The Progrezzibe Thinker. Thought, the Solvent of Her Problems. --- SPIRITUALISM

CHICAGO, ILL., OCT. 26; 1907

SPIRITUALISM-Progress, the Universal Law of Nature;

VOL.36

CAN WE JUSTLY BLAME?

All Are Victims of Prenatal Organization and of Surrounding" Environments:

Is Death the End of Life?-The Great French Philosopher, Camille Flammarion. Answers the Question.

IMPORTANT QUESTION.

"As is the organization of each human being at birth, and as are the good or bad, inferior or superior, cir-cumstances in which the being shall be placed from birth, so will be the character and conduct of the individual whom they compel to become what he is at every moment of his existence. As sure as this knowledge shall be sufficiently made known to the public, so sure is there a good time coming."---Robert Owen.

This inspired thought was written by our arisen friend and brother when he was upon the earth bodily, and it should form the subject of our careful study. Is this proposition true? To me it seems almost self-evident. But to others of a different education and organization it may need investigation-it may require careful analy-No one can pretend to think that a child is to be blamed or braised for being born of either sex, or for being born black or white, or for having its birthplace in this goodly land, or in the Fiji Islands. Neither will anyone think the fault or praise is due to the babe who shall be born of noble and refined or ignoble and base parentage. And yet people of thought and culture are coming to know that all these and many more conditions do affect or form the real organization, and with the after inuences such as surround the plastic mind of the child through every stage of its development, from birth until it closes its earthly career, form the character of the human being. Now these statements to my mind are so clear, so true, that the common habit of blaming or praising individuals seems to me wrong; that is, they seem to show a lack of intelligence on this all-important subject.

The poor murderer is most surely a sad victim of antenatal conditions, with the added disastrous circumstances of his home and surroundings. a person of a better parentage, with more native resistance to evil, or a higher moral tone, the same circumstances of life would not have developed the murderer: though they could not have failed in their effect upon him, they would surely have, with his organization, formed his life and character; would have made him what he was, or is, every moment of nis life, just as we each are what we are to-day because of the antenatal conditions of our progenitors from the dawn of human life on the arth, and even from the very constitution of our physical world, as well as our own physical, mental and moral status at birth, and its natural unfoldment under the conditions that have surrounded each of us during every moment of our lives. This, my friends, this manner of development, this action and reaction of each upon all, and all upon each, is God's method of human progress. It is the way the infinite originator of the universe has instituted in the very nature of things for the p: .ress of the race, for the uplifting of humanity into the angelic spheres. When we find fault with these things, we ignorantly, perhaps, find fault with the inevitable, unchangeable, inherent laws of growth which Deity itself has instituted. Once, while listening to glowing words of inspiration from a most angelic spirit through a refined and lovely medium, I could not repress the exclamation of how much we were blessed, that so exalted, so pure, so holy a presence should come to us. when in sweetest humility the spirit gave answer, "No merit in us; we only began first." Then to my mind came the thought that the last rose which bloomed on the bush was as sweet, was as lovely, as the first one that graced its branches, and were not we just as true to our conditions were the angels to theirs? Were we not really progressing in all goodness, nobleness and loveliness, as fast is they, according to our organization and environment? If this be so, if we may not praise the good and the oble for being what they are, certhinly we ought to withhold our blame from those who through dark condi ions and unhappy organizations raise hopeless hands to God and heaven, or if hopeful, hope only of God. They are our friends, our brothers and sisters, our fellow travelers. They affect us, and we may influence them for good. Dare we blame them?

To be or not to be! Such is the great eternal question posed by the philosophers, the thinkers, the investigators of all times and of all beliefs. is death an end or a transformation? Do there exist proofs, testimonies of the survival of the human being after the destruction of the living organ-

ism? Hitherto the subject has remained beyond the category of scientific observations. Is it possible to approach it by the principles of the experimental method to which humanity owes all the progress realized by science? Is the effort logical? Have we not here to deal with the arcana of an invisible world, different from that which falls under out senses and impenetrable to our positive methods of investigation? "Can we not try to learn if certain facts, correctly and scrupulously observed, are susceptible of being analyzed scientifically and accepted as real by the severest critics? Some months ago, having published

some fragments of a work which has long occupied me concerning this vast subject. I received from a large number of readers documents of a certain value concerning presentiments realized, accurate premonitory dreams, manifestations of the dying, facts seen at a distance, haunted houses, and divers psychic phenomena worthy of being studied with care. In connection with these there are naturally many illusions, uncertainties and hallucinations. But the ensemble is interesting, and by eliminating all doubtful cases we have before us a choice of sincere, honest, attentive observations made by people in a perfectly sound state. Who can bring a

new light to the question placed at the head of this article? Taking some of the letters I have received, although coming from people whom I do not personally know,

they seem to me in general sincere and in good faith. A certain number of facts can be

due to hallucinations, but not all. When, for example, an apparition manifests in a costume unknown to the observer, and which the dead person nevertheless wears, hallucination or auto-suggestion cannot explain it. When a dead person comes begging you to pay a debt of which you do not know the same explanations must be ruled out of court. When a phantom reflects itself in a mirror or leaves an impress on a piece of furniture, its real existence cannot be When many people are contested. witnesses, see or hear, 'it is difficult to have recourse to hallucination. Photographs of phantoms would be precious documents if they were scrupulously verified and confirmed. child of 3, 4, or 5 years old who sees an apparition cannot be accused

I have come at this particular time of being the dupe of his imagination. o give a few thoughts to my friends in Canton who have reared and dedi-A phantom that leads a person to the site of a crime cannot be placed under the category of hallucinations. A works that I have done in earth life person who, lying in a room, sees and describes a being exactly conforming to an ancient inhabitant unknown to which I feel I am unworthy of receiv-ing. But it is created and I must thank you in soul life for this tribher who had died in that room, would be served by a strange chance indeed ute of love to me. When I passed out of earth so sudif it were only an illusion. Beyond doubt these observations denly I did not realize that death was have not the rigor of mathematical so peaceful, and to me I felt that the demonstrations, for of experiments in physics or chellistry. They have individual that caused it, had he known what a blessing he conferred on me, he would not have committed human elements more or less impact, this act, and now he is reaping the to be weighed and compared. But to tares he sowed in early life. declare that there is nothing there but imaginary sensations of diseased I have formed a different opinion of spirit life since I entered it, and if brains would evidently be an error. all the individuals in earth knew the the more so because in general they do not follow the preoccupations of laws that govern this spirit life they would make a heaven of earth. the mind, but spontaneously present themselves to the vast astonishment Now that I have found the way to of the observer. earth and an organism that I can send my thoughts back to humanity, I feel t my duty to send my thoughts back THE WATER WITCH. -you in a manner that will teach you to enact national laws that will

President Is Anxious to Reveal Some National Laws Which He Has Studied, and Tells of Trip to Syracuse University.

A Message from Mckinley.

Alfred Underhill, president of the priating of the national funds and its Temple of Soul Culture, a Spiritual products, and individuals betraying istic society of Syracuse, N . Y., an- trusts have been placed in their hands. nounced, October 8, that through his This must be stopped or the grand old Organism the martyred president, word America will be tarnished and a William McKinley, visited Syracuse by-word among nations. Beware! Sunday evening and was at the Tem- Beware! To-day you stand at the ple of Soul Culture, which has head- apex in power and the leader of naquarters in The Florence Flats. Mr. Underhill says President Mc- have risen to the zenith that are now kinley's communication, which Mr. disgraced and fallen and will never Underhill makes public, came through rise again. automatic writing. The letter tells of President McKinley having visited Syracuse University and stadium with

his professor of the university he attends in Spirit Land. The letter, in addition to this, says a reform club in Spirit Land is trying to impress upon President Roosevelt that should not be a candidate for a third

term, and of the discovery of an electric vibration which will revolutionize the world. The temple of Soul Culture was organized a year ago last winter. A. Robert Cooper is vice-president and Mrs. Cooper secretary, The organization does not hold meetings, but may begin them this winter. Mr. Underhill said-last night that it is the ultimate purpose of the society to erect a temple in Syracuse. He says that there is no place in Syracuse suitable

for holding meetings of the society. Last night Mr. Underhill said that he did not know that he was an automatic writer until impressed by his wife, who has been in Spirit. Land since a year ago last December. The letter follows: My dear friend and brother: . This

a wonderful experience to me to know and feel my thoughts vibrating through your soul so gently and easily. I am amazed at the rapidity you receive my thoughts. My teacher and professor in spirit life had promised me he would go with me to earth life when I decided to go. Last evening when Dr. Richard lodgson was voicing his thoughts, we and Prof. Bartholomu is, and to-day entered this peaceful abode of the

mortals and tell them of the beautiful out. homes they have in an ethereal paradise that words cannot convey the

For His Friends in Canton.

cated to my remembrance a beauti-'ul monument as a reminder of th

be copied from the laws created here

and working so harmoniously that

tions. Look back on the nations that

Do not urge President Roosevelt to take another term. He is impressed by a reform club in spirit life, and they say he can do more good in another department of the government. Visit to Syracuse.

To-day I have been taken around the city of Syracuse by the band of

angels that compose the Temple of Soul Culture, and I was delighted with the view of the city as I looked from the altitude of your university.⁴ I have seen what I have never seen before: a university equipped with such grand and stately buildings, and a stadium that will compare with any other in the world.

I have been taken through your many large factories that are sending their products all over the world. I have lived many years within a day's ride of this city, and to-day I realize its greatness and its future possibilities.

From now on I shall come from my celestial home to be a student sonse activities, these grand works of in this Soul Culture Temple where Tod, through Nature and man, are I will learn the laws of the soul comprehended.

Never while in earth or 'since passed into spirit life have I been electrified and impressed: with the power I can get here to benefit the world. Here is the electric vibration that will be felt all over this world. which I to-day have learned. I have been in the same sphere as my friend he has revealed to me the power he remple of Soul Culture prepared by has found here that will electrify the this kind brother and his devoted wife, world. I have right have in this for the purpose of giving celestial angels a trysting place to meet earth's termination to help him to carry it

Never in the earth life or my celes tial home have I been electrified by splendor and harmony that prevails the vibration that he has harnessed and will send broadcast from this city, virtually set upon a hill.

As I have passed over this city to-day I have seen the need of this electrical vibration here that will create more harmony and more happiness and peace to all its inhabilants. I wish to say to this kind brother that I have never felt this quiet and peaceful feeling run through my entire soul as I have felt it in this home. May he be spared many years in earth life to reveal his happy thoughts to mankind. PRESIDENT MCKINLEY.

ON PRAYER. Earnest Desire Brings Bountiful Spiritual Returns. nent Worker in Reform.

On the subject of "prayer" a spirit. wrote:

"When prayer is sincere and earnest, it is an outflow of the soul-an exhalation that is met by Divine grace and truth and is helpful. It invigorates the soul forces and gives strength for those duties, or to accomplish the object for which petition was sent forth. Behold the processes in Nature's realms. The general rule is, that in accordance with the quantity of vapors drawn by the sun from sea and land, the rain-showers are returned to refresh the earth. So It is in the mind realm. Earnest de-sire sent out in the silent or open prayer never fails to bring goodly and bountiful returns of needed strength. It is a wonderful process to behold, viz., how souls are nurtured to unfold and grow strong in their attainments of higher and higher consciousness of all that is beneath, about and above them, and the grand parts they are permitted to perform in the whole process of all that is. Beholding this

we cry out, 'How wonderful are thy works, O God! The didst create nothing without purpose!'

"The more we comprehend of universal operations, the clearer the wise designs impress us with their contained benevolence toward all things, and especially toward man for whom all things beneath and about him are but serve creations and serve supplies.

"But service has its rewards in improvements. All of Nature's products serve wise purposes in Creation's order. All forms, from the least to the greatest, are related in the vibratory network that links all life together and makes the externalization of the contained' wisdom possible through thought and speech; then as consciousness is acquired through

and will endeavor to impress their value and benefit to mortals in earth life. ments by their own peculiar magnetisms and graded electricities. They meet and temper each other. Earth's, many products-tree's, shrub's, vege tation's and beast's great variety of magnetisms and electricities, become apart from other services they render, conductors for the downward rush of our quantities of elemental electricities and ward off much destruction. There is a space between the earth and elements where electric and magnetic currents meet, these rising and those descending, to supplement each other; but when qualities or grades of magnetisms and electricities are. missing, because trees, shrubs, etc., are missing in their parts, there are often injurious discharges which could be prevented by a knowledge of how to prepare equalizing portions where they are missing.

"Thunderstorms or atmospheric convulsions clear the impurities which threaten life of man and beast, and SAN FRANCISCO, CAL.

Society.

The first Anniversary of the People's Psychic Society was held in the Burbank Hall, Saturday evening, September 28, and Sunday morning and afternoon, 29th.

Never has it been my pleasure to attend a more perfect combination of educational and psychical demonstration than was at that time placed before the people who filled the large hall at each session.

The success of this society is due to unceasing effort of a number of people. The first to head the list is our dearly beloved sister, Mrs. Nettie Howell, a noble woman, who has devoted her life to the betterment of this spiritual movement, fearless, trustful, clearsighted, open-hearted, the ever-demonstrated rue-all points of character that make her what she is, a wonderful woman in many ways. When this sister looked over the

field of workers in search of a man for chairman and director, of the People's Psychic Society, she was most fortunate in securing Mr. A. F. Prentice, a man who at all times, is looking for the good in people. He has proved himself to be a blessing, from the moment his frank, open face greeted us, the great unexplored future of this society looked full of good things.

