and those with us that I would be compelled to go home; that I knew there was something wrong there. But we could not start until the next/morning, as we had to go all the way by water, and those with me said it was only my imagination, but I knew better, and when, on our way home the next morning, the mail that carried the mail between the two towns, hailed our boat, and the carrier handed me a letter from a brother at home, stating that he had received a message the evening before that our youngest brother had died that morning at 10 o'clock, pear Phoenix City, Ariz. None of the family, nor , knew he was sick. My mother, who was only a short distance from me, had the same experience that I

> I have frequently had similar impressions, and in recent years have felt an unseen presence near me, but have never developed anything fur? ther, or gotten anything like satisfactory results of spirit communication except through the mediumship of others.
>
> MRS. A. JETER.
>
> Sult of lings the distribution of the mediumship of others.
>
> Lloyd Jones, in Unity.
>
> "The work is written in an easy, Apalachicola, Fla.

> "In the World Celestial," by Dr. T. who commences one of the sketches A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth the set of the sketches will lay the book down until he has finished it."—The Areas is hound in best

It will write in full sightyes, in full sight and it will write more, write better, write easier and keep on doing so longer than any other typewriter.

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BOOKS BY-LILIAN WHITING.

THE LIFE RADIANT.—Cloth, \$1.00 net. Decorated cloth \$1.25. In this, her new book, Miss Whiting sims to portray a practical ideal for daily living that shall embody the sweetness and exaliation and faith that iond enchantment to life, it is, in a measure, a logical sequence of "The World Beautiful." Leading into still diviner harmonica, "The Life Radiant" is characterized by the same essential qualities that have marked "The World Beautiful." CONTENTS—The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

THE SPIRITUAL SIGNIFICANCE; or Death as an Event in Life. cloth, \$1,00 A book from her pen means new fiashes of insight, a revelation of Spiritual truth almost Emersonian in klud.—Chicago Chronicle. THE WORLD BEAUTIFUL; First,

per volume,

ONTENTS OF VOL. L.—The Duty of Happiness
Mectar and Ambrosis; Believe in the wings; The
Vision and the Splendor; The Enlargement of
Belations; Friends Discovered, not made; A
Paychological Problem; The Supreme Luxur;
of Life; Exclusive and inclusive; Througi
Scorning Nothing; The Woman of the World
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olety; The Laws of Our Country; In Newness
of Life; The Heavenly vicitors. FROM DREAMLAND SENT-Verses of the Life to Come. New edition, with additional poems. \$1.00. Decorated cloth. \$1.25. Lilian Whiting's verse is like a bit of smillt landscape on a May morning.—Boston Herald. KATE FIELD; A Record, with several portraits of Miss Field, including one by Elihu Vedder. Decorated cloth, \$2.00

UNIVERSAL SPIRITUALISM

A Study of Elizabeth Barrett Browning.

Spirit Communion in All Ages, Among All People-by W. J. Colville.

This work has two distinctive features: (Ist) A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, Rome, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. (2) A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other mod-ern lands, all tending to show the persistent continuity of spiritual revela-Clairvoyance, Telepathy, and tion. ished at the wonderful power and Psychic Phenomena in general is dealt the volume, making it a highly useful Thus it is that Spirit Return is textbook for all who are interested in author savs: Would it not be wise to stop dubbing contain a large number of extremely valuable works dealing with every imaginable phase of Spiritualism and occultism, but I have searched in vain for a single portable volume, issued at a popular price, which gives a brief and lucid statement of the claims made in all ages and in all countries on behalf of the mighty truth of communion between inhabitaints of earth and dwellers disrobed of flesh in the one vast spiritual universe. The enormous and ever increasing interest in "Psychic" problems and the eagor, constant demand for historic information coupled with a rational setting forth of intelligible spiritual philosophy, has led me to appear once again before the public

PIONEERS OF PROGRESS

BY T. A. BLAND.
"It is a historic review of the pro-

gress of the nineteenth century on all ines. But the element that makes it universally popular is its human interest."-Chicago Record-Heraid. "A broad-minded lover of his fellows. Dr. Bland delights in giving credit to those men and women who have said

things or done things to help forward the welfare of mankind."--Chicago "It contains biographies of some for-ty men and women whose live thoughts and heroic deeds gave character to the most wonderful century of the world's history."-Farm, Field and Fireside.

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It has 254 pages, is bound in best cloth with gold title. Price \$1.00.

RHEUMATISM CURED my father; that he was either very sick or dead, and I told my husband how I felt at the time, but he only sick, which I knew I was not; but the impression was so strong I could not cast it off at once, and in the course of three of four days I received a letter from a brother stating that my father was very ill, had been Two years later I visited at Austin, Texas, and while there I had a dream that I was in the bedroom of a neighbor of mine at home. It was dimly lighted. Watchers by the bedside of ing, which I saw at a glance, and on my return home I was informed

Opposite St. Joseph Sanitarium and Bath House., Mit. Clemmens, Mich.

MINNESTOLA. H. D. C. MILLS.

General Survey.

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

THIS GENERAL SURVEY DEPARTS MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at \$4 per hundred, by mail \$4.50, are the help you need in society work.

SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE W. D. Noves writes; "Upon our THINKER, 40 Loomis Street.

the missionary, and other fields of which were responded to by Mrs ings, weddings and funerals, any-where in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and They are both well known platform test mediums. Individuals or societies desiring their services can address them at 1082 Trumbull Ave., Detroit, Mich.

The ladies of the Illinois Sunflower Club will hold a Bazaar on Sunday, November 30, in Jefferson Hall, Fraternity Hall building, No. 70 East Adams street. A fine supper will be served at 6 o'clock. All Spiritualists interested in the cause are requested to lend their aid.

The Third Annual Harvest Festival and Dance will be given under the auspices of the Golden Rule Spiritualistic Church of the Students Pleasure Club, at Star Lodge Hall, of Nature at Van Buren Opera House 378 So. Western ave., Saturday evening, November 2, 1907. Tickets 25 cents, including score card. Music by W. W. Kirkland; Supper extra.

D. G. Hill writes: "The Golden

Rule Spiritualist Society met in its new home on Sunday afternoon, October 6, with Mrs. Nellie Kusserow and Mrs. Golden as the principal workers. In the evening we had with us our own faithful worker, Dr. Gep. Warne, as our speaker. His subject was along the line of present conditions and the immediate needs of the Spiritualists. He held the attention of the large audience for over one hour, and the friendly welcome his lecture was fully appreciated. Prof. A. W. Kirkland and his estimable wife gave us a number of beautiful renditions with violin and piano, which brought the hearty approval, followen with messages by C Kirchner, and another stranger Worcester, Mass.: sister, Mrs. Nicholson, from Califor-nia. Their messages were fully en-N. J. Willis, of Cambridge, serv Our speaker for Sunday evening. October 20, will be Dr. J. H. Randall, the well known speaker of our city, at Star Lodge Hall, 378 So. Western avenue.'

Dr. Schaeffer writes: "The opening Research, in Kenwood Hall, Cottage Grove avenue and 43rd st., was a success in attendance, in enthusiasm, and financially. Several good mediums were present to give messages of greeting and love to all in the hall. The interest was certainly encouraging, and all returned to their homes glad of the opportunity of meeting with us. Several gave their names to become members of the society, and will be received into the church Sunday, October 20.

Titus Merritt writes: "The First Association of Spiritualists of New 3 p. m., a very convenient time to Majestic Theater Building, situated psychic powers of Sister Atchesen. on the S. W. arc of the Columbus Cir- The lady in question, Mrs. W. C. cle, its furnishings and appointments the order do-all in their power to us fine music which attracts a fine class of spirits and no Diakka. Mrs. Newton being an excellent reader does her part well. Mrs M. Gaule-Reidinger, in her psychometric readings, brings consolation to many hearts, and illustrates the beauty of harmonial Spiritualism.

Titus Merritt writes from New York that the Spiritual Ethical Society has resumed its meetings. Miss Chushman is president, and Helen T. Brigham, the highly gifted inspirational speaker, will occupy the In the near future Mrs. Shepard Lilly is expected to address the society, she, too, being an eloquent speaker.

Miss E. R. Fielding writes from Washington, D. C.: "The First Association of Spiritualists held its first meeting in the Pythian Temple, with Mr. L. A. Wood as president, and Mrs. H. D. Morgan, secretary. Mr. Harrison D. Barrett opened the meet ing with an able address, followed by Mrs. Mary T. Longley, two very pleasing speakers. Washington Spiritualists are looking forward to the Annual Convention which is to be held in the Masonic Temple. Mrs. M. Stephens, Mrs. Collins, Mrs. M. Keeler, Mrs. Price, Mrs Julia Warneke, and Mrs. White have opened their meetings for the winter. During the convention mediums cards will be found on the book table. Come prepared to subscribe for The the city last week on his way Progressive Thinker. Mrs. Collins Washington, D. C.

minimum marres \ manumum manum BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

> The Progressive Thinker goes to press one day earlier this week, in order that the paper may reach Washington at the commencement of the N. S. A. Convention. This accounts for the delay in several items.

can accommodate some 25 people in her home during the convention, 725 H. st., N. West.