Right here there comes before me as I write, a face strong, tender and true, one you will be sure to see when you step into the hall. His name is Mr. George Silver. But few people know this man, his great loving heart is full of sympathy and tenderness for all, expressions of animal life, he is a true friend at all. times and under all conditions. "He hat hath gained a friend hath given hostages to fortune."

I speak of these people because they are the foundation upon which The People's Psychic Society rests. as they reach out for timely assistance in conjunction with the activities surrounding this progressive movement, we find brilliant minds along the philosophical in our most worthy Sister, Mrs, Dr. G. Briggs. Mrs. Lettie Allen, Mr. J. C. Craig-all shining lights-unselfishly doing all they can in behalf of the Spiritual philosophy: Mrs. Grace Aitken of Chicago, Ill., Mrs. Sanford Johnson, Miss Greta Geetzer, Mrs. Grant, Mrs. Goces, Mrs. Hutchinson and Mr. J. C. Craig, were the spirit messengers We enjoyed a musical treat given by Mrs. Johnson, Mrs. Sullivan, Mrs. Lettie Allen, Mrs. Sanford; I think I am justified in stating the most pleasing to us all was the very sweet songs sung by Mr. Holbrook's son and daughter; the young lad and his little sister took the house, so to speak. We hope we may have the pleasure of hearing from them again.

At the close of the afternoon pro gram all message mediums formed waiting to receive just one word, my

To the Editor:-Your kind words. although few, are like a cool wind blown across the hot desert. Some time ago, someone writing from San Francisco, noted the adverse psychic

conditions still existing here, which, then as now, I can most certainly endorse. Several times I have started to write you, but waited, hoping to be soon able to write in a more cheerful and spiritual atmosphere. Alas! will confess to individual 'inability at all times to create heaven out of

the fruits of the other place, no matter what the effort. When calamity, the most appalling

to be conceived of, overtook us, there was the most wonderful display of the courageous and sublime fortitude and self-abnegation on the part of stricken people, together with such generosity as the world has never yet experienced on the part of the great hearts of human kind elsewhere on our behalf. It was a revelation

on the part of humanity. Then followed the reaction. Men seemed to forget all that is or ever has been sacred to tradition or to human life. You have heard enough about our corrupt city officials, and are not ignorant as to the general trend of events in our city since our great calamity, but to be fully cognizant of the stress of conditions, would require a residence here during these troublesome months, and particular ly since the street car strike the first f May last. Once before since the fire had they struck, and people endured the discomfort good naturedly for two weeks, and no one seemed aggressive, but at this time there has been a most bitter feeling of antagon-

ism that has expressed itself not alone in vituperation and ennity, but in bloodshed and loss of life, nor is there safety from harm for the general public assured as yet, nor imme-

diate promise of it. As you know, I passed a portion of the time in the south during the civil war, but never met with the same degree of threat and insult then that I have receiced in my own home, and in a time of supposed peace. The distance between my office and my home is between three and four miles, and generally took a wagon down as far as they would convey me or the nearest point to my office and walk back. One unfortunate day I succeeded in the uneven streets, and as soon as possible to do so I took the street car line' home. This was my crime. was followed and called the vilest of names for blocks and threatened with violence, by not only men, but wo-All sorts of intimidation were men. tried; my neighbors belonging to the Carmen's Union followed me into grocers' places and forbade them to sell me food, and I was told that if I persisted in riding on the cars I would be hurt.

I presume you can imagine me either fearing or trembling? I set groups about them to satisfy the them, as becomes a good American wants of the people along that line citizen and ex-soldier, at defiance, and when I saw the large number and told them I should continue in very soul cried out for more workers my free-born American rights just in that field. the same, and there was not a man At the close of the circle work among them that could touch me, or harm a hair of my head, and that I ice cream and cake were served. would prefer to die if necessary in In the evening, Mrs. Sanford Johndefense of such rights, rather than live a coward and conform to the dictation of cowards, and I should not

must expect to be whipped

for my own reputation.

But you can see that life here in the

once fair and beautiful city by the

sunset sea is not all that could be de-

sired in spiritual atmosphere and de-

velopment of the spiritual unfoldment

of our natures. And if I can make

out to sing or compose some songs

that will be sung by others during the

commotion of spirit that is going on

about me. I am sure it will pass as a

sort of missionary work I am doing

Our good Sister York, from the La-

dies' Aid Society, called upon me

and stated that they were making an

effort to resume the regular meet

ings of the society which they will

winter months. There is, as you may

infer, a dearth of the spiritual here

none are forgotten. NEVER WAS THERE A FAITH

SO SATISFYING, SO BEAUTIFUL,

SO SUSTAINING IN HOURS OF

TROUBLE OR GRIEF AS OUR DEAR

FAITH IN THE SHELTERING ARMS

THAT HOLD US FAST TO THE IN-

FATHERHOOD AND MOTHERHOOD

OF THE IMPERISHABLE LIFE OF

What a wonderful work you have

done, and are doing. Brother Fran-

cis. As your years increase so may

your blessings, and in the unselfish

devotion of your past, I am sure your

ADDIE L. BALLOU.

reward is not delayed till the call t

San Francisco, Cal.

ne all about this world, but about two

others; and if their statements about

WHICH WE ARE A PART.

FINITE BOSOM OF THE GREAT

at present, and our souls are hun

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no doubt be able to do before

LOS ANGELES, CAL.

An Impressive Letter From a Promi- Anniversary of the People's Psychic

NO. 935

Can we say that we are not, as they are, made what we are by our organization, over which we had no control, and by our surroundings. which affect us only through that organization?

This is not saying that people are not responsible in a degree, b experience is necessary for g)th, and the sufferings which must come a well and found the same formation. to. all wrongdoers is a means, by which they gain a knowledge of life, and knowledge is truly the lever by which human animal life raises itself Into the divine or spiritual. The Christian world has been telling us that charity is the greatest of Christian virtues; that if one possessed all other qualifications of a true life and had not charity, they were as naught. Now this knowledge scientifically understood, and lived, will give to us all this greatest of virtues-will, as

the writer I have quoted said, bring to us the "good time coming." SARAH STONE ROCKHILL.

Alliance, Ohio.

We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less Ignorant. * * . * If wife and ignorant. * * If wife and child, the name and fame, were all lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, I believe such and such to be true.urley.

The Writer Thinks There is Great Virtue in It.

movement of the limb.

a stratum of cement rock.

every individual in this celestial realm In The Progressive Thinker I have is continuing the same desires that he noticed a number of articles upon the "water witch," some of the writers created in earth life. Would to God could persuade every human being attempting to give a solution for the to look into this Temple of Soul Culture and see the happiness they enjoy I have in past years located many and the thoughts they are trying to living veins of water by the use of impress upon mortal man, and each the crotched limb, generally cut from one trying to reach loved ones in earth peach tree. I was so expert, life. How happy you would be if you and had so much faith in my abil would try to receive the thoughts they ity, that I sunk wells for a stated are sending to you. price, guaranteeing water or no pay.

I never failed but in one instance Lessons in Natural Law. and this proved a costly job for me, Since I have been in spirit life I as I sunk the well to a depth of 96 feet and got no water, but at the have taken lessons in national laws, indicated depth-33 feet-I struck

and I am anxious to reveal those laws to you. In fact I see, since I came into this home, and 'can look into For years afterward I pondered national affairs, I see a disposition over that failure, and, in fact, never among our great leaders to improve dropped the matter until I found. to in the carrying out the laws that were me, a satisfactory solution. About in vogue when I was in earth life. fifteen years afterward I helped, sink Now that I have learned the way to return. I shall come often to impress and through experiments I found .it upon you the higher laws that I found to hold nearly as strong an affinity in spirit land. or influence upon the limb as water.

It is an established fact that elec-I have seen many new inventions created here and impressed upon intricity wil leave a wire and follow a stream of water coming in contact dividuals in earth life, and our colwith it. Is it unreasonable to beleges and universities are studying up lieve that the current from the living and looking up new improvements of battery is governed by the same law? the old.

I have been led blindfolded, and have Our professor in the university that had a party on each side of me am in was an old friend of Brother held the ends of the limbs, and in Underhill's, and has impressed on his passing over a vein of water, had mind an invention that will revolutionthe limb twist in two. I have seen ize the world. followed a pipe conducting water that I am in touch of your past bresi-

was buried in the ground. dents that are here and are meeting Mesmeric subjects claim to feel the each other and discussing on the pres current from my hands when at a ent laws, and how to impress them distance of four to six feet, and have on your leaders at the present time counted every pass when their backs were turned. V. L. CAPWELL. 106 Walnut St., Dorranceton, Pa. of the necessity of improving upon them. To-day I see the rapid growth and

wealth of your government in the We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts short time I have been in spirit life. have also seen the rapid increase of selfishness and greed and crime in our of science that we have any hope of national affairs, and we feel we must maintaining our population in plen-ty and comfort. Science, however, will do this for us if we will only let her.--Sir John Lubbock.

In spirit life.

What Happened when We were Young

[From the Burlington Hawkeye.] heard the bob-white whistle in the dewy breath of morn;

The bloom was on the alder and the tassel on the corn. stood with beating heart beside the

babbling Mac-o-chee, To see my love come down the glen to keep the tryst with me.

saw her pace, with quiet grace, the shaded path along. And pause to pluck a flower, or hea a thrush's song. Denied by her proud father as a suitor

to be seen, She came to me with loving trust, my gracious little queen.

Above my station, heaven knows, tha gentle maiden shone;

For she was belle and wide beloved and I a cúb unknown: The rich and great about her throng'd and sought on bended knee For love this gracious princess gav

with all her heart to me. So like a startled fawn before m

longing eyes she stood, With all the freshness of a girl in flush of womanhood.

trembled as I put my arm about her form divine, And stammered as in awkward speech

I begged her to be mine. Tis sweet to hear the pattering rain

that lulls a dim-lit dream; 'Tis sweet to hear the song of birds and sweet the rippling stream;

sweet amid the mountain pine 'Tis to hear the south wind sigh.^A More sweet than these and all beside

was the loving, low reply The little hand I held in mine hild all I had of life, To mould its better destiny and soothe to sleep its strife.

'Tis said that angels watch o'er men commissioned from above; My angel walked with the on earth and gave to me herelove.

Ah! dearest wife, my heart is stirred my eyes are dim with tears-I think upon the loving faith of all those bygone years, now we stand upon the cpct, as For in that dewy morn.

With the bloom upon the alder and the tassel on the corn. DONN PIATT.

impress upon your leaders the import. A fool in revolt is infinitely, wiser ance of calling a halt. We see the than the philosopher forging a learned effort to render every man his due. vast amount of graft and the appro- apology for his chains .-- Rossitter. Justinian.

are a blessing, for it is a mode of force regulations necessary to further progress by the removal of objectionable gases, etc. Now, in the mind realm these convulsions are just as much needed to stir human nature from center to circumference and dislodge wrongly conceived and nurtured ideas, so that heart and brain can starve, or go hungry either. And I receive the wholesome mental and have not. spiritual nutriments, thus to become nobler in thought and conduct, and every thought become a prayer and every act its fulfillment."

MRS. M. KLEIN. Van Wert, Ohio.

THE ATOM.

It Consists of a Whorl of Electricity.

The whole ftom squirms with elecricity, proclaims Sir Oliver Lodge in the battle royal waged between chem-ists and electricians. And when the electricity escapes, as in radium, the atom at a certain point will change into something else. A There is a scientific party which has come to believe that there is no such thing as matter, that matter is a shape assumed by electricity; that an atom is not a permanent thing, but a sphere enmeshing little units of electricity now called electrons. Helium first was discovered in the sun by the spectroscope. Thanks to this hint from the sun, the Hon. R. J. Strutt and others discovered quite recently that gering for that heavenly manna, yet helium is an emanation given off by radium and two other substances. That is said to prove what the old alchemists believed-that a change of matter into another form is possible. Sir Wm. Ramsay made a sensation which it is almost impossible to exaggerate at the Brtish association when he announced the results of his recent experiments with radium emanations. Experiments are now in progress with gold and other substances and may furnish proof of Sir William's belief in the transmutation of elements and of the theory of decomposition. JOHN A. HOWLAND.

Blamed With Evil Eye.

of your still needed labors of devo Sig. Giavanni Giolitti, the Italian tion to truth and the world's adprime minister, suffers from a popular If angels in mortal guise could superstition that he has the evil eve. Recently Sig. Majórana, minister of lighten your labors with swift the treasury, retired from the cabinet because he had been selzed with a serious illness. He is the sixteenth statesman associated with Sig. Giolitti prayers for your happiness and successes, your life would be one gloious morning of benediction and lessings, among which and the least to have been stricken down, if not by of whom yet with most bountiful in tribute would be-your most sincere and appreciative friend, death, at least by some serious ailment, since the premier's rise to power., In Giolitti's first cabinet four 1122 Market street. of his ministers died in office. In his second two died and four others were brought near death's door. In his The ghosts told us there was no virthird administration one minister comnitted suicide, another died, and Sig. tue like belief and no crime like Tittoni was prostrated by cerebral doubt, that investigation was pure imcongestion. In the present cabinet disease and death still pursue Gio-In the present cabinet pudence and the punishment therefor eternal torment. They not only told

litti's colleagues. Justice is the constant desire and

the other worlds are as true as about this, no one can estimate the value of. their information .-- Inversall.

hood. Mr. and Mrs. Sullivan favored the occasion with one of their expressive songs, soon followed with the very convincing test work of Mrs. Sanford Johnson, making a most appropriate closing for this our first Anniversary of the People's Psychic So-

We as a society, extend to all our friends a most cordial welcome: come et us from all parts of our glorious country meet often, learn more of the creat art of loving and serving the highest and the best, through thus uniting we become a greater power for good. I wish we could have a congress of Spiritualists each month, all societies uniting as one, at that time. I have every reason to believe it would result in a greater strength, clearer understanding of the inner spirit that prompts our every act. I clieve a great, true, unselfish lovewould spring forth into a more perfect expression than we have ever known in our Spiritualistic move-ADELAIDE K. BROOKS. ment. Los Angeles, Cal.