Harry J. Moore organized a class for instruction in Spiritualism in Grant's Pass, Ore. He writes that he has under contemplation the organization of similar classes in several more places, having already organized them in four cities.

arrival in Galveston we were received at the Spiritualist Temple by Brother E. W. Sprague and wife are now at Frise, the genial president, and introtheir home in the city of Detroit, duced to the members by Sister W. H. Mich., where they expect to remain in Dean in a few well-chosen words, work for the grand cause of Spiritval- Noyes and the writer; then followed Mr. Sprague's services may be ice cream and cake, and a social visit. secured for Sunday or week-day moet-Sunday evening the Temple was filled with friends and Christians. We are now settled for the season, and will officiate at funerals and perform marriage ceremonies, and do whatever is expected of speakers and messagebearers. Address me at the Spiritualist Temple, Galveston, Tex."

Mrs. J. H. Severance writes: "I would like to announce to my many riends, readers of The Progressive Thinker, that I have changed my restdence to New York City, in order to have my daughter, Lillian Stillman, with me. I am located at 544 West 147th street, New York, where I can now be addressed. I will answer calls to lecture in the East or West or make engagements for the camp

W. T. Schumacher writes: was well attended on Sunday, September 29. Prof. M. E. Norrington, M. D., of Wheeling, W. Va., gave us inspiring thoughts for the uplifting of humanity. The pastor, Mrs. M. Schumacher, will serve the society Sunday, the 20th, and spiritual messages will be given by Sister Smith and other mediums at 7:30 p. m."

W. Z. Hatcher, of Cleveland, O. writes: "I have succeeded in repairing an impaired reputation, having sent. a new subscriber for each year, only missing the last one, to your most valuable paper, The Progressive Thinker. I hope you may live many after must have made him feel that years to publish the good news that our dear friends do communicate with us from the other life, with the testimony of thousands from both the educated and the uneducated."

M. Lizzie Beals writes in reference to the Worcester Association of Spirour well known sister medium, Mrs. itualists, G. A. R. Hall, 35 Pearl St., "Services were N. J. Willis, of Cambridge, served our society the last two Sundays of September. She has given us an excellent course of lectures, which appeal to the thinker and student in every walk of life. We hope to again welcome her to our platform in the service of the First Church Psychical future. For the month of October Mr. Alfred H. Terry, Miss Susie C. Clark and Rev. Juliette Yeaw will be our speakers."

Vine H. Hickox writes: "The First

Spiritual Society (now termed a church) of Niagara Falls has progressed well during the past five years under the leadership of Mrs. A. G. Atcheson of Buffalo. This lady has labored hard during that period of time to plant the truth of Spiritualism in this city.. The consequence is, the Maccabee Hall is crowded by large audiences every Sunday evening to receive messages from their departed York City, had a large attendance at friends. A mssage that is worthy of note was given to a Lady on Sunday Elk's Hall is a part of evening, September 8, through the The lady in question, Mrs. W. C. Krell, of 1658 Ostario Avenue, this are harmonious and the officials of city, received a message from her father that astounded her. Sister make it agreeable for the society. Atcheson described him to perfection. Another advantage in the locality is The lady, not knowing that her father that the Rev. Madison C. Peters, one was in spirit life, thought that the of the rational scientific ministers of medium was mistaken, and declared the present age, holds services in the he was alive and well. However, the Theater, 11 a. m., closing 12:30, a next morning Mrs. Krell received grand opportunity for refreshments, word that her father, Mr. Glies Rogthen walk in Central Park or have ers of Jamestown, N. Y., passed away asocial greeting in the hall until 3 from earth life by drowning in Cassap.-m. The pianist and violinist give daga Creek, on Saturday, September 7, the day before the message was given to his daughter."

Spiritualists visiting Buffalo, N. Y., will find comfortable, pleasant home accommodations at The Spiritual Retreat; 723 Prospect avenue.

S. A. Huntington of Malden, Mass., writes of The Progressive Society: "Mrs. B. W. Belcher of Marlboro, Mass., was again with us on Sunday evening, October 6. She chose for her theme "What Spiritualism Is Doing for the Advancement of Humanity," giving, as she always does, a fine instructive address. After the conclusion of her lecture she devoted forty-five minutes to giving many evidences of the continuity of Mrs. Annie R. Chapman of Brighton, Mass., will be the speaker and mes-sage bearer on Sunday evening, October 13, and Mrs. Alice M. Whall

of Everett, Mass., on the 20th." Correspondent writes: "Mrs. De oux desires to announce that she has opened her meeting for the next ear at the New Grove Club Hall, 40 E. 31st, near Cottage Grove avenue. Her first meeting was a great success the hall being filled. All are welcome_at these meetings, and every endeavor will be made to have them conducted along true spiritual lines."

Mr. Belding, a prominent Spiritualist of San Diego, Cal., passed through

Mrs. Cora L. V. Richmond left Chicago last Sunday night for Washington, D. C., to attend the National Spiritualists' Convention held there this week, to which she has been invited to make a report of her work at The Hague as the delegate of the National Spiritualists' Association to the Peace Congress held there this summer.

Mary B. Hill writes: "The Band of Harmony meeting held October 10 was very pleasing and interesting, as Mrs. Richmond gave an account of her travels and experiences while at the Peace Conference. The exercises of both afternoon and evening are both pleasing and instructive. next regular meeting will be held October 24, in hall 309 Masonic Temple. The society decided to hold a bazaar December 12, 1907, in the same hall. We hope all friends and members wil bear this in mind. Those who live in other places are invited to remember us if they are not able to be with us.

Dr. and Mrs. Geo. B. Warne, Dr C. A. Burgess, delegate of the Illinois State Spiritualists' Association, Mrs. Cora L. V. Richmond of the Church of the Soul, Mrs. Alice Sexamith, Mrs. J. R. Francis, and others from Chicago, are now-in Washington, attending the N. S. A. Convention. -A. Booth writes from Rockford, Ill.

"The Psychic Research Society commenced its meetings, after a vacation of four months, on Sunday, September We were very much pleased to note that there had been no removals by death or otherwise from our midst. The officers of the society were in attendance, and there was a good audience for the opening night. The outlook for the coming season seems to be very promising, and we are endeavoring to give people of Rockford a feast in spiritual things. The official board are at work secur ing the best talent they can possibly afford, and hope that their efforts will be sustained by the various workers that come to our rostrum. The first worker with us is Mrs. M. A, Helyett, late of Lynn, Mass., now a resident of Chicago. This was her first visit to the society and proved a very pleasant one, both to the society and to Mrs. Helyett. Her work in giving tests and messages was excellent description and message being fully recognized. She will serve the so ciety again next Sunday, October 13 and also hold a test circle on Tues day, October 15, and we hope she will be greeted with a very large au-On Sunday, October 20, Mrs. dience. Dr. Caird will be with us, and we hope that she will be able to give us as good a meeting as she did last spring. Other workers, including Dr. Warne, who comes to us the first Sunday in November, and we hope to see H. D. Barrett in that month, also. Due notice will be given through the columns of The Progressive Thinker."

Hattle F. R. Peet, secretary, writes: 'The regular monthly business meeting of the "Illinois Sunflower Club" was held as usual, at Lincoln Hall, Our Tuesday, October 8, at 2 p. m. beloved president, Mrs. J. R. Francis, also Mrs. Isa Cross, vice-president, were absent, as-they are attending the National Spiritualists' Convention, at Washington D. C., Mrs. Francis having been appointed by our Club as delegate, and Mrs. Cross as alternate. But we had a goodly number present, and all are interested making our approaching Bazaar a-success. This Bazaar is to be held Jefferson Hall, 70 Adams st., on vember 30. The following committee are appointed to serve at the Bazaar, and contributions to the dif ferent booths are solicited from our friends and patrons. Mrs. Isa Cross, general manager; Mrs. A. W. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myers, on aprons: Mrs. Helen A. Musser, on fancy work; Mrs. Skinner and Mrs. Nash, on handkerchiefs; Mrs. Kirchner, on dolls: Mrs. Goodrich, toilet articles and cosmetics; Mrs. Lichtig on psychic readings and medinms: Mrs. Sidell, on candy. next Tea Party will be held at Lincoln Hall, 70 Adams st., Tuesday, October 22, from 2 till 5 p. m. Mrs. L. Deitz will preside at the urn Some of our best mediums will read the cups. Each 10 cent cup of tea served gives you a reading. Join us with your friends on these most enjoyable occasions. Friends will please send their contributions to approaching Baazar to No. 40 Loomis st., care of Mrs. J. R. Francis, president."