THE GOLDEN RULE.

Read to The Golden Rule Society by by the Author, at Its opening Meeting of the Season.

- This world would be a better place to live in for awhile everyone would think aright and
- always wear a smile; each would keep the body clean,
- the mental free and cool. And bear in mind for all mankind the
- forceful Golden Rule.
- If man could keep his anger down and
- kindness up above, There'd be no need for cramping creed, and plenty of use for love the faithful shall deprive the world f man could keep his soul in tune and
 - smother down the mule, The only guide he e'er would need would be the Golden Rule.
 - If man to man were always just, were always kind and true,
 - Each one right here upon the earth would sometime get his due.
 - f Love and Wisdom always ruled in Life's great common school.
 - Mankind would need no stronger law than the dear old Golden Rule.

The Golden Rule has won great fame, to quoted o'er the world, And every Savior has the name of

- having it unfurled, And yet, were it but lived to-day, no
- wars would ever be. And peace and plenty on the earth
 - would reign eternally. DR. T. WILKINS.
- One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.-Issac Iselin.

son held christening services, at which time Mrs. Dr. Briggs gave a most instructive talk upon "Mother

From an individual point of view I do not mind an encountér once in a while, but it shatters the spiritual side immensely, yet with the old Quaker, I am generally so well defended as to be able to say to the en-emy, "Friend, if thee will fight, thee elety.



How to Keep Always Young.

Secret Explained by a Chicago Woman Who Has Been a Social Favorite in Six Cities, and Preserves Her Youthful Spirits though Nearly Ninety Years of Age.-She Has Had Experiences That Teach Her that the Spirit World Is Very Close.

Would you like to keep young, gay what happens, and this will become and charming? It can be done and less and less difficult—always sup-here's the way a lovely Chicago wo-posing your conscience is easy, and -Madame Lucie D'Episy of the this condition each may regulate for Old People's home and the most ex- him or herself. clusive social and intellectual sets of half a dozen large American cities— if it is only to be kind to a little child half a dozen large American citleshas accomplished the feat [as set or speak cheery words to the sorrowforth in the Chicago Tribune]. A preliminary word about the hisful. Think of others and you will forget yourself-and keep happy and tory of this popular belle, "eighty-five young.

and a half" years old, according to her own statement, vivacious, as a young girl in heart, mind, conversa ion, and spirit, may not come amiss.

Madame D'Episy was born in Par-She still is "vraie Parisienne" in all essential matters-and manners -though she left "cher Paris" for wood fifty years ago and has never reboo netry years ago and has never re-turned, even for a visit. After a hap-py girlhood, filled with varied good works and devoted to study of the divers great religious and philosophies of the world, the pretty made-moiselle married Dr, Gilbert D'Episy, writer of many scientific volumes, tutor to a number of royal children, among them the boy who afterwards became the Emperor Frederick of Germany, and with him journeyed to America. A Louisiana plantation constituted the first American home of the woman who even then was beginning to formulate and follow the philosophy that has happily carried her through so many changing years and vicissitudes of fortune; en the war had swept away the D'Episy slaves—some of whom, for love of their merry young "Mistis" sconfully refused to consider themselves emancipated, and insisted upon accompanying her "up north"-and a generous share of the D'Episy fortune, a new home was made in Arkansas, the family later moving again to St. Louis, thence to southern Illinois, where Dr. D'Episy died, suddenly and under distressing circumstances. Then MadameD'Episy came, with her children, to Chicago, where she has resided for thirty years, and which city she loves dearly.

From a rich woman she now be-LONG AS I CAN. came poor, finding it necessary to eke out her slender financial support by teaching French and pastel painting, and pessimism and hardness of heart that bring on old age of soul and in which she still is efficient: Previous to these trials her two oldest children had died within the space of this is the way to be young and hapfour days, being slain by "black diphtheria" while the distracted young py, and I wish'I could make all the mother lay helpless with the "bone fever" of the early south, now more precisely diagnosed as inflammatory er shall be, while the world is so full of lovely things and nice people, of rheumatism. . So it will be seen that the indomitable and brave spirit that always has supported and upheld this gay-hearted young-old beauty has has not remained untested. In later little children, or remarkable change years ill health and a painful accident have contributed their quota of suf-fering, but "la philosophie" that has proved so potent shows no diminution of comfort or luster.

Troubles Do Not Daunt.

matter increasing years, failing health, loss of financial good fortune? "It is all well," says Madame D'

tions.

and progress.

PERSONAL AND IMPERSONAL GODS. Faith Has No Use for Reason.

Through the knowledge and influonce of Modern Spiritualism millions of people have dropped or made rad-ical changes in their faith in dogmas pertaining to a god, a devil, a hell, damnation and salvation by blood atonement. We hall with delight all such changes in the minds of men; yet some cling fondly to their god idea, the most absurd of all. "The universal fatherhood of God and brotherhood of man," we hear

so much about is simply a rhetorical flourish of fiction. Many people have repudiated the Jewish Jehovah, fair and square, and declare they do not believe in a per-

sonal God. That is good, and we rejoice to learn it; nevertheless they constantly make use of bible ideas, phrases, quo-tations to vindicate Theism. If they do not believe in Jehovah, why use bible texts to sustain faith in a God? They should, to be consistent, discard the Bible as a source of evidence; be-cause it is called "The Word of God" -one and the same God in Old and New Testament, from Genesis to Revelations. It is Jehovah, the persona but I have no personal troubles. I have had wealth and youth and so-cial standing. These I have not now,

There always are

Sad for Others, Not for Yourself.

but no matter! I was happy with-them, trying to do what little good

I might in the world; I am happy

now, without them, still trying. Re-ligion? Yes, it is a great comfort. I

was born and reared a Catholic, I

have been an Episcopalean many

years, though I love and respect them

all for the sake of the help they give others. For me God is too big for

any creed, but I can see his finger in

many matters. To be truly religious is of great benefit, a great help if one

would keep happy and youthful. There is great and revivifying power

in faith and love and charity.

have lived so long and had so much

experience that I now judge no one

harshly. Who knows how far each

Bitterness and Hardness Bring Old

Age.

'DEATH? I DO NOT FEAR IT.

WHY SHOULD I? IT IS NATURAL AS BIRTH, AND, WHILE I AM NO

SPIRITUALIST, I HAVE HAD EXPE-

RIENCES THAT TEACH ME THAT

THE OTHER WORLD IS VERY,

VERY CLOSE, AND BEAUTI-FUL. SOMETIMES, WHEN I AM TIRED OR SPIRITUALLY UPLIFT-

ED, I THINK I WOULD LOVE TO BE

DEAD, BUT I LOVE ALSO LIFE AND MY CHILDREN. THEN, TOO, I LOVE THIS COUNTRY SO MUCH

THAT I WOULD STAY IN IT AS

"It is bitterness and unkindness

body, and these are never worth while

under any circumstances or condi-

people in the world, especially all the

young neople, hear and pay attention.

I never, never have been bored; I nev-

beauty and music and laughter and

The True Secret of Happiness.

many people to love me, and every moment of life is full of ever fresh

interest. Beside such joys, what

"I love all the world and have

failing

Love. forgive, be . cheerful,

of us is responsible for his faults?

"I am sad for others, sometimes,

god of both Jews and Christians. If they do not recognize a peronal God. they should not use scripture to prove their impersonal God. If "God is a principle and not

persons," as Theists affirm, why do they always call it "He-Him-Faththus giving it a personal appearance? It seems to be a principle -of male gender; however, men do not form." worship an abstract principle; their conception of a God is a being possessing human attributes.

They have got a new name for the old God—call it "Infinite. Intelli-gence." However, intelligence implies mind, will, memory, knowledge to manifest it; all attributes of a person. It they want it understood they do not believe in a personal god, the "Intelligence" must be lopped off. It is a personal god in spite of their denial, and only an imaginary being, either way. If "Men are made in the image and

be very gratifying to them. likeness of God," as alleged, there ought to be black, white and yellow gods corresponding to the men. If the men are the image and likeness of the god, it must be a personal god, because men are persons. The stupid devotees claim to be "children of God," and call it "our Father God;" but no one can, prove earnest generation. his or her relationship to any god, either personal or impersonal. Men who saddle their parentage on a god are divine scamps. The believers in the impersonal

god often talk and write about "Je-sus Christ the Son of God;" but if he had no personality he could have no son. Every son has a personal fath-

year.

er Faith has no use for reason. There is no argument too absurd for

Theist. It takes one false assertion to prove another all the way through Theism which is the fundamental basis of religious error; devoid of fact; main ained by faith, fallacy, assumption and vehement assertion. The origin of religious ideas is ignorance. A. H. NICHOLAS. Summerland, Cal.

SUGGESTIVE THOUGHTS.

thy sweetest

Cheer up.

Faint not.

By That Veteran Lecturer, N. Ravlin. Cheer up,

Though sorrow's night o'ercast the sky



1:

As secretary of the First Spiritual far as possible and left a fund of Union, I have been requested to write | \$2,000 for its benefit. a short history of the affairs of this society from its inception twenty-five yearsongo, up to the present time, these interests confided, and with society from its inception twenty-nye intend yearsongo, up to the present time, these interests confided, and with and in looking over the records of the past and considering the affection devotion of those earnest souls a society feel that with his strong a society feel that with his strong much that we of to-day might enjoy

the helm, we may breast the waters the place in the esteem and respect of the people that we do, it sems unafraid. Mrs. Nathan A. Brewster has as-sum⁻¹ the interests of the Helping but fitting that we should pause in our hurried lives and pay this tribute Hanad as its president, and with a of respect to their memory. corps of able helpers is a large power

Twenty-five years ago, by invita-tion of Byron Boardman and Guilford in the affairs of the Union. Many others could be mentioned who have labored untiringly to sus-Parker, Mrs. Abby N. Burnham delivered a lecture on Spiritualism in tain the cause which means so much this city, and such was the interest to them, and have fought the battles aroused by the work, that on May 27, 1882, the First Spiritual Union of of the past that we of to-day might enjoy our liberty, among the olde Norwich, Conn., was organized, with ones, of whom but few are left are Byron Boardman and his brother James, Guilford Parker, E. W. Dean, Mrs. Fannie Marcy, Mr. and Mrs. Chas. W. Spalding, Dr. W. W. Clapp. R. M. Hubbell, George Miller, Edwin N. Duchette, J. D. Crocker, Dr. S. B Allen, John P. Avery and George Tufts as its officers, the object of Bulkley, Frank White, T. Y. Winship, Mrs. Almira Schofield, Mrs. R. A. Jenthe society, according to the pre-amble, being to "maintain liberal meetings and lectures on Spiritual nings, and Mr. Robert Parker.

These devoted ones, with the an sistance of many others no less faithand other kindred subjects of reful, but whom time forbids my mentioning, have supported in the past As is the case in all movements course after course of lectures comof a progressive nature along relig-ious lines, more or less antagonism posed of the very best talent available on the platform of progressive thought, including J. Frank Baxter, to the society was aroused, and one of the ministers of the city, of the Mrs. A. H. Colby-Luther—great and glorious soul, whose spirit in the be-yond must still be working for our Methodist faith, made it a subject of caustic comment from his pulpit. But these unpleasant experiences are spiritual freedom; Mrs. Sarah A. Byrnes, Mrs. R. S. Lillie, who, with mostly of the past, our elders have fought the battle of prejudice and her sweet-voiced · husband, gave us oppression that we might be free, many mouths of her inspired teachand to-day, even in this conservative ings, living as well as preaching the New England town, we command highest good; Hon. A. B. Richmond, such a measure of respect as must Dr. George A. Fuller-sincere and fearless, H. D. Barrett, president of Twenty-five names were appended the National Spiritualists' Associato the subscription list of that first tion, and Mrs. Mary T. Longley, their year, all but four or five of whom worthy and efficient' secretary; Mrs. have joined the vast multitude of the Isabella Beecher Hooker, Hon. Sid-ney Dean, W. J. Colville, A. E. Tisunseen, and their earnest, self-sacrificing labors in this cause of relig- dale, Mrs. Clara Banks-true-hearted ious truth have been taken up by and much interested in our success, the younger but, we hope, no less and her protege, who, so far as an other may, took up the mantle as she Twelve lectures were given that dropped it in the mortal, Miss Elizafirst year under their auspices, and beth Harlow; Joseph Stiles, J. Clegg Wright, Mrs. A. J. Pettengill, and these have gradually increased in others. These and many others have given number until now, and for many easons past, regular Sunday ser-

vices held eight months in the us of their best thought and endeavor, and have helped open the way for the place we occupy to-day. In 1889 the Children's Progressive yceum was established in connection Two years ago the management de with the work of the Union, that our cided that a resident speaker might

better serve the interests of the sochildren and young people should growth and for doing good. have the privileges of education and ciety, and Mr. Albert P. Blinn of growth in the same line of thought Boston was called to fill the nosition. s their elders, and this continues to Fully has the judgment of the sothe present day, their meetings being cicty been vindicated, and under the held each Sunday at the close of the ministrations of Mr. Blinn, ably asized an auxiliary society under the name of the Helping Hands, the ob-fect being to assist in the auxiliary and barrow a