Geo. S. Derr writes: "Since I have been a subscriber to The Progressive Thinker, I have been a reader of Hudson Tuttle, and I like him because he is so candid, so truthful and fearless in all that he writes, and therefore I preface this by stating that it must not be considered a criticism or a correction, but only calling attention to an error that everyone makes who is not familiar with nautical phrases, and sailors who delight in a story that will show up in a true light what they call a "sky pilot" (teacher or priest), laugh when they discover any nautical name wrongly used. I don't want them to laugh at Hudson Tuttle. I want him to send a story among them that will take their souls into our spiritual harbors in fleets. Mr. Tuttle makes use of the word "sheet" as the sail; there is no name for a sail, but "sail," with the prefix denoting its kind or place. 'Sheet'" on small boats is merely a sail), but on large vessels it is a block and tackle, to shift jibs or fore and aft sails from side to side, or to suit the wind. When a vessel is sailing the sheet sometimes extends far outboard, and as the vessel rushes through the water the spray wets it,

A wet "sheet" and a flowing sea, And a wind that follows fast, And fills the white and rustling "sail" And bends the gallant mast. With success to Spiritualists and all connected with The Progressive Thinker."

THE CAUSE GAINING.

Under the Efficient Services of Alice C. Barry.

To the Editor:-The local society is still hammering away at the old stand. Its meetings have been held continuously during nine months of as Brother Peck expressed it at the Clinton Camp, the past summer, "It would be impossible to estimate the good accomplished through the efforts

TAKE NOTICE .- Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the ne-cessity of presaring your copy for the printer. Please bear this in mind.

of this society."

The meetings opened shortly after the close of camp, and we are looking forward to a successful season's work. We have lately formed a Sunflower Social Club, whoch, for the coming year, will be under the efficient management of Mrs. William Smith, for many years an ardent Spiritualist, and and one ever ready to lend her good right hand and bright intellect for the advancement of truth.

Mrs. Stockwell, our organist, and a fine planist as well, is highly appreclated by our people.

I will soon begin my fourth year's work with this society as speaker and message bearer, and have gone with them heart and love, and given all I possessed of intellect and spiritual gifts, to spread the light of truth in his conservative church-ridden city of Clinton, and we know that a lasting impression for good has been made.

Three years-ago the gatherings usually numbered about fifteen. Our notice in the local papers advertising Sunday meetings, were nearly al-ways to be found wedged in between the advertisements of beer-saloons or rooms to let (the latter rather suggestive), while at the present time the meetings are well attended, and our notices placed along with those of other religious denominations..

So we realize we are gaining the respectful hearing of the thinking people, and are moving onward and unward, most of us trying to exemplify in our lives the truths we are o earnestly seeking to promulgate Let me say in closing, that I will answer calls for funerals within reasonable distance of Clinton. Address me at 233 First Avenue, Clinton, Ia. ALICE C, BARRY.

A Wave From Oklahoma. I trust there may be space in the columns of your valuable paper for a notice of the work in our little city of Blackwell, I submit a brief report of the Psychic Research Society, which, as an organization has a record of nearly two years' standing, although, as yet a small membership. Nevertheless we are holding fast to that which is good, knowing we must work if we would win a firmer foun-dation in the time to come. Through the kindly interest of one of our leadthe kindly interest of one of our leading merchants, Mr. Fred Hoppe, a little hall is furnished "without money or price" for weekly meetings, under the leadership of Mrs. Edna Bacon, who by precept and example, has helped to bring the knowledge of spirit return to many.

On September 20, 21 and 22, we were especially favored by the min-

were especially favored by the ministrations of Mr. Will J. Erwood. As an advocate of the Christ principle, his forceful reasoning and sound logic he received the undivided attenprise and delight many listened who came to ask, and received the understanding of what true Spiritualism stands for.

In numbers the attendance ineased at each successive lecture. Mr. Erwood also gave some fine tests as proof of spirit return, and left us with the only regret that he had not made a week's date in Blackwell, but Saturday afternoon and evening, No- promises in the near future to return for another series of lectures, which we hope will give added this part of Oklahoma.

Mrs. Josephine Bruer, secretary of State Association, the Kansas present, also voicing some beautiful thoughts-in an earnest, impressive

Mrs. Bessie Bellman of Winfield, Kan., who has served our society as speaker a number of times during the year past, will again be with us the second Sunday in October. With her rare gift of inspiration and charming personality. Mrs. Bellman is listened with the utmost pleasure and satisfaction by all who come into her presence. We hall her coming with glad welcome for the feast of good things she has to offer. VIRGINIA S. HINMAN.

Sec. Blackwell, O. R. S.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged t the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to spirit life from Lyndon, Vt., September 19, 1907, Helen Chamberlain Way, aged seventy-one years To a naturally intelligent and refined mind were added sterling virtues and a genial disposition. She had been for many years a consistent and earnest Spiritualist and was a good me dium. Both Mr. and Mrs. Way selzed every opportunity which presented itself to aid in the dissemination of the Cause so dear to their hearts. The funeral transpired at the home Sunday afternoon. Mrs. Emma Paul, a friend of many years, officiated; a male quartet discoursed choice music. The profusion of beautiful floral tributes soothed the solemn hour and inspired the bereaved hearts with the booms: (if there is a boom) or outer the husband with whom she had passed fifty years, and the beloved grandchildren keenly feel their earthly loss, but are sus-tained by the sweet assurance of her spirit ministration and a happy rehappy reunion.

> Mrs. Abble Roy passed to the highmich., Aged 25 years. She was a devout Spiritualist. She received many messages that were consoling to hearts that had grown weary. She longed to go, having an assurance her loved ones would meet her in the land of the Lettil Service was conducted by Laura oL. Crawford, of Detroit, Mich. tin b

W. D. Moore passed to spirit life, September 25. at his daughter's, Mrs. F. C. Peck, in Osceola, Iowa. Funeral was held in the M. E. Chruch, Sentember 26, at Decatur, the remains were taken charge of by the I. O. O. F., and laid to rest in the Decatur Cemetery. Rev. Lockwood preached the funeral sermon to a large concourse of friends. He was a Spiritualist, born December G. M. PAUL.

WITH A LITTLE BEAN

Rare Plant From Africa Forces Assimilation of Fats Taken Into Stomach,-Nebraska Physician Is Growing It and Believes Its Use Will Check Tuberculosis .- Republished By the Request of a Physician Who Feels a Deep Interest in Suffering Humanity.

Omaha, Neb .- The eyes of the scientific world are fastened upon the little town of Ashland, Neb., where Dr. S. von Mansfelde is bringing to a close experiments with a new cure for tuberculosis-experiments which promise great things to those who suffer with consumption. The doctor is a member of the American Association for the Advancement of Science, and holds membership in various medical associations, both state and national.

Dr. Mansfelde has discovered plant having properties for which he has been searching many years—in which search he has been assisted by the department of agriculture at Washington and by Dr. David Fairchild, the eminent botanist and agricultural explorer. This plant is fenugreek, and its home is in the arid portions of Tunis and other north African-countries. The property for which Dr. Mansfelde has been searching so long and which is possessed by fenugreek, is that its fattening powers are so great that even under the ravages of consumption the patient puts on flesh and gains strength steadily while taking it. Remaining the patient then has an opstrong portunity of throwing off the germs of consumption and becoming entirely well.

"I believe fenugreek is what I have been searching for for thirty years, says von Mansfelde.

While reading an article by Dr. David Fairchild of Washington, who had been traveling in Africa and had written about fenugreek, Dr. Mansfelde was struck by the following paragraph:

"The seed of the plant (fenugreek) curiously enough is eaten by the Jewish women of Tunis in order to make them fat, and no young Jew of that region will think of marry ing a girl until the use of the grain had increased her weight to fashionable figure of 250 to 300

That was what Mansfelde wanted something of great fattening power. So he wrote Dr. Fairchild, asking about fenugreek. Fairchfld had a few grains of the seed with him and immediately sent them to the Ne-braska doctor. Then Mansfelde went to far-away. Tunis for still more of the grain, and also to inquire how the women ate it.

Instead of being eaten in great quantities. Mansfelde was surprised to discover that the grain was taken very sparingly and its fattening properties were not in the amount eaten but in a certain element or chemica which it contained and which forced the assimilation of fats taken into the stomach by the patient.

The difficulty which physicians in the past have tried in vain to overcome in a consumptive is that the fats are not assimilated and the patient flesh rapidly and practically dies of exhaustion and weakness.
But von Mansfelde found great dif-

ficulty in securing enough fenugreek with which to carry on his experiments. He had the grain sent him in large quantities, but found it so badly adulterated as to be of little use To meet this difficulty, he planted some of the seed in sandy soil on his ranch near Ashland, and to-day is which never grew outside of the desert before. The doctor hopes that when his crop is harvested, he will have enough fenugreek to carry his experiments to a successful end.

Fenugreek belongs to the pea or alfalfa family, the leaves looking not unlike the ordinary garden pea and the grain growing in pods like a bean. In taste, it is very bitter. An analysis shows the bean to contain only 7.12 per cent fat oil; and this fat has little or nothing to do with the efficacy of fenugreek in forcing the patient to take on flesh.

As soon as the year's crop of fenugreek is harvested, it is Mansfelde's intention to take several tubercular patients in various stages of the disease, and treat them together, in order that he may observe the effect. These cases will come from different portions of the country, if possible Although he is very enthusiastic about the effects of fenugreek on tuberculosis patients, Dr. Mansfelde does not claim he has discovered a

LOVE IS LOVE.

cure for consumption. He only says

Love is love, the round world over, And hearts the same in every clime In those of noble birth or the worldly

Love builds within a holy shrine; nd starry worlds gleam on above On mountain heights of splendor, To tell the old; old tale of love In words sweet and tender.

In mart of trade, in selfish greed, - In business and in pleasure, Love's gentle voice comes oft to plead For profit and for treasure; For that which makes for real glad-

Is not of selfish, sordid power, But that which soothes the heart-of sadness In life's trial hour.

As long as stars shine out above, And rivers seek the sea, Fond hearts will tell their tale of love. Wherever they may be.

The world's brave hearts have ever

Inspired by love and beauty, And woman's truest sphere is when Leading mankind to duty. BISHOP A. BEALS. Summerland, Cal.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this. his latest book, of two hundred pages, Price 75 cents; postage 12 cents.

WARNED IN A VISION CAPTAIN GIVES UP SEA. ECZOMA CUPO

August Richter Surrenders Command Treatment of the Liner Kronprinz Wilhelm To Try Send your name and Alle and After Receiving a Message by

an Unearthly Visitor.

and all Skin and Stoubles. Use a director of the Editor:—I am glad that I benefited send \$1.00; if To the Editor:—I am grad that I occurred mothing.
can find outside the ranks of Spiritu-von owe w nothing.
Can find outside the ranks of Spiritu-Von owe w nothing.
Can find outside the ranks of Spiritu-Von owe w nothing. alism as much to sustain Spirit Return as I can find inside of our ranks The following from the Record Herald of Chicago speaks for itself, setting forth that, warned by heavenly powers, as he declares, to give up seafaring, Captain August Richter known to thousands of Americans as the commander of the North German Lloyd steamship Kronzprinz Wilhelm has retired from the service. It was after the great ocean greyhound's collision with an iceberg early this summer that Captain Richter received his supernatural visitation.

The Kronzprinz Wilhelm came into this port Tuesday under the command of Captain R. Nierich, and comment upon the absence of Captain Richter who had been with the Kronzpring since her maiden voyage, elicited this

amazing explanation,
It is a curious coincidence that Captain Richter's brother Herman abandoned the business twenty years ago for the same reason. His ship, the Saale, struck an iceberg in a fog on the Grand Banks, and upon reaching port he resigned, declaring that he had received an uncanny message compelling him to this step. Captain Richter's warning came up-

on him on a voyage that began at Bremen July 2. Four days later, while the Kronzprinz was steaming through a dense fog on the Grand Banks, she crashed into an iceberg. Only the fact that the berg, having reached the southern limit, was crumbling and that the steamer struck it a glancing blow prevented a terrible disaster. While Captain Richter was resting in his state room that night resting in his state room that night, sleepless and under a great nervous strain, the supernatural warning to

give up the sea came upon him.
Under the command of Captalu Richter the Kronzprinz Wilhelm, which is one of the great North German ocean flyers, has established several records for trans-Atlantic travel His retirement has caused several shifts in the captains of the Captain Polack has gone to the Kaiser Wilhelm der Grosse, relieving Cap-tain P. Wetten, and Captain H Bleeker of the Frederick der Grosse has gone to the Koenigin Luise, relieving Captain O. Volger, who takes command of the Prinzess Alice.

DIVINE WRIGHT.

"WHERE SPIRITUALISTS ERR."

The Writer Wants the Beautiful Truths of Spiritualism Impregnated in the Lives of Each One.

Where we Spiritualists as a whole err, is in that we all want to do too much for the Cause of Truth. How often do we hear individuals say "Well. I am doing all I can for the Cause," and still another will say, "O, have worked for the Cause so many years, and I am going to continue to do all I can for it the rest of my life."

more for us. Spiritualism is based on actual knowledge, but most of us Spiritual-vice, Trimble Hall, 1977 West Madiists are living in ignorance, simply vice, Trimble Hall, 1977 West Madibecause we want to do too much for manning at 7 cleak conducted by

the Cause, instead of applying the Mr. and Mrs. Howes. Cause of Truth in our every-day lives. While Spiritualism has brought a as believers, in the last fifty years, vet how few are there among this great number who actually apply the beautiful philosophy to their everyday lives? I am sure that if we had let the Cause do more for us in our individual lives the number of Spiritualists would have been far greater than it is, and there would be less fakers in the ranks than there are

now. Are not many so-called Spiritualists only pretenders, and but little-in advance of the fakers?

Even among certain workers in the field, there exists the greatest jeal-

ousy, envy, pride. Now, I will not say that Spiritualism is not respectable, but I will ask

this question of each one individually: Are we as Spiritualists respectable in the sight of the public, when we claim to be what we are not? By their fruits ye shall know them. Now, then, let us reverse our sentiment, instead of ustrying to do so much for the Cause, let us apply the beautiful philosophy and teaching of Spiritualism in our own lives from day to day, and we will all become glittering stars of truth, and as the stars at night shine forth into the darkness and illuminate the blue sky, so will we shine forth into the darkness of other lives, if we will but let the Cause do more for us with the beautiful principles of truth.

Then we will become a force, and not until then.

To-day, as a whole, we can only see the splinter in the other fellow's eyes; never stop to look at the great beam in our own eyes. Now, let us change things and all look within our own homes, the Temple of the Spirit and apply in good strong doses the beautiful Cause of Truth, and I assure you, sisters and brothers, that we Spiritualists, will make such a great stride in advance that the eyes of the world will be turned upon us, and in the next ten years we will grow in greater numbers than we have in the last fifty-eight years.

Let us become practical Spirituallats, pure and simple, and we will make this old world a real sweet place here and now.

DR. R. T. HENDRICKS. -San Diego, Cal.

LIFE'S PROGRESSION.

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of Edward C. Randall's new book. conscious possession of its birthright, They are a challenge to the orthodox the mastery over all things. Price, work, and through all of its pages cloth, 80 cents; papr, 50 cents, runs this challenge to those whose Mr. Berrier has long made a ideas of God, of heaven, of hell, of a of magnetism and the occult power of future life are based strictly upon the mankind. His books are well worth Bible. Yet Mr. Randall believes in attention and study. edge given him from the living friends passed to the life beyond. Price \$1.50. For sale at this office.

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HUDSON TUTTLE, Berlin Heights,O.

SUNDAY MEETINGS IN CHICAGO. Societies of this city, holding meet ings in Halls are requested to send in notice. They must be brief

The Church of the Soul, Cora L. VI Richmond, pastor; services in Hall Now, what a sad mistake we are 309 Masonic Temple at 11 a. m. making in trying to do so much for Sunday School at 10 a. m. Mrs. Richthe Cause, and not let the Cause do more for us.

mond will be at home 3802 Ridge Boulevard, Friday afternoons, to

Central Spiritual Church holds sermencing at 7 o'clock, conducted by

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall great number of people into its ranks, 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

First Church Psychical Research meets in Kenwood Hall, 4308-10 Cottage Grove avenue; meetings every Sunday from 3 to 10 p. m. Dr. Schaeffer, president, 2003 Indiana avenue. The Fraternal Order of Spiritual-

vices at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; even-The Church of Spiritual Revelations. Meeting at 8 p. m., at Butler's Hall, 57 Court and State Streets.

ists, Dr. Alex. Caird, president. Ser-

A. Dierkes, conductor. 743 N. 66th street. The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 mediums' meeting and conference. 8 p. m., lectures, music and messages.

MRS. W. BROCKWAY, Pastor. Residence 2962 Prairie Ave. The First Spiritual Temple, New Grove Club Hall, 40 East 31st st. meets every Sunday night at 8 p. m. Messages for all. All welcome.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little

book. Price 10 cents.

MANUAL of Magnetic Healing. .Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25

BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 chts:

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80

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The New Life. This book deals with the principles and laws which ead."

open unto man the floodgates of infiThese words stand out on the cover nite creative power, and put him into conscious possession of his birthright,

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This department is under the man

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 be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letspace given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are

treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while a tone as though talking to a child, requesting private answers, and while freely give whatever information I m able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

Oliver Proctor .-- Q. What consti-

tutes "personality"? A .- In everything which is written by my pen, words are given with strictly the meaning assigned by the The meaning given to personality is the individual, as a whole, and conscious being, distinct from a thing or animal. It is the same of everything which goes to make the distinctive character of man

What it is may be arrived at by elimination. Take a man of fine mental and moral endowments, and possessed of large means. Strike off his fine equipage, his house and lands, his bonds and stocks; everything he possesses, yet his personality remains unchanged. How much of his physical body might be spared without interrupting or modifying his personal ity, has not been determined. If life is continuous, then the entire physical body may be discarded, and by that means a higher and more absolute personality attained.