During the first year with us Mr. the Union both socially and financially and most nobly have they Blinu was ordained as a minister of the gospel of Spiritualism, with all filled their mission. It now admits to its. ranks members of both sexes, the legal rights and privileges benumbers 62 in membership, and each longing to ministers of any denomiseason makes a generous contribution nation.

to the finances of the society. The fortnightly suppers given by them throughout the season, as well as beautiful pipe organ, which greatly their semi-annual fairs, have earned enhances our pleasure and our power



organization.

ly designated: He was for fiftee

years a member of the Baptist de-nomination. "But," as he often ex-pressed himself to friends in talking

over the church and his affiliation

therewith, "I outgrew that as I pro

gressed with my studies and investi

gations, and now, after twelve years

in the Christian Science church, l

have simply outgrown this also. All thinking men and women are out-

growing Christianit. By Christian-ity," continued Mr. Fish, "I do not

mean the teachings of Jesus. The

lofty verities He taught can never be

outgrown. So, when I mention Chris-tianity I mean the Christian religions

as we find them, and Christianity as

it is taught among the leaders of the

dominant creeds. We take it not as

we conceive it should be and as we

find it in its origin and first promul-

gation, but as men have now come to teach it in the great orthodox

churches. It is now so grossly ma-

terialistic that no reasoning, thinking

man, no earnest student and philoso-

pher can possibly accept it and not be a hypocrite. I hold the teachings of Jesus to be the highest of any

philosopher and leader of men that

Everybody, Almost Beyond Belief ! years, also leave the Christian Science Mr. Fish has not always been con nected with the Church of Christ, Sci-entist, as the denomination is official-

> REMARKABLE PSYCHIC ASTROL OGER TELLS PAST AND FU-TURE WITH AMAZING ACCURACY TO ALL WHO WRITE, AB-SOLUTELY

October 28, 1907. 4

AT LAST!



the world has ever seen, with one exception. Buddha was a greater, or Would you like to know, for the equally great as a teacher. But this asking what the future has in store is not the Christianity as it is now taught, or the Buddhism of to-day. These are both corrupted by the for you? Would it be any advantage to you to know how your health will grossness of men and some of the be; how your business will go; whether you will be happy or unhappy; doctrines now placed at the pinnacle of faith are the most pernicious that what your weak points and strong characteristics are, and how to imhe world has ever seen. Take the two chief supports of most of the Christian churches of to-day, that of prove your condition, financially, socially and physically? If so, here is an opportunity you should grasp at 'original sin" and the accompanying once. It will cost you nothing. If one of "vicarious atonement" and you will see, on viewing them truthfully, you are pleased, tell your friends. That's all. You will be doing them that their office is to lead men from a favor. Who knows what this will the true religious life and away from he best possible development of the do for you?

Professor H. Spencer Lewis seems individual. To characterize man as a to have lifted the veil of mystery that worm crawling in the dust and 'dependent upon forces outside the powhas enveloped the science of Astrology for centuries past. Combining er of man to lift him from his degrahis knowledge of Psychic Force with dation is a base slander upon man and God. To hold up before him the be-lief that another has explated his his wonderful system of Astrology, he has brought his method down to crime is to withhold from him the an absolutely scientific basis, reading power which he himself should have the strange workings of the planets and has, if permitted to develop, for under whose sign one is born with amazing accuracy. So startling are

"I wish no evil to the churches, the his predictions that those who receive orthodox body or the Christian Scithem are almost carried back to the ence. All are more or less permeated days of great miracles and forced to with grossness and materialism. But believe that Professor Lewis must cannot remain in them and be conbe possessed of a strange but wonderscious, as I am, of insincerity, so long ful power. Even astrologers stand amazed at the accuracy with which as I do so. Through the earnest study of the leaders in all the great relighe foretells the future.

ions I have come to a faith that is "I followed your advice and sucfor me, and is not confined to any ceeded," writes Miss T. St. Claire. "All of your predictions came true. one of the others. Of course I will he called an atheist. Buddha never I wish I had sent for the wonderful taught anything regarding God. He free reading you gave me before I did." did not refer at any time to God, or

teach that there was such a being as If you wish a free reading of your a God. In so far as I accept the life, on a beautiful Astral-Psychio teachings of Buddha I may be called Chart; if you wish to know your lucky and unlucky periods; what pitfalls to

an atheist. an atheist. AGAIN I MAY BE TERMED BY SOME A SPIRITUALIST. SPIR-ITUALISM, IN ITS PURITY, IS ITUALISM, IN ITS PURITY, IS AGAIN I MAY BE TERMED BY suggestions on business, friends, en-emies, love, marriage ties, travels, for good, and which was given in THE HIGHEST FORM OF RELIG-IOUS BELIEF. STRIPPED OF ITS EXCRESCENCES THERE IS NOTH-ING BETTER TO THE TOTHE TO THE BETTER, SO FAR AS IT ING York City, and you will receive it by TEACHES. BUT IT. TOO. IS HONmail without delay and absolutely EYCOMBED WITH MATERIALISM free. Be sure to give date of birth AND FRAUD IN THE PRESENT and age, and spell out your first DAY, SO IT IS DIFFICULT TO DEname and last name, and write your FINE MY POSITION. I ONLY SAY address plainly. Kindly send ten THAT I BELIEVE IN THE UN-TRAMMELED AND UNRESTRICTED cents in silver or stamps to cover cost of mailing and chart, and Prof. Lew-GROWTH OF THE BEING WE is will send your reading and a free CALL MAN TO THE HIGHEST AS copy of his new and finely illustrated IT UNFOLDS BEFORE HIM." book, entitled, "Your Past, Present The above, from a Redlands paper, and Future Revealed," without any contains a valuable assertion: "Spir charge whatever. Be sure to tell itualism, in its purity, is the highest your friends to send also. form of religious belief." Read that over and over, and then see what follows it, and then retire, if you 935 choose, to some secluded place and blush with shame. There is a large measure of truth in what he says The above is the number of the pres as to fraud in our ranks. ent issue of The Progressive Thinker, DIVINE WRIGHT. as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapphony lie about us on every hand. per, then the time you have paid fo: has Let us learn a lesson from these expired, and you are requested to renew your subscription. This number at the right hand corner of the first; early workers in our ranks-they so boldly uttered new truths. who preached unheard-of reforms, and page is advanced each week, showing the number of Progressive Thinkern many times shocked by their progressive utterances the minds of their issued up to date. Keep watch of the

"It is all well with us al-Enisy. whether we can see this or not. ways, I have had troubles; I have suffered; I have seen those I love suffer, which is harder to bear than personal distress or sorrow. But I never have been discontented or unhappy, and I never shall be. Life or death, it is all well for me, and I feel that I always shall be young in spirit. To die that would be easy. To grow old in -that would be very hard." heart

Madame D'Episy, who, some years ago entered the Old People's home, cause the son and daughter still living quarreled continually over her place of residence, each ardently destring that she make her home with his or her family, is popular alike with officials, residents, employes, and visitors of the institution. She has hosts of "outside" friends and goes out no little, despite the fall that not long ago resulted in lameness. The circus she invariably attends with her well-loved grandchild and namesake, and a French play-especially when Bernhardt is acting-finds her a delighted, enthusiastic attendant. daily English and weekly French pa she reads religiously, together with many books of fiction, poetry,

philosophy, and science. In earlier years she has written much, and still works occasionally upon the book of poems her friends are anxylous that she should publish. Her little garden is well tended and the joy of her summertime existence. French lessons still are given when opportunity offers and the gentle, clever, aristocratic optimist never lacks time for receiving visitors or for bright conversation. Fifty years easily might be dropped from her apparent age when the sparkling eyes flash over some intellectual problem or play of wit.

Gives Secret for Retaining Youth.

Asked for the secret of her un-changing youth, Madame. D'Episy smiled and expressed herself willing to give it for the sake of "les autres" with less experience in the way of keeping young and happy under trying and sometimes distinctly adverse conditions.

"Preserve a good conscience, do all the good you can for and to others, I needed anything, I knew where to keep occupied, be content, always, go and what to do. The result is and take always in good spirit whatever fate may send."

These she declares infallible rules for maintaining perpetual youth, and she insists, moreover,, that the sug-gested life attitude may be acquired at will. Looking at and listening to her, this is easy to believe.

'Can you change fate or circumstances by complaining?" she asks, earnestly, "No? Then why repine? It, will but make the real trouble worse, add unnecessary others, render you unpopular, and push away all chance of happines

"It is cowardly and selfish to fret or grumble. Be sure whatever comes is best for us, though this may not seem at the time, possible. Make up your mind to be happy, no matter

We always should heart but little children. With the child's eager interest and good will and habit of happiness, we must be al ways and forever young!" Madame D'Episy has lived her own philosophy, and offers herself as proof of its soundness. She is.young in spirit, young in soul, gay in man ner, happy in disposition, and charming. To chat with her is to forge that she is nearly 86 years old, and the gentle charm of her manner

the sweetness of her smile and the grace with which she says and does everything leave an impression of youth-and happiness.

STRANGE EXPERIENCE.

He Took the Works of Two Old Clocks, Made a New Brass Frame, and Mixed the Wheels of Both Clocks, not by Calculation, but by Inspiration, and Completed One Set of Works that Kept Exact Time.

Dear Mr. Bicknell:-I received your two cards and thank you very much. I am glad you liked the

photo. As soon as I get them I will send you a picture of "The Spirit Clock.'

I now sit here and admire my work just as you would, because it seems new to me.

It seems like a dream as I think it over and find how all the material and everything was placed in my way. It is well to believe that I did the work, but it was under the control of an unseen force, known The following will prove as "spirit." what I write.

One day something seemed to tell

me that I should make a clock. I did not stop to figure on any material, but went up stairs and brought down some lumber and started the case. I did not figure on what the size of the case should be to fit the works, or anything; I just worked

on. I knew not where to find the next

material, the works or any part: I never gave it a thought. Just as a clock that runs with the best. It is perfect in design, and in every

way is what others would plan and figure out in order to get it, per-fect in every way. Mr. Bicknell, you can see that I had unseen expert help. It is just as plain as darkness and sunlight, for it would be im-

possible for me to put up such a piece of work in any other way, when I knew nothing about clocks and their principles. It is just like a dream. I could sell the clock, but I do not like the idea of parting

with it. It seems to be a part of me. I started a letter, but it is nothing but clock talk.

Very truly yours, MELVIN E. BUCKOUTZ. La Molle, III.

Although the way be rough and drear, And friends prove false you once held dear. Faint not, Stand firm, Though tempests wild sweep o'er thy soul. And angry billows o'er thee roll, Stand firm. Be true Though all around you, falsehood reigns. While truth is sold for sordid gains, Be true. Be a man. Though many sell themselves . for naught. And in the end are snared and caught, · Be a man.

Push on. Should mountain heights impede thy Way. And inclination bid thee stay, Push on.

Be free. While slaves to sin at every turn, Are spending nightly all they earn,

Be free. Oh! stop and think what price you

pay For sordid pleasures of the day.

event.

have

Union from

midst.

needs of the society.

Manhood with its endowment vast, Down at the shrine of Death is cast. But clothed as with the sun in glory, You will oft rehearse the story Of how you triumphed over sin, That you the victor's crown might win.

Now Earth, and all that you held fast Is gone, forever gone at last, While with the glad victorious throng You chant the everlasting song.

Immortal wouth you'll hence enjoy. And pleasures sweet, without alloy, while eternal ages roll, And Shall Wisdom guide your mighty soul

Oh! grand, beyond conception grand, Are forces now at your command, Move on, in paths the ages trod, And search the universe of God.

The mysteries of being solve, As primal cause, effects evolve; Whence came the tiny grain of sand, And whence the Universe so grand!

What finite mind can grasp the whole Or read as from a book, the scroll On which is writ great Nature's laws From outer to most hidden cause.

Enter the realm where Wisdom reigns; Where Love strikes off the galling

chains, And thou shalt be forever blest, Finding in work eternal rest.

N. F. RAVLIN.

"Materialization." By Mme. E. d Esperance and Rev. B. F. Austin Ercellent. Price 10 cents.

reputation for their excellence

memory of one of our young and Purchase of Building. loyal members, Lloyd M. Cobb, Jun-Like most of the Spiritualist socieior, by his mother, Mrs. Annie M. Cobb, a permanent and lasting tribties throughout the country, the Spiritual Union at first held meetings in ute of love and appreciation of the a hall. Steiner's hall and Grand Army truth to him so dear, and highly hall having both been occupied by it. prized by us for many associations But ten years ago the Union purconnected with it.

Charles A. Dowsett, Mr. Cobb's chased and renovated this building in which we now stand, which was brother-in-law, has long been our erected in 1885 and used exclusively organist, and under his loving touch for Scottish Rite Masonry, now fitted the instrument often speaks to us up as you see it and dedicated to of one just beyond, whose work in the use of the higher powers for the mortal still goes on in this subour betterment and enlightenment. tle way.

The workers of the present we do Comparatively few of the Spiritualnot refer to individually. Their hisist societies own their own church tory is still making; but well do home, and we are pleased and proud of ours, simple and unpretentious as we know it will be a noble one of it is, our Spiritual Academy, where sacrifice and endeavor, and those who are acquainted with us and this home we hope to learn much, and to teach much of the highest truth. can see their work, as they gather The building was dedicated with here day after day, and appreciate it. And now as we have glanced over appropriate services ten years ago the records of the past, have gleaned week, on October 6th and 7th. 1887, and Mrs. Carrie Loring, Miss its lessons, and noted any errors Elizabeth Harlow, J. C. F. Grumbine, what have we learned? and what has

Mrs. Jennie Hagan-Jackson, J. Clegg it all meant to us? Wright and Mrs. May S. Pepper were In the early days of our history speakers for the occasion. To Mrs. Chapman, whose interest was so deeply concerned in this society, and our workers and mediums sacrificed much as they traveled the country o'er, meeting with many hardships in their wandering life, as well as who was instrumental in securing the odium and reproach for the cause large array of talent present. we are they were upholding. But, brave and fearless, this meant but naught to largely indebted for the successful them, as, filled with the fervor of

And as we consider all these things of the spirit, they dauntlessly voiced and realize the progress that we have their highest conviction, advocating made in material success, in spiritual noble measures of reform, freedom growth, and also in the opinion of the outside world, do we feel to pay for all, the unliftment of the-masses the recognition of the equal rights of word of earnest tribute to those woman with man, protection for our whose courage, devotion and gene-rosity in the years that have gone, children, and the right of each and every one to be the master and made this gathering to-night dictator of his own fate, in so far nossible. Byron Boardman, through whose instrumentality this society. as mortal may.

These earnest souls fearlessly hurl was inaugurated, who served as its secretary until his transition in De-cember,¹¹ 1885, and who, with his brother James, left a substantial fund were eagerly listened to, attracted the masses, and held the people-and for the support of these meetings. why? Gullford, Latter, treasurer of the

mces.

dently.

us as a bright and shining light.

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"After Her Death." The Story of

Summer." By Lilian Whiting

No mind that loves spiritual thought

can fail to be fed and delighted with

this book.

MARY P. CLAPP.

Beautiful spiritual

Were they not teaching the highest 19ts inception until his and best in the world of trnth that death in May, 1899, and who was ever earnest and loyal to all the it was theirs to receive. Did they stop to consider the policy of this or that, or where it would hit?

Mrs.¹²J. Adelaide Chapman, who took the secretaryship as Mr. Board-Nobly and bravely they advanced the highest revelation of truth-as man left it, holding it for sixteen years, and doing most efficient work they perceived it, and did it run counter to some of their ancient in that and every department of intruths of centuries ago, it was none terest in the Union. As president of the Helping Hands society she labored untiringly for the support of the less given to the people as a newer and later revelation of Truth, than which there is nothing higher. the Union: and together with her

We, with our knowledge and the husband, Mr." Sanford A. Chapman, power we recognize of appropriating and her mother, Mrs. Julia Houghton, to ourselves somewhat from the great an old-time Solritualist, were leaders reservoir of unlimited wisdom, have in the cause for many years, until no need to turn to the teachings of their transition to spirit life a few months apart took an entire family the past, no matter how large a part these teachings have played in the f liberal thinking people from our unliftment of mankind in the history of the world. But in the last week of her life

This belongs to the past; and while panion Piece." with sorrow and all material affairs we recognize the truth wherever we Boards, 50 cents. weighing heavily upon her, Mrs. Chapman arranged the affairs of the find it, what need to utilize old and "Discovery of a Lost Trail." half-formed truths when grander and Chas. B. Newcomb. Excellent Union for the immediate future so fuller revealments of Nature's symspiritual suggestiveness. Cloth \$1.50

nearers, but who nevertheless spoke number on the tag of your wrapper. to full seats and to enthusiastic audi-The Wonders of Life. People are ready for the best and highest, if given boldly and confi Oh! let us with our knowledge,

with the growing development of our powers through an understanding of this knowledge, so draw unto our-Some Glimpses ANCIENT selves and utilize the noblest, the farthest advanced thought on all sub-AND ects of social and altruistic reform of Occultism that we shall be a greater power for FIODER N

good, a stronger force in the world, BY C. W. LEADBEATER and that these progressive thoughts which are permeating the minds of The following subjects are treated in a most shle manner: man everywhere, shall find in us a worthy center, and shall radiate from

able manner; ANCIENT:-Theosophy and Christianity; The Ancient Mysteries; Buddhism. HODERN:-The Unseen World; The Rationals of Mesmerism; Telepathy and Mind Cure; Magic, White and Black: The Use and Abuse of Psychio Powers; Vegetarianism and Oo-cultism; How to Build Character; The Fu-ture of Humanity; The Gospel of Wisdom. Well bound in Cloth, with Silver back and side stamp. 400 pages. Price, \$1.50

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thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of ex alted spiritual truth. A book for the higher life. Price, cloth, \$1.00. "Longley's Beautiful Songs."

new edition comprising in one volume the four parts heretofore pub-lished, to which is added part five, also a number of the author's most

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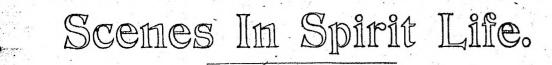
THE PROGRESSIVE THINKER

colored light, we see that light ex-pressed in all the exquisite colors of the rainbow, the seven primitive rays

with all their intermediate shadings,

but, as we often told you before, the

and forth, which causes the blazing



Witnessed by Abby A. Judson and Carlyle Petersilea. Given Through the Mediumship of Amelia Petersilea.

Much has been, and is, said about provide it; a man who is drunken for a while, to visit earth, it must he hells existing within the Spir- and villainous in every way, who leave its body behind. It can there, the hells existing within the Spir-itual spheres; but I have not, as yet, beats his wife; who tries in many occasionally, take on another sub stance for a short time-an ethereal become cognizant of these hells. They ways to secretly murder her?

October 26, 1907.

Many times wives are not at all may exist; very likely there is much unhappiness within the lowest conwhat they should be. There are many dition of spirit life, but it cannot so-called homes on earth that are nothing but hells.' Can anyone wish necessarily last very long; for no matter how benighted a soul may be, to carry all such miseries into the to accomplishthat soul has some near or dear friend spiritual spheres and make hells of them also? O, no; the great uni-versal law of strict justice will not who will feel interested in carrying we of earth cannot cannot see these zones or spheres as we look upward?" to that soul light, love, and strength

allow of this, consequently they meet Even if that soul has no near and with the great law of eternal souldear friend, there are bands of bright spirits who make it their business to mates, else all things would be incarry light, love and wisdom into dark complete.

I advise everybody to buy the book, places, and very few souls will remain "Oceanides," and read it. Nearly every word in it is true. All pertainin unhappiness, or wicked, dark and revengeful, when they can grasp at a ray of truth and light to save them- ing to Rombus and Oceanides is strictly true, but Ernst von Himmel selves, for the one great aim of all life is to be bright and happy. Ignodid not exist as a person. The word simply means earnest of heaven, and rance is the cause of all unhappiness, and the breaking of natural laws. is allegorical. Yet there scally was But, as I said before, I have not as an Ernst von Himmel, but Oceanides yet witnessed, and therefore could not met him years afterward, and he give evidence, that such hells exist. really and truly was her soul-mate. My object in writing this present They were united, and Oceanides was There is to give evidence as happy with him as she had been that which I have seen, for even miserable with Rombus.

your courts of justice none are No greater happiness can come to allowed to give evidence unless they the soul of man or woman than to know positively and within their own be truly united—in other words, soulpersonality of that to which they are mated. It is the spirit and soul that called upon to testify. Abby Judson must be mated, but the earthly plane and I both wish to write a series of is not ready for it yet; but none can letters, giving evidence of that which rob the spiritual life of this great we have seen, and also taken part in, law of justice, consequently Abby within the spiritual spheres, and we desire to call these communications one can rob her of that which bedesire to call these communications Scenes in Spirit Life, as witnessed longs to her, or to the other half of by Abby A. Judson and Carlyle Peterherself; and no one can rob me of my own other self-my own dear silca. Given Through the Mediumwife who is still left, for a little while, ship of Amelia Petersilea.' below, that more work through her Now I wish to say that thought

photography is about to become an may be accomplished. Now the first scene that we shall established fact in the earthly life. It impress on the sensitive plate, or conhas always been a fact in Nature, volutions of the brain of the medium, and is a great universal truth. is the vast spiritual zone. I say "we," Every thought and thing are dis-

for much of the present work will be done by Abby Judson and myself jointinctly photographed within the ether, and the brain is a mass of convolutions or natural sensitive plates that ing our forces together, for we have more power by working together than received the impressions, thoughts There are others, too, who and scenes that exist both in the singly. will aid, but these it will not be necesnatural and spiritual worlds; and sary to mention at present. The first | etherealize here on the earth cannot this is called memory; but no photopicture, then, is that of a vast, spirgraphic plate can receive and regisitual zone, surrounding your earth, ter anything that does not have an attached to it, and moving with it. Now the topography of this spirexistence. There must be something to photograph, or it cannot be imitual zone is exactly like that of its pressed upon a sensitive plate. Therenucleus, the solid, material globe. fore when we impress these scenes upon the brain of our sensitive, they The seas, the lakes, and oceans, lie exactly above the earthly seas, oceans, actually have an existence or we could rivers, lakes, ponds, and so forth. The not thus impress them.

spiritual seas and oceans are really Some talk of imagination, but nothemanations from the corresponding ing can be imagined that does not ones of earth-the fine, ethereal, atave existence somewhere within the weat universe of Nature; conseenuated portions. Some may object and say that the uently all these scenes, which we waters, after rising in the form of shall picture upon the brain of our vapor, condense and return to the sensitive, exist, and we have witearth in the form of rain or snow, nessed them and can give evidence to dew, and so forth. Yes, a very large truth of that which we have seen; proportion of it does, but not all; but, together with our scenes we shall give acts, and many of the people there is a residue that never returns who are acting their parts in these at all, and this finer substance, which heavenly scenes are well known to is really in the form of two gases the present generation of mankind on the earth.

Now, our gifts in spirit life differ force of the earth, and is held by the one from another, just as the gifts great law of attraction to the spir-of those of earth do. For instance, itual zone; this, as all must know,

light called the sun, and that sun which you of earth see is the focus, or point where these forces meet, which causes it to appear as one body; the real globes, which throwsout these forces which you see, and someyday science will prove what we say to be

true; scientific men and women iwill begin to see this, at least.

Franz Petersilea, and other spirtual beings, wrote this long ago in the book called "The Disvovered Counsubstance which it attracts from the try," and other writings;" but all air and oher substances, and clothe things must bide their time, yet try itself for a short time for some pur to get ahead as fast as you can, so pose or wish that it has and desired that the people of earth may be happier in consequence. Some may ask at this point "Why

Now we here can see all the stars, and many more than you of earth can. They also look much larger to The reason is this: The human eye us, and, like the sun, shine upon us is not adapted to see so far away We cannot tell you just how man with all their beautiful coloring. The moon is as near to us as the earth is, miles the first sphere is away from and looks to us like a small earth, the earth, but too far away for the which it really is; and instead of an human eye to see; moreover, the at old earth, it is a young one-a child of the earth, thrown off from it. It mosphere of the earth conceals it from the eye, for the eyes of mankind are was a ring, at first, around the earth, fixed to the atmosphere of the earth like Saturn's, ring; after breaking and cannot see beyond it. If Boston away from the earth it resolved itself and New York were exactly on a into a small globe, and is now the level, and one should strain one's eyes satellite of the earth, and where the all that was possible, one could not, in Boston, see New York, yet New earth has but one, Jupiter has many, for Jupiter is an older planet than the York would be there just the same earth, and exceedingly beautiful the There is a limit to the natural sight great panorama of the heavens is to us; but as we have now shown what

But, you say, we can see the stars, and how it is possible for us to have the moon, the sun, the clouds, and all that you have on earth, and very so forth. Yes, you can; but only much more, we shall commence to enthose whose light penetrates through ter into the details of our lives, and the atmosphere of earth and reache the beautiful scenes that transpire the eyes; but when the light of the here. sun overpowers the lesser lights, one

Some may object and say that the cannot see them. The clouds do not pots on the sun, or "sun spots," prove rise above the altitude which the eye that the sun is an earthly globe. They can reach, or if some do, they canprove nothing of the kind, for those not be seen; and then, just think, supposedly sun spots are really inviswhen there is a fog one cannot see ible planets, or objects, or material one's hearest neighbor, and vessels at substance that lies between you and sea often collide because they cannot the sun, which causes them to appear be seen, by those on board, through like spots on the sun. a fog, and not even a light can pene-

There are millions of globes in trate a heavy fog-not even the light ethereal space that none on the earth can see, for all the stars that are vis-In London, often at midday it is ible to earth, except the planets, are as dark as the darkest night, on acsuns to thousands of other planets becount of a heavy fog, and the streets longing to them, that are never vishave to be lighted, and even those ible to the people of earth; only the lights are visible but a very short displanets belonging to your own system, and the suns of other worlds, are Others may ask, at this juncture, visible to you. Neither Abby Judson why the spirits that materialize or nor myself have as yet visited other worlds, so we shall confine our de retain that ethereal form or clothing, scriptions to the sphere that we finif they are so clothed in the spir habit.

itual spheres, and our reply is, that the light and heat of the sun draws I promised my dear wife that when we both should be in spirit life we all things upward, and this clothing would take our first trin to the being very ethereal, is very soon dismoon. I intend to keep my promise, sipated by the sun's rays and drawn and not visit any of the planets until upward; but in the ethereal realms she comes here to go with me: sbut the law of spiritual gravity holds converse with those who have visited good, just as the law of earthly gravthem, and thus learn all I ican about ity does; yet even in the spiritual them. We have enough to do, at presrealms all things are tending upward. ent, to carry on our schools, payavis-The spiritual zone is made up entirely its to other institutions of learning, of the emanations from the earthly and to visit all the renowned and globe. These fine, ethereal emanalearned ones we have even heard of tions are constantly rising to form If we did not have eternity before our spheres; but, like water, you- do us we should feel hurried, as though not see them rise, and when they reach a certain altitude, then the spirwe could not do all that we desired

itual attraction of gravitation comto do. And, right here, I would like to mences, also condensation. Each thing say: Do not add grief to the hearts attracts to itself that which belongs of those who have lost by so-called to it, otherwise we could not have death their nearest and dearest beaultful flowers, neither trees; in friends and relatives, by telling them fact, not anything; all would be prothey must not think too much about cuity; but, as all ethereal germa

ILLINOIS STATE ASSOCIATION. What Has It Done. and What Is It Now Doing?