The personality is the conscious solf, and the word should be given no other meaning. But in philosophical treatises the writers usually start with a stock of words to which they give new meanings, and without a full acquaintance with their vocabulary, their writings are not understandable As each of these writers makes definitions to please himself, I have no disposition nor desire to repeat or discuss the merits or truthfulness of the various, systems. Each must answer

I have often questioned, when attempting to read the various metaphysical treatises, whether the writers had any clearly defined and defin-ite ideas, or were they just juggling with words, making them so befog the reader that he abjectly bowed before the fog-bank of profundity.

Leroy Jones.—Q. I am greatly per plexed by the conflicting and imperfect communications and answers have received. How can they be explained?

A .- Qur correspondent is not alone in his trouble. At some time in the investigations this experience has come to nearly everyone. Yet it really has little weight when a full knowledge of spiritual law is gained A few evenings ago an old-time friend came in and began, in halfearnest, half-joking tone, to com-

bat the belief that spirits could return and communicate. He is one of those who are by organization agnostics, and become vain of their unbelief. They "do not know," and are proud that they do not know. "Have you studied and investigated the subject?" I asked.

'Oh, yes, until disgusted with the contradictions and lies I received. Plainly there is nothing back of these so-called manifestations." "I have, on the contrary, found that

there is unfathomable intelligence, I replied. "Did you ever identify this intelli-

gence?" he asked.
"I think I have, many times."

"It is a mistake. I do not doubt your sincerity, but you are mistaken. Once a medium told me that my father was present. I asked him to give his name. He wrote 'J-o-n.' My father not being able to spell his own name correctly! And when I asked him about things he ought to know he blundered a while and then was silent. Not a word could I get! What am I to conclude? What can anyone conclude, otherwise than that the whole thing is a delusion and there is nothing beyond the so-called me-

"You are one of the unfortunates, and the conditions have been against

you."
"Oh, ho!" he laughed; "Conditions!
That's a baby refuge. When you are driven to the limits and have no other excuse, the "conditions" are evoked as cause of failure! Did you ever hear a scientist complain of conditions? - an astronomer, chemist electrician? They are above and be-

yond such petty subterfuge."
"I think I have heard them make just such complaints. I have heard of astronomers going to the other side of the globe to take observations on the sun during an eclipse of that luminary, and returning with the

complaint that the conditions of the clouds made it impossible for them to catch a glimpse of the sun, to say nothing about observing the eclipse. I have heard of chemists having the most elaborate experiments fail because of some unknown impurity in the reagents employed. I have heard of electricians. Just then the telephone bell rang, and on taking the receiver, there came an indistinct muttering, with the first syllable of a name, and then silence. endeavored to call up Central, without response. It proved afterward that the wire had broken at the very moment the message began.

, I turned to my agnostic friend and said, in dictatorial tones, "This telephone is a fraud. We have been the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes there-by assertive, which of all things is to falsehoods and fake news; now there is a complete breakdown all of which is a complete breakdown, all of which points conclusively to me that there ters of inquiry. The supply of matter is always several weeks ahead of is no one at the other end of the

He sprang to his feet in astonish-"Have you gone daft?" he "Why, some little thing is the ment. cried.

a tone as though talking to a child, "electricity is a mysteriously delicate thing to handle, We may know very little of the conditions which control it. It looks to me as though your mind is giving way when you jump to such conslusions.'

"Conditions," I retorted, "that is the subterfuge of fraud. I tell you it will not go down with me. You it will not go down with me. said, not a minute ago, that 'comditions, are baby refuge, and that, too, when dealing with phenomena far more subtle than electrical. I did not see anyone at the other end of the line. I heard an indistinct muttering and one syllable of a name, and then came blank failure. spirit was more successful with you, for he succeeded in giving his name though spelled wrongly, and continued talking, though not as you think your father would. If I am daft in my conclusions, you must be quite demented, for they have the stronger support. The medium may be only partially controlled-we will say a

versed in the methods of dictation. "I beg your pardon," he said, "I really thought you were in earnest in condemning the telephone." "And if you freely expressed your mind, my conclusion was very silly?"

"To be candid and outspoken-was

poor conductor-or by surroundings

like a broken wire, or the spirit un-

"It was very silly, as the conclusion that because there are conflicting, untruthful and vapid communical tions, there is nothing back of the manifestation, or that they are the work of evil and obsessing spirits."

THOUGHTS BEAUTIFUL.

Beautiful thoughts; fair and bright in the morning, Sung by the voices of angels anear

Beautiful gems of the soul's pure adorning Bring ye to bless, to enlighten and

Beautiful thoughts, as ye come in the

When the soft light lulls to silence and rest, Bring ye a message of gladness from

Culming our spirits with balm of Beautiful thoughts in the still hours

of slumber, Come ye in dreams or in visions of olces of angels, in sweet tuneful

number. Sing to our souls songs that gladden the night. dautiful thoughts in life's bright

hours of gladness, Breathing the incense of sweetness ingelic goodness dispelling our sad-

Tuning our hearts for the heaven Beautiful thoughts, in the hour of affliction,

Bring ye a message of peace and E'en in the hour of the soul's cruci-

Angels bring help from the bright Beautiful thoughts, ye are blessings

from heaven Winged by the angels of mercy and

houghts of the angels to earth's weary given, Bringing to sorrow a soulful re-

Beautiful thoughts, fairest jewels of Fairer than all that flecks night's starry scrollgems for the soul's pure

adorning. Robing with beauty the beautiful Beautiful thoughts, pure and sweet

inspiration. Moulding our soul's to the good and Ever ascending, a holy oblation, Ever returning our life to renew.

Come when ye will, heaven's thoughts, angels bringing
Fullness of blessing to brighten life's scroll E'er as we listen the angels are sing-

Beautiful thoughts in the beautiful

JAS. C. UNDERHILL.

"HOW-SHALL I BECOME A MEDIUM?"

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Science of Thought Transference.

As Illustrated by the Great Scientist, Sir Ol iver Lodge, in the Chicago us Sunday American.

The progress of science may be intangible, but quite familiar, viz., at-kened to the ascent of a mist-mospheric air. mountain of unknown and perhaps infinite height, up the sides of which we are slowly and laborlously groping our way, making our access as secure and permanent as we can; in some parts, indeed, constructing a good broad road. The clouds are very dense ahead of us, though there are legends of their having broken at times and let a nimble footed traveler rush on far ahead. And such a one has sometimes blazed the trees or painted the rocks as he went, hoping thereby to assist us in following him; but we feel no security as to his destination and distrust his marks. As scientific workers, we know no better nor safer plan, in the long run, than to map out our own slow route, ignoring-all previous tracks, and making sure of the ground we have already covered by continually crossing and recrossing it in all

directions. The slope is not always ascendingthere may be level tracks occasionsometimes we have actually to ally; descend, in order to cross some stream or other depression. Not every knoll, again, lies on the direct route to the summit, but the clouds are so thick that the only way to detect the character of each minor hill-top is to explore it. Some choose one route and some another, and the multifarious cries resounding on all sides as to the most advantageous path are often.

most perplexing. Whenever the land in front of us seems to descend, the outcry is especially noisy; and yet such minor descents may be really an effective way of ultimately gaining the summit.

Down such a depression of skepticism we of the middle of the nineteenth century have confessedly gone, though there are not wanting signs that we have touched bottom, and that the ascent on the other side is already beginning-though some there are so pleased with the ease of the descent that they apparently hope it may last.

If this is indeed a real route to some of the higher peaks, a large number of camp-followers must similarly make the descent, and it will probably be for them a far more wholesome-discipline, and lead more directly to ultimate progress than standing still on points of vantage already attained, and being therewith

The knolls, or minor elevations, are crowded with satisfied people, who glory in the little achievements and perceive not that to make progress they must partially descend. An-era of doubt is essential.

Those who have gone groping on-ward, and apparently downward, are already, it may be, higher than those left on the other knolls; but vision shouting is very misleading, so they will not believe but that the tempoand advancing spirits into some fearful abyss. The shoutings are called a conflict of science and religion, and are given other sounding titles, but they do not amount to much on either The best plan is not to waste breath in shouting, but to forge on ahead, and try to make a decent road, or even a bridge, for the weaker brethren. Not that I would deny the existence of real chasms and crevasses, which some care is needed to avoid. The subject I have chosen is a rugged and difficult clig, with chasms lying all about its foot, strewed with the bones of explorers. and by many persons thought to lie off the track of profitable advance. By others it is thought to be crowned by a plateau of amazing extent and fertility, richer than anything we have

yet attained, and well worth the labor and danger of ascent. How much truth there is in either of deciding. Every person engaged in the quest of truth must trust his instinct and ascend the elevations that

come in his way. It is unwise to turn your back on any real rise of ground, for you there-by run the risk of wilfully losing

your way. Every path must be explored in the interest of truth.

By thought-transference I mean a possible communication between mind

and mind, by means other than any of the known organs of sense; what I may call a sympathetic connection between mind and mind, using the term mind in a vague and popular sense, without strict definition. Now. what do I mean by sympathetic connection? Take some examples:

A pair of iron levers, one on the ground, the other some hundred yards away on a post, are often seen to sympathetically connected; for when a railway official hauls one of them through a certain angle, the distant lever or semaphore arm revolves through a similar angle. The disturbance has traveled from one to the other through a very obvious medium of communication, viz: an iron wire or rope.

The pulling of a knob, followed by the ringing of a bell, is a similar process, and the transmission of the impulse in either of these cases is commonly considered simple and mechanical. It is not so simple as we think; for concerning cohesion we are exceedingly ignorant; and-why one end of a stick moves when the other end is touched no one at present is able clearly to tell us.

Consider, now, a couple of tuning forks, or precisely similar musical instruments, isolated from each other and from other bodies, suspended in air, let us say. Sound one of them and the other responds, i. e., begins to emit the same note. This is known in acoustics as sympathetic resonance; and again a disturbance has traveled through the medium from one to the other. The medium in this case is matize on the matter, and only to

mospheric air, Next, suspend a couple of magnets, alike in all respects—pivoted, let us say, on points—at some distance from each other. Touch one of the magnets and set it swinging, the other begins to swing slightly, too. Once more a disturbance has traveled from one to the other, but the medium in this case is by no means obvious: It is nothing solid, liquid, or gaseous; that much is certain. Whether it is material or not depends partly on what we mean by material—partly requires more knowledge before a sat stactory answer can be given. We do, however, know something of the medium operative in this case, and we call it the ether.

In these cases the intensity of the response varies rapidly with distance, and at sufficiently great distance the response would be imperceptible.

This may be hastily set down as a natural consequence of a physical medium of comunication, and a physical or mechanical disturbance; but it is not quite so.

Consider a couple of telephones connected properly by wires. They are sympathetic, and if one is tapped the other receives a shock. popularly, whatever is said to one is repeated by the other, and distance is practically unimportant; at 'any rate, there is no simple law or inverse square, or any such kind of law; there is a definite channel for the disturb ance between the two.

The real medium of communication I may say parenthetically, is still the

Once more, take a mirror, pivoted on an axle, and capable of slight mo-tion. At a distance let there be a suitable receiving instrument, say drum of photographic paper and a lens. If the sun is shining on the mirror, and everything properly arranged, a line may be drawn by it on the paper miles away, and every tilt given to the mirror shall be reproduced as a kink, in the line. And this may go on over great distances, no wire 'or anything else commonly called "material" connecting the two stations-nothing but a beam of sun-

light, a peculiar state of the ether. So far we have been dealing with mere physics. Now ppach a little on the ground of physiology. Take two brains, as like as pos-

sible, say belonging to two similar animals; place them a certain distance apart, with no known obvious means of communication, and see if there is any sympathetic link between them. Apply a stimulus to one, and observe whether the other in any way responds. To make the experiment conveniently it is best to avail oneself of the entire animal, and not its brain alone. It is then easy to stimulate is impossible through the mist, and one of the brains through any of the creature's peripheral sense organs, and it may be possible to detect what-ever effect is excited in the other muscular movement of the appropri-

ate animal. So far as I know, the experiment has hitherto been principally tried on man. This has certain advantages and certain disadvantages. The main advantage is that the motor result if intelligent speech is more definite and instructive than mere pawings or gropings or twitchings. The main disadvantage is that the liability to conscious deception and fraud becomes serious, much more serious than it

is with a less cunning animal. Of course, it by no means follows that the experiment will succeed with a lower animal because it succeeds with man; but I am not aware of its having been tried at present ex-

cept with man. A simple mode of trying the experiment would be to pinch or hurt one animal and see if the other can feel these opinions I have no means any pain. If he does feel anything, he will probably twitch and rub, or

he may become vocal with displeasure. There are two varieties of the experiment: First, with some manifest link or possible channel, as, for instance, where two individuals hold hands through a stuffed-up hole in the wall; and, second, with no such obvious medium, as when they are at a distance from each other.

Instead of simple pain in any part of the skin, one may stimulate the brain otherwise, by exciting some special sense organ, for instance that of taste or smell. Apply nauseous or pleasant materials to the palate of one animal and watch the counterapce of the other; or, if human, get the receptive person to describe the substance which the other is tasting.

These experiments have been tried with human subjects, and they have had a full measure of positive result. But I am not concerned with making assertions regarding facts, or expecting credence at present A serious amount of study is necessary before one is in a position to criticise any statement of fact. 22 What I am con-cerned to show is that such experiments are not, on the face of them, absurd; that they are experiments which bught to be made; and that any result actually obtained, if definite and clear, ought to be gradually and cautiously accepted whether it be pos-

itive or negative. In It may be objected that my mode of statement involves some hypothesis. The nerves of an individual, A, are stimulated, and the muscles of another individual, B. respond. How do know that the brain lot either A or B has anything to do with it? Why may it not be an immediate connecbetween the peripheral sense or-

gans themselves? I think as we go on you will feel that this is impossible, and that we are driven by probability to ascend at least as high as brain in order to explain such facts as I have been postulating as possibly true. But I have not the slightest wish to dog-

save time do I make that much as-

So far I have supposed the stimulus to be applied to the nerves of touch, or more generally the skin nerves, and to the taste nerves; but we may apply a stimulus equally well to the nerves of hearing, or smelling, or of seeing. An experiment with a sound or smell stimulus, however, is manifestly not very crucial unless the intervening distance between A and B is excessive; but a slight stimulus can be readily confined within narrow limits of space. Thus, a picture can be held up in front the eyes of A, and B can be asked if he sees any-thing; and if he does, he can be told either to describe it or to draw it.

If the picture or diagram thus shown to A is one that has only just been drawn by the responsible experi-menter himself; if it is one that has no simple name that can be signalled; f A is not allowed to touch B, or to move during the course of the experiment, and has never seen the picture before; if, by precaution or screening, rays from the picture can positively asserted never to have entered the eyes of B; and if, nevertheless, B describes himself as seeing , however dimly, and is able to draw t, in dead silence on the part of all concerned; then, I say, the experiment would be a good one.

But not yet would it be conclusive. We must consider who A and B are. If they are a pair of persons who go about together, and make money out of the exhibition; if they are in any sense a brace of professionals accustomed to act together, I deny that anything is solidly proved by such an experiment, for cunning is by no means an improbable hypothe-

Cunning takes such a variety of forms that it is tedious to discuss them; it is best to eliminate it altogether. That can be done by using unassorted individuals in unaccustomed rooms. True, the experiment may thus become much more difficult, if not indeed quite impossible. Two entirely different tuning forks will not respond. Two strangers are not usu ally sympathetic, in the ordinary sense this word; perhaps we ought not to expect a response. Nevertheless, the experiment must be made, and if is found able to respond, not only to A1, but also to A2, A3, and other complete strangers, under the conditions already briefly mentioned, then the experiment may be regarded as satisfactory. I am prepared to assert that such satisfactory experiments

SIR OLIVER LODGE.

THESE AWFUL PARTINGS. is sad that trusting friends must

sometime go apart nd rend the very life-chords of each aching, bursting heart, and yet, down in the silent psychic life there are those sacred tie of love that tighten with the tread of

time and have no sad good-byes. The forms may part, the earth roll between, and yet, When all the harshness of the shock is past and Nature's sun has set,

own in the calm, sweet silence, 'mid the angels' voices ring The whispering tones of love that vibrate on each tightened string.

Vor time nor death, nor space can break the vibrant chords ingrown n hearts enwrapt in perfect bond;

they ever grasp their own.

No day so bright, no night so dark that soul cannot find soul n Life's eternal flowing fountain bowl.

No mountain neak so high that souls once linked shall break in climbing-lose each other's trail-

when they from woe awake.
There is no death to friendship true, though age on age roll by And friends pass on apart from view: aye! sweet friendship cannot die.

wake! oh, souls bowed down in woe there is no place for grief. and soon in Time's embrace the busy mind will find relief. mother loses from her breast a

babe and weeps a year.

And Time, the healer, touches her and dries the burning tear. Tis sad to part when love enchains for love its sacred part

Must act in time and space upon the human heart. n crushed ambitions and dead hopes, that are but higher lights To beacon on to goals beyond, and lead to higher heights.

at times the soul may fill the eves with floods of scalding tears, and anguish rack the form and mind but in the coming years, When ev'ry echoins sob has

to rend the peacefulness, Our trials, woes and pains will seem like things that came to bless.