The above questions often confront the members of the official board of the State Spiritualists' Association,

and it is time they were answered. In the first place, the State Association has organized Spiritualism so far as it IS organized in the State, and with the proper co-operation of the Spiritualists of the State, it will continue so doing until it need not be-asked, "What is the numerical standing of Spiritualism in Illinois?' If those who believe in spirit return and communication will unite in every county and town in the state and become auxiliary to the State Association, as they should, the general cause will be advanced, and the value and standing of Spiritualism

hanced bountifully thereby. Words are all right in a suggestive way, and in promulgating plans, but work and financial aid mean something, and accomplish much. Our cause is poor, financially. It is better off in this respect in Illinois and in the National Association, and perhaps in many other State Associations, than it was a year ago. But more money is needed to push forward the work in sections where the Cause is still, comparatively, a stranger. We do not advocate making it a busness organization, but religious bodles, to be solid, must be well founded financially.

The Illinois State Association has done all and everything that has been done to weed out the false from the true, and to protect the true against the enactment of prejudicial laws that have been proposed. Its President and other officers have been in their places when there was need of action. Even those who ask such questions could do themselves greater justice by joining the State Association, and helping it to find something more to do. Of course this has no reference to the busy field workers who are subject to calls from every quarter of the globe, but it does refer pointedly to every Spiritualist and every local worker in the State. We cannot compel anyone to work, even inside the Association, but we most cordial vite them to do their duty as they can see it in this connection.

If the State Association lacks the facilities for doing missionary work, it is the fault of the apathetical, socalled Spiritualists who only have words, and usually, words of criticism and contumely, rather than enthusiasm for the success of the cause in all its phases of manifestation and parts of manipulation and propagan-

No one knows better what is need. ed to advance, or what tends more to retard the progress of Spiritualism than the officers of the State Associa-tions, the National Association, and the hard-working "infielders."

No one knows what there is to contend with in trying to make a success of such an institution in this enlightened, reasoning, weighing age, better than said officers.

Keep your eye on your State Association, and keep in touch with the whole Cause. You can't do this by kicking in the ranks, kicking in the traces, and kicking over the "dashboard." But you can and will do it if you go into the silence with your own soul, with your own conscience: by looking backward and forward into what has been, what is, and the inflnite possibilities of the future.

Reach out in mind and do something; reach out your hand and do something, reach down into your

advice-which is about the cheapest it all Mr, Ring kept an even mind thing in the market.

Let us get a united hustle on us for the next six months and see how we can boom Spiritualism-the emancipator of human souls.

It is not the purpose of this arti-"pull the leg" of the Spiritualcle to ists who are wealthy, but to arouse each one to the feeling that it is a duty to do all possible for a cause that to the world; that comforts the mourner by restoring a long lost loved one, and giving hope to struggling souls. and souls in darkness. Is it not worth your effort?

We court the investigation of men of wealth, and invite them to come among us and see and know for themselves just what there is to live by and for, and what there is sacred and holy in Spiriturism. And we do not consider it "impossible for a rich man ento enter the kingdom of heaven," if he only possesses the right kind of

riches. No harder indeed than for a camel to go through the eye of a needle. But we do contend that material wealth must be properly utilized this side of the grave to be of benefit to the spirit in a future life. We need the assistance of people financially able and willing to do, and truly solicit their investigation and respectful patronage.

T. WILKINS, Sec'y., I. S. S. A. THE RING-CHISM DEBATE.

As Depicted by One Who Heard It.

At the close of a sunny summer' day, August 19, 1907, as the east-bound passenger train pulled up at Hedrick, Okla., John W. Ring, with buoyant step and expectant face ended his long journey from San Diego, Cal., for the purpose of meet ing J. W. Chism (Christian) in debate. His opponent had not yet arrived. But at 10 a. m. the following day was the time set for the beginning. This debate had been well advertised and all was expectation, so the news that the Spiritualist had

come spread like wild-fire, The next train from the west brought his opponent, who was met by both Christians and Spiritualists, and soon for the first time the contestants met, whom the close observer might discern inadvertently

observing each other. But the thoughts of each must of necessity be omitted, however inter esting they might be.

But their thoughts on the question to be discussed were expressed so that all present could hear, and recorded, that all who desire may read. (The book will be advertised in The Progressive Thinker; look out for

But of all the things that surprised Mr. Ring in the debate was the vague understanding of his opponent as to what the principles of Spiritualism were.

He knew absolutely nothing of our "Declaration of Principles," and after Mr. Ring had taken them up seriatim and shown by passages of scripture attributed to Jesus that he (Jesus) held to principles identical with ours, would, in his dense ignorance and coarse manner call out, "Evidence,

please." it is true, it is demonstrable, and fer if the Drafts didn't cure.

able." Now just think of the clouded and undeveloped state of a man's reason-ing powers that would ask for a

ciple in our declaration of principles -one of the six principles which Mr. Ring was offering to be identical with the basis of the religion of Jesus. It would show the same lack discrimination as it would to ask the Democrat who claims his "declaration of principles" (his "platform")

With a soft answer he turned away wrath. In the gentleness of the Christ spirit as he stood up to speak he seemed to calm the raging psychic storm as Christ on Galilee stilled the wind and wave. So from day to day, for six days, his influence increased, while that of his opponent decreased

3

About the first thing Mr. Chism. promises and deals out so much good did was to make his boast that he was fully prepared at any time to duplicate anything any Spiritualist might do as a "spiritual gift." While the question under consideration called for no demonstration on our part, yet Mr. Ring allowed the audience to suggest subjects from which he did some improvisional work, which Mr. Chism at his earliest opportunity pronounced very poor doggerel, and told just how it was done, giving that old auto-suggestion theory, and telling how he could hyp-notize people and make them think they were horses, dogs, etc.

So, after this talk of Mr. Chism's Mr. Ring placed his improvised composition and its method of production as evidence and defied Mr. Chism to duplicate it, which, contrary to his boast, he failed to do.

We thought that perhaps Mr. Chism told the truth when he said he could make his subject act a dog, etc., and so excused him, inasmuch as he did not say he could make him act a poet, for the subject can only think as does the operator, and as Mr. Chism could not think as a poet, of course he could give no poetic inspiration or suggestion but only of that other class which he nentioned.

Surely any sincere man would feel the sting of conscience to boast as did Mr. Chism, and then fail as absolutely as he did.

He that boasteth much doeth little. Now, anyone knowing of this de-bate should call the attention of it to his neighbor and let him spend his dollar for it, as he might be benefited and the cause advanced.

ROBERT G. LEE. Hedrick, Okla.



Let Us Send You a Dollar Pair of Drafts Free to Try. . They are Curing Thousands in Every Stage of This Cruel

Disease.

SEND US YOUR NAME TO-DAY.

Don't take medicine for Rheumasm, but send your address to the makers of Magic Foot Drafts-the great Michigan External Cure. Return mail will bring you, prepaid, a regular dollar pair of Foot Drafts to try free. If you are satisfied with the penefit received from them, you can send us One Dollar. If not, we take



your word and the Drafts cost you ease." nothing. You can see that we "Demonstrate your religion, for if coundn't afford to make such an of-Our

thing demonstrable is not debat- Free Book explains how the Drafts cure and contains many grateful letters about the wonderful cures they have accomplished. Don't put it off. but write to-day to Magic Food Draft demonstration of the "belief in an Co., X038 Oliver Bldg., Jackson, Mich. Infinite Intelligence," the first prin-Write now.



sun is not a single globe, but there are two globes, one magnetic, the other carbonic, whose forces play back

although Abby Judson and I were is lighter than the atmosphere of the both teachers when in the earthly life, earth and rises above it. and employed other teachers to instruct pupils in the different branches number of miles, but as soon as it of education, yet, after all is said, our gets beyond the earth's atmosphere gifts are different, together with our the earth can attract it no longer; methods, but we are congenial souls and now the great law of spiritual and find our happiness very nearly attraction is in force; it is now at on the same plane of existence. We are both still teachers - I having sphere. The great law of attraction, founded, together with my earthly coadjutor, Dr. Eben Tourgee, a grand throughout al the universes of nature; conservatory of music, elocution, and but, as before stated, this spiritual art. Abby has, together with her beloved soul-mate, or husband, as you of earth call it, a grand school for the young of both sexes, wherein everything is taught that is grand, heavier or grosser. good, and noble. Not only music, elocution, languages, and art, but morality of the highest order. Not only this, but home life, and the rear- in circumference than the earth, the ing of little children who have come earth being merely a small nucleus the spirit life in infancy, and all or core, so that, for instance, above the way up to manhood and woman- your American continent lies another b0

am well aware that there are some the earthly life who object to the than the material continent, and derm "soul-mates," under the plea above all other continents and islands that soul-mating leads to immorality, the same, and our oceans, seas, lakes, If it leads to immorality in the earth and rivers, are correspondingly much life, it certainly does not in the spirit larger, or in exact ratio corresponding life; and how one of the grandest with those of earth, so that we really truths in Nature can lead to immorality. I fail to see. All truths can be the earth, in a fine, attenuated, sublitwisted, and given a different meaning, just as your fakes pretend they grossness, coarseness and death and tangible as can be. One looking are mediums and twist and distort grand truths into filthy, vulgar shapes. falls back to earth to be there worked see our spiritual zones as plainly as So the minds of many can twist and over until it becomes fine enough to we can see the rings of Saturn and distort grand truths into filthy, vulgar shapes. So the minds of many can twist and distort the great truth of all things are prepared for the higher spiritual realms. eternal soul-mates into all kinds of

There is another great truth that imaginable, filthy ideas; but all these we wish to force home to you of ideas are in the minds of the persons earth, and that is, our spiritual bodthemselves, and they clothe them un ies never leave the spiritual zone and in their own filthy, artificial and disvisit earth no more than your earthly gusting toggery; but the great laws bodies leave the earth to visit the of Nature are not contravened thereby of Nature are not contravened spiritual realms. The law is as stringent here as there, but the spirit, the thereby.

The earthly life is too crude and soul, the thought, the telegraphy, the phonography, the electrical powers, ignorant yet to accept in all its immaculate purity the great truth of eternal soul-mates. But here in the spiritual spheres the shighest angels know it to be true.

There is a great universal law of strict justice, and if a soul does not find it in the earthly life-and very few do--it will surely find it in the spiritual life, sooner or later. Would it be a just and equitable law that some should be happily united to husbands and wives while others go through eternity all alone, or united to those who inspire nothing but the utmost loathing and disgust? Is it

highly moral for a grand, good, noble, affectionate and tender woman to be united for all eternity to a man who in the earthly life abuses her in every onceivable way; who does nothing ut abuse her every hour of his life provides nothing for his home-if attract and clothe ourselves here with not look to us just as it does to you they have a home at all she must

gravitate to the earthly globe, there

to make their first growth and devel-opment by a natural law of like at-Now, we cannot give you the exact tracting like, so here it is the same, except that these spheres only attract and hold that which has had a start in the heavier matter of earth, for nothing here is propagated from the germ or seed-overything from tracted and held to the spiritualearthly emanations, for the soul, the spirit, the ego, the identity, rises up or like attracting like, is operative to the spheres and then through a great law each attracts that which belongs to itself. zone is held to the earth, or around Now there are a great many ques it, by this same law of attraction.

of the earthly eye.

of the sun.

tance.

tions that may be asked: "Do you build houses there of wood?" No; The spiritual zone attracts to itself all that belongs to it. The material build houses there of wood?" earth attracts to itself all that is that belongs to the first stages of life on the earthly plane of existence; yet we have homes and houses more beau-

Now, as all must see, our zone is tiful than you have ever dreamed many, many millions of miles larger could be possible; but our houses are also built from emanations and put together and adjusted by our thoughts. Thoughts will clothe themspiritual American continent, many, selves with these emanations, for very many, thousands of miles larger thoughts are attractive and attract the proper spiritual clothing.

"We think, after all, that things must be very intangible.'

Not so, however. If you look at upiter through a telescope you will see it surrounded by a number of have everything that you have on belts, but if you were on the planet itself, and looking upward, you could mated condition, with all ugliness, not see these belts; yet they are real dropped out; all the heavy grossness at the earth from other planets can take its place in the spiritual sphere. the belts of Jupiter. Intangible things The earth is the kindergarten wherein strive for tangibility, or to clothe themselves with matter and spirit must forever clothe itself with matter.