Immortal live our loves, but woe and pain we think so great. Will paint our futures clear bright if we can only wait, And days that seem so dark and dream at noon-time or at dawn,

Will be forgotten as a curse, when they are past and gone. DR. T. WILKINS. The Ring-Chism Debate to be Published in Book Form.

To the Editor:-Regarding the Ring-Chism debate, which took place at Headrick, Okla., commencing August 20 and lasting six days. I wish to say that in my opinion it was a victory for our cause, as the calm, gentle and cultured disposition of our good brother John W. Ring won respect for the cause of Spiritualism from day to day; while, on the other hand, the spirit of bluff, braggadocio and clumsy attempt to strut in the garb of the learned, as manifested by his opponent, made the more refined element feel a remorse that any religious sect should be represented y such coarseness.

This debate will be published at once in book form and advertised in all the publications of both sides, and anyone desiring a copy can secure the same. I feel that no Spiritualist need be afraid to help circulate this book, as Mr. Ring, from a standpoint of argument, oratory, and everything that makes man feel and think, was far above his opponent, so it is with the utmost confidence that I recommend John W. Ring, the man and the instrument attuned to the hosts of ROBERT G. LEE.

Hedrick, Okia.

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Why It's Hard to Be Good.

homes and get them nurses and medicines and curealls, ounces of prevention and pounds of cure and com-

The simple barbarian methods are the ways of the selfish and unsympathetic. The elaborate civilized enterprises are the ways of love and kind-We thoughtlessly may thinkand that, perhaps, is the way we do much of our thinking—that it is oldfashioned to be good. But if we only knew it, goodness is the most progressive thing in the world.

It is trite to say that to be good is to go forward; to do evil is to retrograde. We talk of living up to our ideals, of sinking down to lower standards. In living up to our ideals we are putting our best foot forward. doing evil we are contented with something less than our best. evil always is the track of the past which properly belongs to the past; to tread it is to retrace our steps. The good is the pathway stretching beyond to our promised land.

Traveling Along Unbeaten Paths.

One reason that it is "hard" to be good is just this, that in being good we are traveling unbeaten paths; we are following roads which are not so familiar as those that have been well worn, not only by all human feet, but as well by the brute and vegetable kingdoms. We can sweep back over our human evolutions as it surges up not only out of the animal kingdom, but the vegetable world too; aye, into the mineral populations themselves, and everywhere we find the same vices-our old foes with

other faces. The sticks and stones themselves have like passions with ourselves. The vegetable people have their murderous instincts, their cannibalisms and rapine, their deceits and cunning. It we see the dawning of some such temples for the use of the angels, ideals of goodness as we know, signs of tender personal affection as it form, which is calculated. is only in the animal kingdom that comes in the gentle bosoms of the monkey mammas, sparks of conscience as intelligent dogs evince. Yet these are only the rudest rudiments of the love and goodness of the saints. Men have traveled far and away from the tendencies they have brought up with them from the beast and plant life when they are good as the human race knows goodness.

Even the Animals Learn Deceit.

Our ideals for truth have evolved by slow degrees into clearer and clearer veracity out of the tangled trickeries that are in vogue all a thing as cooking in your kitchen, through the brute populations. We can trace our own propensities for deception at least as far back as those when the cooking will be done at early dissemblings of nature where little beasts simulate the appearance of dry is now. The time is coming when tle beasts simulate the appearance of dry is now. The time is coming when twigs or grass leaves or the soft there will be the cooking for a whole brown earth so as to elude their can- town or of ply pitside of the home and could not live without resorting to derstand exactly how things should be I wish to thank them for all they deceit. And few are the animals ever prepared. We will then have only did for me. I want them all to know since, either great or small, that have the things which will be healthful, that I am happy, and would not return survived without some recourse to only the things which will be for our to earth life if I could; and I wish false pretense. Little wonder that the good. Many things which we would to thank this medium for giving me tendency remains in human beings as like to have are not the best things this opportunity, and also all the methey emerge out of the brute realm. | for us; things which we crave are | diums who so unselfishly give them Little wonder that many people, most frequently the very things which we selves and their time to spiritual people perhaps, still think it necessary to deceive in order to achieve their ends. They see no other way ject of flesh-eating for our morning out than at least to tell white lies, study. We note that when the world or, if not directly, to falsify them at was created, according to the account least to prevaricate or equivocate. Or in Genesis (although it is not scienity, they allow, false impressions to there are hidden truths in it), when pass. But this is crudity and igno- the world was ready for man and is the clever thing to be able to tell that this great God, as he is called, the truth: to be able to wage our or the Overruling Spirit, or struggle for existence while subscrib- Absolute, or Father, of the First ing to the ancient Indian ideal of Cause looked upon all that was made truth in deed, in word, in thought, in and declared it was very good, and

Mark Twain that it required a deal But Mark Twain answered that it took but nowhere does he tell us that we a deal more to get through the world are to eat flesh; and a strange thing, without having to lie. -

It is the same with all the other tooth long have passed from the categories of the virtues.

Among the tales of old Japan and pledged themselves to avenge the death of their chief, and they all laid down their lives in accomplishing this.

modern America, as the English girl in India. They are not flesh-eating remarked, we are not only up to date but up to to-morrow. The latest When we had the great congress. date but up to to-morrow. The latest deas of penal systems attempt to of religions in Chicago, and the Hineducate the offenders of the law, to reform them, and, far from taking this country and saw the slaughtertheir lives even for the gravest crimes. would do away with capital punish ment and save the evildoer to modify

Just as the latest autumn dress styles of this season will be old-fashioned lize us: such rebuke is needed and next year, so the good of one age becomes the evil of the next, which

Only the big and brawny have a minish into pettiness by the noble chance among the savages and bar-barlans [as set forth in the Chicago sive ideals of goodness, by the pro-Tribune 1. The rest are neglected or gressive virtues, we develop, that we abused or quickly killed off and out are wafted upward out of the ani-of the way. It is only the gentle mals we are, out of the human befolk of cultured nations that take ings we are, into the divine men and pains with their aged and their in women we shall be. By them is valids and weaklings, and build them ushered in the finer humanity with grander powers and larger reaches o usefulness and joy,

It Pays to be Good.

It seems hard to be good, nevertheless it is worth while. It means all that it can mean to be at the van It is a supreme prize, a bigger self, a bigger power, a brighter world. It it seems hard to be good it will grow easier, pleasanter. As we excite the goodness in us. it waxes stronger by reason of the practice-becomes more and more efficient. It can do more for us. We find that we can use truth where erstwhile we employed falsities; that we can exploit gentleness and sympathy where formerly we had recourse to rivalries.

And now the values of goodness will be genuinely evident. We see that we have taken the better way. We appreciate all the practical power underlying the poetry and beauty and mystic fascinations of goodness. It ecomes more than the figment of a dreamer's mind. New worlds have unfolded, larger forces have revealed We breathe a purer air. We worship more glorious sun. We do greater work. It pays.

ADA MAY KRECKER, IMPORTANT QUESTION.

Should Spiritualists be Flesh Eaters? -Answered Impressively by G. Tabor Thompson, Pastor of the First Association of Spiritualists of Philadelphia.

DANIEL 1:8-"Daniel purposed i his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

We should not be interested simply in spirit communion; we should be interested in making our bodies fit humanity and put it in the best relation to the angel world.

The temperance societies have been ringing out warnings from the standpoint of "the king's wine." Let me ring out some warnings about the 'king's meat." The people who have stood in the foreground as the advance thinkers of the time along the lines which are for the benefit of humanity, should have been the ones who should have introduced this reform.

The time is coming-is coming rapidly-when there will not be any such and some of you, perhaps, will like that change. The time is coming Those little creatures the cooking will be by chefs who unshould let alone.

if they are particular about lip verac- tifically true as given there-but rance-not culture and cleverness. It man was ready for the world, we find said: Children of man there are A newspaper reporter was telling certain things which are good for your. physical organisms. He commends of skill to place a lie successfully. the herbs, and vegetables, and fruits; when speaking of animals, or the Among the primitive peoples it is lower forms of life (as we term hard to get any sort of reliable foot- them), they are not to be meat eating for doing business. But the civ- ers, and if you look over the animal flized man of affairs at least has got kingdom to-day you will observe that far enough to say that honesty is the where animals eat meat, they are the best policy. He realizes that he can savage, the ferocious types, while the compass his ends better by honest class of animals which do not eat methods than by treacheries—another meat, but live on fruits and grains, illustration of the progressive quality are gentle—the ones which can be

The singing birds do not eat flesh. virtues. They evolve as the tokens the highest forms of animal life do of civilized life. Revenge, retaliation, not eat fiesh, and we will see when an eye for an eye and a tooth for a we get the nearest to Nature's heart, that the best bipeds and quadrupeds

are not flesh-eaters. Another reason we should not be her ancient chivalries is the celebrated flesh-eaters is, it forces, us into a story of the forty-seven knights who position where we do not value life as we ought to; its sacredness is sacrificed to appetite. Most boys seem to think they are men when they can But nowadays we esteem nobler the put a gun over the shoulder and go man who can forgive his foe and do out into the woods and shoot some good to them who despitefully use thing. That spirit which is born in him.