Now, one can readily see, from the foregoing, that we here are able to have all that you on earth have; and exceedingly much more; that is, we can have houses, homes, and elegant buildings of all kinds, and as our world is made up from the emanations of the earthly world, we have oceans, seas, lakes, rivers, ponds, rivulets, exquisite gardens filled with all manner of choice and beautiful flow-

the photographic power, and many other powers that as yet you do not ers, trees, shrubbery, forests, hills and know about, are all operative, and dales, mountains and meadows; we are the connective links between our also have light, fleecy clouds, dew and zone and your globe. -We are not occasionally a gentle rain; also an as intangible as you suppose, but are overarching sky, blue as the ether is as tangible as you are, and even more blue; we have an ethereal atmosso, for we are brighter, more luminphere, soft breezes, and occasionally ous, and far more powerful. Our quite a wind; .we surely have lightforms are like your own, or, rather, ning, and reverberating thunder in are duplicates of the earthly forms consequence. No one can contradict which we bore on eafth, and are as this, for electricity exists throughout real and tangible as they can well all the universes, and throughout all space-or rather, ether; for there is Some seem to think that a spirit no such thing as void or nothing. Of is an intangible nothing; but the course, all things are in an ethereal

spiritual form is not, for all spirit or sublimated condition, refined and most exquisitely beautiful. must be clothed with matter, and that Now we want to tell you about the brings us to the subject of maerializaion, or etherealization, which is a unisun, moon and stars. We can see the versal fact in Nature. Just as we sun-or your sun, rather, but it does a fine, material substance, so, when of the earth. It looks exceedingly the spirit leaves the spiritual zone, larger, and instead of one golden-

their lost ones; for, if they do, it pocket and do something. Help the will keep their spirits earth-bound, so that they cannot rise into higher spheres.

To talk thus to those who grieve is adding sorrow to their already overburdened hearts. It makes them feel that their dead are indeed lost to them, somewhat as it does to tell them of the old heaven and hell. No, no; to know that our friends love and think of us is a joy, and an

incentive to greater and grander works on our part. Now, try to look on our side of

the question; suppose a husband and wife have been united for years; they have been inseparable companions they have filled each other's cup of happiness to the brim-even the separation of a few hours would cause them to be restless; and, at length, one or the other is compelled by socalled death to depart to the spirit world, and the one left on earth tries immediately to forget the one who has departed, putting such one afar off in heaven, or in some very high sphere, and then look about to form

other earthly ties. Now, how does the one who has departed into the spirit world feel? If you were here with me, and could see, you would understand.

I am continually meeting with lonely, sorrowful, wandering, restless, spirits, whose husbands or wives have already forgotten, or are trying to forget them, putting them afar off, as though they were really dead, or annihilated, and forming other earthly ties. And why is it thus? It all comes from the old, false teaching. The far-off heaven, and that spirits never return; or the false notion that you must not grieve for the lost one,

otherwise you will keep that loved one earth-bound. You must let it soar into heights of bliss.

It would be a supremely selfish soul that could soar into heights of bliss, and leave the sorrowful, helpless one of earth alone; but, where the bliss What would constitute that bliss You of earth ought to know, it I hear many talk of the blissful abodes of the spirits, of their ecstatic joys, and so forth. It is high, the tion.

that the world understood more about these things, and I shall constitute myself one of its teachers. I was a teacher all my life on gartheven from my ninth year, for, at nine years of age I received mysfirstopupil in music, that one being a young lady of nearly twenty years of age. d also played in grand symphony at- that early age; so you all see it is impossible for me to be anything but a teacher.

Now I, together with a number o others, have formed here within this conservatory a large class of the previously-mentioned restless,: lonely, wandering spirits. whose loved ones of earth have already forgotten, or are struggling hard to forget them putting them afar off; fearing to hold

cause now. Do not wait till you are dead and cremated. Do your duty; do your best now. Don't depend upon the uncertainty of a will. Make out a deed. Draw on your bank account now, lest in some unforeseen fatal moment you suddenly expire unprepared so far as your business and business adjustments are concerned. and you leave for the higher life with a replete treasury-of regrets.

It seems a liftle singular how some proceed to make himself understood, people can love a cause so deeply and and, as I thought, cast a side glance do nothing for it. There is plenty of of criticism at me, thinking, wealth among the people who call themselves Spiritualists, if we can is this you have got me into?" (For I was the one who arranged the deonly induce them to be REAL Snirbate.) itualists. Just how a true Spiritual-This is an object lesson to those ist can be grasping and harmonize his whose environments are that of enown acts with the deepest and sweetlightenment, of the great need of est principles of Spiritualism, and the teachers understanding the ignorance teachings of his spirit friends from of the vast majority of mankind. Now just think of the benighted the wisdom spheres; how he can harmonize greed and selfishness with state of a people whose leader posing as a shining light among them can charity and benevolence, with reason not distinguish between the phenomand conscience, is past all conception

ena of Spiritualism and its formal of human comparison. declaration of principles. Realize that you are a spirit now, The question at issue was not the and that your neighbor, your brother correctness or trueness of either the teachings of Jesus nor the principles your sister is a spirit now as much as you or they will ever be, and figure of Modern Spiritualism, but the simiout if you can how to make the best larity of the two. use of your faculties and the possibil-But to see clearly the point at issue ities lying all around you; whether to and meet it fairly was beyond Mr hoard and keep it just out of reach of Chism, and to one who could underyour fellow-man, and with the surstand the environments under which plus locked in the vaults of some the poor man had grown up, and bank; figure out how you can get free with what impudent confidence from the earth conditions with greed and tenacity he groaned and labored and avarice, with selfishness and a to bring forth all the vile things with

perverted spiritual nature as a millwhich he had burdened his soul, stone about your neck in the deep, thinking them to be Spiritualism, was deep sea of life and justice, equality truly pathetic. and progress, or even evolution con

fronting you. We are not authorized to say what the State Board is planning to do this winter, but venture the assertion that everyone interested in it will be enthused into unusual activity, and while watching The Progressive Thinker for its everlasting fountain of good things, watch for announce ments from the Illinois State Associa

We wish to kindly ask each living auxiliary to send in some kind of report to your State Secretary, even if it be but a grievance. We may be able to lift you up if you are down; we may be able, with your own effort. to send you a hustler who can hustle; we may be able to give you some good

them down from the seventh sphere, or thinking the dead never return. Yes, we are forming a large class of these poor souls, and after we have given this class a lesson in harmony. and some of our more advanced pupils have played some ovation to and for them, then we interview them; and from this on will really commence 'Scenes in Spirit Life."

(To be continued.)

to be identical with those of Thomas Jefferson to demonstrate his politics on the stage. Having never come in contact with a class of people who vibrated on such a low plane of existence, Mr. Ring seemed dumfounded, dazed, and at a loss how to What

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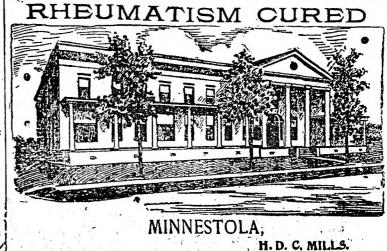
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The storm of Mr. Chism's spirit terialists, investigators or believers. The author has embodied in this book an account of his wonderful permight rage in its vehemence till the eyes had all the gleaming of a demon, sonal experience, and has culled from and the arms and fists might rend other sources the experiences of others the air, and the body contort itself including scientists of world-wide reas one obsessed, and vile personalpute, making a volume of great value. \$29 octavo pages. Price, cloth. \$2. ities be poured forth, and yet through



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THE PROGRESSIVE THINKER

Another Object Lesson.

to consider. Another materializing medium, who has been puffed in Spiritualist papers by misguided correspondents, has, like Maybe, Wyman, and others too numerous to mention, been grabbed, and as usual the medium's methods were exposed-no spirit from the ce- DERBILT TELLS HER OWN LOVE lestial regions had anything to do with the manifestations. They were all fraudulent. Grab the "Spirit" that comes out of the cabinet and you will 999 times out of 1000 have in your hands the "medium." Read the following from the Daily News, of Clevelaud, O.

A "manifestation of physical phe-nonemy," by D. B. Jimerson, deand chairs were overturned, the Inscribed by himself as the "noted Seneca Indian Spiritualistic medium,"was which Held had seized and which he brought to a sudden end Tuesday now held up for all to see with the night at the home of Samuel Boyd, [paper still crumpled in his palm. 8419 Marvin avenue S. W., when the "spirit" was selzed by ruthless hands, lights flashed, and the occult force was found to be no other than the She confessed the whole performance "noted Seneca Indian, etc.," himself. a fraud. Later Jimerson also confessed. Both signed the following Threatened with exposure and arrest statement: limerson broke down-and confessed that the spiritualistic, seances in Confesses to Fraud.

picture drawing himself. Jimerson and his wife, who was with her husband and who also broke down and confessed the fraud, promised to leave town within 24 hours. They were al-

ance

ered how the trick was turned.

about 25 neighbors and newspaper men. Several of the women there were believers in Spiritualism. Jimerson was to receive \$15 for engineering the "manifestation."

Hides Behind Curtain.

Across a corner of the room the melium stretched a black curtain about four feet high. This curtain was double thickness and open at the bot-There were slits large enough tom, to admit one's head through the outer fold; but the inner curtain was, presumably, without opening of any kind. A strip of cloth, a foot wide, stretched above the curtain, and lapped over it a few inches. This paraphernalia, with a card table inside, on which was a tablet, a pencil and

a small silver call bell, comprised the

Remarkable Narrative.

Story; "Bright Eyes" Made Her Wed, She Says.

"MR. VANDERBILT MY SOUL this action to have Mr. Vanderbilt de-

He had given all his property to STORY AND GIVES HER REASONS WHY SHE HAS BEEN SO BITTERno one else. LY ASSAILED,-IN THE INTER-VIEW. GIVEN EXCLUSIVELY TO THE EVENING JOURNAL, SHE I have plenty for us two." TELLS A REMARKABLE STORY But it was a matter of principle

followed. Now they have arrested me on the charge of stealing this house and lot. The house cost \$10,-

Mr. Vanderbilt is the mate of-my and gave a mortgage for \$6,500 for soul. Bright Eyes, the influence that the remainder. I am responsible for that mortgage and I spent \$2,000 of controls me, brought us together. I fell in love with his pure, beautiful my own money in improvements, but Our higher selves are mated to am arrested for stealing it.

could make would be too great for me we should have a home that would be safe, no matter what business reversto make for him. I am a woman and a wife, and my love is the deepest make it sure he also deeded me the love because it is the love of soul for house on Eightieth street with the

idea that we could sell that house for enough to pay out the mortgage on this one, and so we would always have a home. Then, just as his first wife had done, I made my will, leaving to Mr. Vanderbilt not only these two houses, but everything I own and made him executor without bonds Could anyone do more than that?

There is so much love in the world. ence, I would have been arrested last It is everywhere. We hear about it Sunday at Lynn. To create a scandal constantly, but what is it? It is com hese gentlemanly advisers sent that non, carnal love. That is not love. warrant to Lynn in the hope that I That is lust. Our love, Mr. Vander might be arrested before my people, bilt's and mine, is different. Ours in and put to shame.

> arresting me there. But "Bright Eyes" warned me not to go to Lynn. was here in my house all the time waiting, but they did not come for me.

Religion Based on Faith.

Has anyone any proof of anyone's religion? No proof. No one has any proof. My belief in Spiritualism is based upon faith, just as the belief in Christianity is based on faith in Christ, and the belief of the Jews is based on faith in the existence of God. Moses was a Spiritualist. Every prophet in the Old Testament was a They must have been, medium. though they were not high in the order of Spiritualism. There must be things spiritual as well as things temporal. When you die the real "You" is gone. There must be some abiding place for it.

should there not be spirit waves? The time is coming when all of us will be able to communicate more or less with the other side.

All this is what I believe. Nothing can be accurately proved. I cannotprove this control which holds me, Did I tell you about the pictures of the control of "Bright Eves?"

She came to me first when I was fourteen. I have always supposed it was because we were about the same age. I did not know what it was at

first. I thought the whole matter a

dian struggled desperately, but he soul. was overpowered. It was his arm Mrs. Jimerson, who had fought like a tigress to free her husband, broke soul. down when threatened with arrest.

derstand.

lief.

gether

gether.

is my control.

understand.

the love of the soul.

To me he is the noblest man in the

world, and I will bear anything for

him. I will go to jail for him if nec-

essary-why not? If you are not

guilty you are free, no matter what

you may be. But if you are guilty you are in jail, no matter how free

your body may seem. That is my be-

When She Met Vanderbilt.

I met Mr. Vanderbilt while his first

wife was yet alive. His mother had

been a Spiritualist. His wife was a

Spiritualist. He for years had been a

believed in the theory of Vedanti.

When he came with his wife to hear

me at the church Mrs. Vanderbilt in-

roduced us. We talked and I began

to realize that I had met an unusual

man. Then we began to study to-

thought that I had never traveled and

my admiration for him grew. I be-

came interested in the man; not in

his physical or mental side, but in

the spiritual being I had met. Then

his wife died and we studied on to-

There had been no thought of our

physical marriage until the idea came

from without me. It was practically

trols me. Bright Eyes. That is the

name the papers have flaunted. She

a command from the power that con

He led me along lines of

He

searcher into psychic matters.

Cleveland for three weeks were fakes We make this statement of our own and that he did all the writing and free will. D. B. Jimerson wrote the messages to-night with his own hand. He has written all the messages since he has been in Cleveland. The pictures were drawn by Jimerson at our

"Within the Influence."

at Jimerson's boarding place, 1325 Prospect avenue S. E. Boyd had sat "within the influence." and a mystic hand had thrust within his bosom a message from his dead wife. Boyd tried again at another demonstration last Wednesday, and drew a tender note from a deceased daughter. However, Boyd declares that on the second occasion the medium's hand lost its cunning, and he discov-So certain was Boyd that he knew how the stunt was done that he arranged for Jimerson to give a seance n his own house. Boyd invited in

cabinet. Three chairs facing the audience were placed at the front of the cablnet. The medium asked two per sons to come "within the influence," seating themselves in front of the cab net. Dr. M. H. Held and wife ven tured "within," Dr. Held on the right, Mrs. Held in the middle and the me dium on the left. The outer curtain was drawn down over them, their heads emerging through the slits in the curtain like the black man at the country fair at whom you are entitled to throw three decayed eggs for a nickel.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Pastalfice as Second-Class Matter

TERMS OF SUBSCRIPTION: The Progressive Thinker will be fur-nished until further notice at the fol-lowing terms, invariably in advance: Thirteen Weeks 25cts Singla Copy 5cts

REMITTANCES:

HEMITTANCES: Remit by Post Office Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, OCTOBER 26, 1907.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British posses sions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates-a mere triffe. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Back to the Elements.