Law Becomes More Merciful.

Even the public vengeance of the law works more mercifully than of yore. Punishment is being replaced to take it needlessly. We ought, as reform. In antique China crimi- Spiritualists who are thinking people nals are tortured for the pettiest of and as those who are in advance of fenses and are inflicted with the death the common people, to prize life at penalty on slightest pretext. But in least as highly as the people who live

doo teachers came over from India to houses of Chicago, and the poor inno-cent animals killed under the hand of a brute, and saw the great streams his evil proclivities and give him an- of blood and our people laughing at other chance to become a useful citi- the animals' gate; they went back to their people and told them that the One ideal succeeds another, and so Christian nations needed to be evanwe pass to loftier and loftier virtues. gelized, and ever since they have been sending us missionaries trying to civ-

we should profit by it. There is one other reason we should has evolved higher standards. The not be meat-eaters, of which I would virtues of civilizations we have out speak. You know very well that the grown we now call vices. And many spirit in you is giving you a new body of our own present-day ideals will di- constantly, and there is life and death | Marcenus R. K. Wright. Price 25c.

oing on in your organism all the ime. What becomes of the bodies n which the spirit materializes? Why they drop off and drop out-they decompose-they go to their grave in ittle particles, as the body renews. Have you ever thought that the cow which was killed last week, and which you will help eat to-day, had the same change taking place in its organism that we have in ours; that its spirit was dematerializing certain parts of that organism all the time? When this beef is killed and prepared and comes on your table and you think you are eating good meat, remember you are eating the death, the de-materialization, the decomposition,

the decay which that spirit was working in that creature, and you can't eat the meat without eating the death which the spirit of that creature was casting off! Terrible to contemplate! If there were no other argument in the universe, that would be sufficient to condemn its use.

Can we longer eat that which the spirit of an animal has condemned to dead death? This is eating a double corpse. It may taste good fixed up with all kinds of condiments, but can it be good? Whiskey tastes good to some, tobacco to others; are these good? May not taste be perverted? Should it not be better educated? Surely we cannot expect the best health, the best mind, and the best spirit so long as we live on such diet: We ought not to eat of these things because the Gods cannot bless death; they cannot bless decomposition; they cannot bless decay; they cannot bless that which should never be used. In order that we may help hu-

manity we ought to have the cleanest, the most healthful, the most wholesome body of any class of religionists in the world. We ought to have a spirit which can come in touch with the angel world and be used by that world for the helpfulness of humanity. Any first-class medium will tell you that the very best results will come to those abstaining from the enting of flesh.

I hope the time will soon come when our cult will not defile themselves with the "king's meat," as well as with his wine. If we want to be like Daniel, "fairer and fatter" than others, if we want to dreams," if we want to read the "handwriting on the wall," if we want to be advanced in the kingdom, let us live on fruits, vegetables, etc., and our cause will prosper and we live well and live long.

AUTOMATIC WRITING.

A Spirit Wants to Reach His Friends.

To the Editor:- I received the inclosed communication through automatic writing, and the writer requested me to send it to The Progressive Thinker for publication, hoping by this means to reach his friends in the material.

LOA N. RECK. 414 18th street, Toledo, Ohio.

The Message.

I am so glad to get this opportunity n write to the dear friends who are still on the earth plane. My name is Dan Van Kuren, and I passed to spirit life about twenty four years ago, as you count time, at my brother's home in Whitehall; Mich. They were very kind and good, and work. I was tall and slender, with Now let us take up this great sub- fair hair and blue eyes, and I hope some dear friend will recognize me. DAN VAN KUREN.

"BLESSED ARE THEY WHO MOURN."

The religion which the poets teach s a most glorious and rational one. It is the religion of love, and not f hate; of hope, and not of fear. It breathes the ennobling inspiration of truth. It is the divine whisperings of Infinite Power: through its interpreters, to the children of men. The following poem by William Cullen Bryant will be appreciated by all those who have mourned the death of a loved friend:

O. deem not they are blest alone Whose lives a peaceful-tenor keen: The Power who pities man has shown A blessing for the eyes that weep.

The light of smiles shall fill again The lids that overflow with tears; And weary hours of woe and pain And promises of happier years.

There is a day of sunny rest For every dark and troubled night. And grief may bide an evening guest,

But joy shall come, with early light. And thou who, o'er thy friend's low

bier, Sheddest the bitter drops like rain; Hope that a brighter, happier sphere Will give him to thy arms again.

Nor let the good man's trust depart; Though life its common gifts deny, Though with a pierced and bleeding

And spurned of men, he goes to die. For God hath marked each sorrowing

And numbered every secret tear, And heaven's long age of bliss shall For all his children suffer here. CARL C. POPE.

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the Universe. To the Editor: -- A recent writer in yor valuable paper says: "Without mind matter could not exist. Mind moves the universe. It is the power, which creates form, colors, all that

Another states that Prof. McIntosh an "advanced" English scientist, pubin all its beautiful colors, and all ished a book in which he maintained the electrical theory ci motion.

n time becomes mind." Occasionally a writer asserts that in all the universe there is nothing

Now, among students of physica science there is a practical agreement as to all the phenomena pertaining to matter and its motion. A plain state ment of the accepted theories will evidently serve to clear thinking about some of the points above touched

is universal. Evidently if there is vibration there must be something that vibrates. The thing that vibrates we call metter.
In all the millions of ages before

and since the morning stars sang together, every particle of matter and every body of matter has been in motion. All the phenomena of the physical universe are manifestations of motion of matter.

eceiving communications from the outside world except through vibra-

the vibrations necessary to produce sound in all its varying force, pitch, etc. The science of optics treats of of the greatest colleges of England those necessary to produce all the peautiful phenomena of light.

always exactly equal to the cause, of motion, as it is an increase in the amount of force. Every increase in the velocity of motion represents an increase in the amount of force. Energy is but another name for force; hence energy, power, force and motion are in reality but differ-

nal energy, they can mean nothing more than eternal motion. Heat has been edefined as a mode of motion. Light, electricity, magnetism and every other force in the

universe might be defined in the same way. They are all modes of motion, and for that reason are mutually convertible. Heat produces electricity because they are both modes of moture. By twenty physicians and spe-

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We know that mind exists, yet if

there were no mind in the universe

there is no reason to believe that

the great law of inertia would not

be just as true as it is now. This

being the case, the planets with their

satellites would revolve in their orbits

about the sun, the winds would blow,

the storms rage, the rainbow appear

the principal phenomena of the physi-

sults of the motion of matter that has

the mere motion of matter. All the

motion, all the heat, all the electricity

and all the matter in the universe

are not sufficient to produce a single

thought.

Mind exists, therefore it has always

existed, else something could come

from nothing.

Mind exists, therefore it always will

If matter is not mind, it cannot

beco mind. If it could, some new

element would be introduced from

"There is nothing new under the sun." The universe is a vast kaleido-

scope in which new forms are con-

The Best English.

It is not very well known, says

noted author, that in the hall of one

there hangs a frame inclosing a few

HENRY HEATON.

nothing, which is impossible.

Belfield, N. Dak.

But mind is something more than

continued through all eternity.

SOMETHING ABOUT MIND. is a manifestation of force not easily understood, some men imagine that Vibration and Its Potent Influence in they have explained it by calling it

electricity.

nothing.

exists, and moves them."

Still another writer says: "Matter they do to-day. All these things would continue because they are re-

but vibration.

All scientists agree that vibration

stantly appearing, but always made up of the same old parts. The human mind has no means of

The science of acoustics treats of

sentences of which Abraham Lincoln Force has been defined as anything is the author. They are considered that produces motion. The effect is the best English that was ever writalways exactly equal to the cause, ten. You or I might read them over else something would come from and call them very simple indeed nothing. Hence nothing but motion And they are so simple that any chil And they are so simple that any child can produce motion, and force is but who reads at all can read and under another name for motion. Every in- stand them. That is one thing that crease in the size of a moving body makes them-great. It was his being is really an increase in the amount simple and plain that made Lincoln himself great. Now here is a little paragraph by Lincoln which he made a rule of his conduct. Suppose you try to write

improve it. See if each word is the right one and try to find a better word for the place. Notice how simple this ent names for the same thing. is, all but two are words of a single When men talk learnedly of eter-"I am not bound to win, but I am bound to be true. I am not bound to

succeed, but I am bound to live up to the light I have. I must stand with an body that stands right, stand with him while he is right, and part with him when he goes wrong." "The Attainment of Womanly and electricity produces heat, and Beauty of Form and Features. The both produce light, motion or force, Cultivation of Personal Beauty, Based on Hygiene and Health Cul-

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