"Religion has no scientific basis; It is merely a belief." Thus said Dr. Page, and truthfully, in our issue of October 5.

Churchmen are not satisfied with the true and original meaning of this word religion. As with many other Jerms they labor to change the meaning to meet their needs. The word tame direct from the Latin religare, lo rebind, to bind back, to bind fast. It was the intention of the priesthood to force on the people their own preed, pretending it had its origin with the Christian fathers. In furtherance of their vile purpose they prohibited the reading of such books as would expose their frauds. The "Holy Bible," now received by Protestants as the "Word of God," was formerly among the prohibited books. The reason given for its exclusion, they claimed it was too sacred to be placed in vulgar hands. They finally

The Terrible Orime Wave Does Not Involve Spiritualists.

A TELEGRAM FROM THE N. S. A. Turn which way we may, and consult the news columns of the public CONVENTION AT WASHINGTON. press with critical care, and it does

seem if an orthodox devil has an ex-LAST WEEK, GIVES THE FOLLOWistence he is loose at this time. There ING: "DR. GEO. B. WARNE, PRESis no one class of offences that seem paramount, but they range from cap IDENT; THE HON. CHARLES R. ital down to misdemeanors of a minor sort. With a very large exchange list SCHIRM, VICE-PRESIDENT: GEO. embracing the great metropolitan dailies and down to the humble week-W. KATES. SECRETARY; MR. STEly country organ, and the same start-VENS, TREASURER. THE SELEC-

ling facts greet us. One paper, which is a fair sample of many, says:

"There appears to be no limit to the crime wave which is sweeping over this section, and will result in the October grand jury being confronted with the most sickening grist

of criminal cases in history." We have been told time and again that these moral delinquencies are

the product of growing skepticism; but the truth is, the criminal classes are almost invariably churchmen, or indorsers of the orthodox faith. And the numbers of clerical offenders are

so great the conclusion would be that the entire fraternity is on the verge of infidelity.

But, observe,: It is not the thoughtul. studious preacher, whose laborious researches have made him a doubter, or an open agnostic, who is guilty of crime. Consult the records. and these hold thinkers are our most exemplary citizens.

Look out upon the long list of socalled infidels in all the ages, and we find them without in exception, models of manly virtues.

Omit the frauds, churchmen in belief, in disguise, who have intruded themselves into the spiritual ranks. and are imposing on the world as mediums, fakirs in fact, and there is no class of people of equal numbers in all the wide world, who are stricter observers of moral, social, municipal and statutory law than the Spiritual-

ists. Churchmen may claim they are blasphemers: but when investigation is made, the believers in spirit com-

munion have the most exalted conception of divinity of any people on the globe. - Their God is not he who ate and talked, and wrestled with men, and would tolerate no rival: but is the spirit of a boundless universe. that knows no change, cessation or decay.

We glory in the character, the exemption from crime, and from wrongdoing of every sort of Spiritualists; and we pray all to hold their standard high, as they have ever done, and the time will come when our bitterest opponents will concede we have been more faithful to ourselves, to humanity in general, and to natural right, than any other people. Consult the long array of offenders, and note their tonished at the absence of Spiritual-

professed belief, and all will be asists from the long blotted and blackened calendar.

TION OF OFFICERS IS A GOOD ONE. ESPECIALLY DO THE SPIR-ITUALISTS OF ILLINOIS FEEL GRATIFIED AT THE ELECTION OF DR. WARNE. NEXT WEEK'S PA-PER WILL BE DEVOTED TO THE

CONVENTION REPORTS WITH FULL PARTICULARS.

FROM WASHINGTON.

laim to have adopted, to appear as monotheists; whereas they were in truth polytheists. For a time they even sacrificed to the Devil. See Deut. 32:17. And even Solomon, "the wisest of men," as we were taught in our Sunday School days who has the credit of building the first temple, was a polytheist, "for Solomon went after Ashtoreth, the goddess of the Zionites, and after

Malcom, the abomination of the Ammonites;" and he built "a high place for Chemosh, the abomination of Moab, in the hill before Jerusalem; and for Molech the abomination of Ammon." See I Kings 11:5, 6, 7. The most stupendous fraud of all

the ages is the Christian attempt to make the Jews appear the worshipers of but one God. A Practical Application of the Golden

Rule Demonstrated.

Late advices from China indicate a renewal of the Boxer war, which caused so much trouble a few years A cablegram from Shanghai, on ago. the 29th of September tells of the killing of an Italian priest and 'several converts by the Boxers, in the village of Tawouli. The Lazarist Father's mission, at Manchowfu, has been burned. The missionaries escaped

and telegraphed for aid. Is it not time this infernal waste of life and treasure, to force an undesirable religion on opposing nations shall cease, in the interest of humanity? China is the oldest, and many times the most populous nation on the globe. It has a system of religion which has made her people the least

war-like. Education, adapted to the needs of the people, is widely diffused and the higher classes show a scholarship which will compare favorably

rooms and brought here. Both the lowed to go." messages and pictures were put out from behind the curtain by my 'own Boyd had attended two of Jimerhusband's own hand. son's seances. At the first perform-(Signed) D. B. JIMERSON MRS. D. B. JIMERSON. (Witnessed) W. H. Strong

SAMUEL BOYD. Mrs. Held explained why she could not tell when the Indian took one of his hands away from her arm, by showing how her forearm, had been

crushed in the vise-like grasp of the medium until it had lost all feeling. While he was singing before he "got power over the control" he was pinch ing her arm until she could not tell whether two hands or none at all was holding her. Her arm was black and

blue when she was finally released. Puts on "Psychometry." Jimerson had been giving seances and demonstration in "psychometry."

every day since he came to Cleveland from Salem, Ohio, three weeks ago.

He declares he is a Seneca Indian from Salamanca, N. Y. A pathetic feature of the exposure vas the grief and humiliation of those who had believed in Jimerson's pow-One woman, a widow, who had ers. attended many of Jimerson's seances, and who fought for him when the exposure came, cried bitterly when she heard from Jimerson himself that all he had done was a mere trick to obtain money. "My faith in everything is gone,"

she sobbed. erything for me." Jimerson did not get the \$15 for "manifestation." THE TIME FOR ACTION. It has arrived. THE PROGRESS-IVE THINKER, the largest Spiritualist paper now published in the world, will continue on its good work in its efforts to ELEVATE THE STAND-ARD of Spiritualism as a cult, as a sect, as a religion, if you so especially desire, or as a grand uplifting and

Here is another object lesson for Spiritualists Mrs. Pepper-Vanderbilt Tells Her Own Love

ATE TO THE END OF TIME," SHE | clared insane. DECLARES .- FOR THE FIRST Wanted to Give Minerva All. TIME MRS. MAY PEPPER- VAN-

his first wife and she willed it back to him. It was his and could belong to But when the trouble arose I begged him to settle. "Give her what she wants," I begged him, "Give her everything if she wants it.

October 26, 1907.

with him, He refused and this suit OF A REMARKABLE WOMAN'S LOVE IN AN EARNEST, STRAIGHT-

FORWARD MANNER. 500. Mr. Vanderbilt put up \$4,000

the end of time. No sacrifice that I It was all Mr. Vanderbilt's idea that es might come to him. In order to

It is not an easy thing for a woman to tell you her own story. She can tell you the story of her wrongs. Most women will do that if you will listen, but her love story is different. She does not know whether you will un-And mine is not easy, perhaps, for the ordinary person to

But for "Bright Eyes," this influ-

It might not have been so pleasant

What proofs have I of my religion?

If there are sound waves, why

brought it out as a necessity. Franklln, in his autobiography, says:

"Our forefathers during the reign of Queen Mary, had an English Bible. To conceal it, and place it in safety, it was fastened open with tapes under and within the cover of a joint-stool. When my great-grandfather wished to read it to his family, he placed the stool on his knees, then turned over the leaves under the tapes. One of the children stood at the door to give notice if he saw the apparitor coming. who was an officer of a spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed as before."

There was not only a church penalty at that time-about 1580against reading the Bible by others than a priest, but there was a civil penalty against having a copy in possession. Martin Luther, educated for the priesthood, never saw a copy of the Bible till he was more than 21 years of age. It was those early restrictions against the book which made it holy to Protestants.

When the truth shall be learned the collection known as the Bible, had comparatively but recently come from the hands of its sacerdotal authors, and its concealment from the hands of critics was necessary to prevent an exposure of its fraudulent authorship. And then there was the dungeon, the torture-chamber, the stake and the fire-brand to silence the critics of those ages, as a Bruno and a Servetus could attest.

Instead of tracing the derivation of the word religion to its truthful source the priesthood, aided by some of the lexicographers, writing in their interest, have dug up the Latin RE-LIGENS-revering the gods, plous, religious; and some non-critical, classical scholars have aided in popularizing this false derivation.

Still Coming to the Front.

The French authorities of France. on October 1, issued a decree separat-Algeria, to take effect and be in force from and after January 1, 1907.

France and Spain, in the past, were the main support of Roman Catholicism. Spain, stripped of her restraining colonies, is now but little behind France in its determination not to be subjected to outside control.

More About the Gods In a volume of Hibbert Lectures. published twenty years ago, the earned author discussed the pretended Hebrew Scriptures and their authors. In all the ancient writings

prior to the addition of diacritical points, claimed to have been introduced in the 6th century, but which some good scholars insist did not appear until the 16th century, there were no vowels, nothing but consonants, and the words were run together, with no spaces between. The correct rending of the early manuscript by modern scholars is a simple impossibility. Each reader will add vowels to suit his own caprice

The effect was illustrated several years ago by the translation of a passage in Hebrew by two eminent schol ars. No person would have suspi cioned the two renderings were from the same text, they were so varied in every feature. They neither agreed in language nor ideas. This the secret why translations of the Bible follow each other so closely, and agree so well. The authorized King James' version, appeared two years

later than the Douay, or Catholic Bible, and yet, very generally, they agree in language. This came from both having copied from an earlier rendering. The late revisers were cautioned not to interfere with the older renderings. They merely tried to adapt the book to modern knowledge.

If the old Greek and Latin Scriptures had never been translated to

guide modern linguists and each scholar had acted on his own knowledge of those languages independent of each and all others, we should have had a very different Bible from that we now possess. Our best ecclesiastical scholars now concede the Hebrew letters J-h-v-h, translated Johovah, should have been rendered

Jahveh. See Kitto's Biblical Literature, larticle "God." Jehovah was the tribal god of the Jews, and not one remove for the better from the ing church and state in their colony of tribal gods of surrounding pagan nations.

> And the Elohim of the Old Testament, everywhere rendered God, was a plural noun, and really was the collective name of all the Hebrew gods; yet the translators exerted all their skill to disguise that fact. They wanted the Jews, whose religion they

or the Why not apply the Golden Rule to

this matter of forcing a religion. China, or any other nation on which has no use for Christianity? Should missionaries representing Buddhism come among us, and threaten our people with eternal torture if they refuse to accept Buddha as a Messiah, and seek every opportunity to assail the dominant religion in the severest terms possible, how long before their temple would be destroyed, and their missionaries lynched?

Even to-day there are localities in the United States where American citizens, educated and refined dars not openly express their honest opinions of the nunneries, their inmates, and their priestly visitors. They dare not express their convictions in regard to the early founders of Christianity. Should they do so and relate historical facts, the fate of unwise Christian missionaries to China would be theirs.

Instead of asking China to recompense for property destroyed and missionary lives sacrificed by mobs, or compel her by threatening war ships and an overwhelming array of bristling bayonets, let our authorities tell the intermeddlers in the affairs of other nations to stay at home, and mind their own business, else take such consequences as usually follow, and keep silent.

the

iob.

The people of China do not interfere with the natural rights of Europeans, or Americans, who visit them on business or in social interests. And they would be equally tolerant of opposing religions, if its advocates did not appear among them acting the part of dictators, and claiming to voice the will of God.

A SPRINGTIME LOVE.

Oh, morning skies were fair and blue in spring's sweet singing season, And happiness we idly sought with all youth's fond unreason; In gardens gay our joy we met, and found in flowerful closes The love that came with the daffodils

-and went away with the roses. For soon the joyous springtime passed And left our dream Elysian Only a fancy unfulfilled, only a fleet ing vision:

And dead beneath the immortelles of Memory reposes The love that came with the daffodils -and went away with the roses.

-Carolyn Wells.

Cantions Perfect Quiet.

Notwithstanding the fact that paper Before going into semi-seclusion has arisen greatly in price, especially limerson made a touching speech in book paper, yet The Progressive which he asked that no one whisper. or cross his hands or feet, as it might Thinker will continue to be printed make him lose the "control." H for the present at One Dollar per year, warned them that it depended on the and the premiums sent out as formeraudience to make the seance a success. Later, the audience rose nobly to the occasion. Also before covering

It is a fact that no paper the size himself and the two subjects. Jimof The Progressive Thinker can now erson showed how he grasped Mrs. be started in the United States, and Held's bare left arm with his two hands. He asked that Mrs. Held an- be sustained at \$1.00 per year. To nounce it, if at any time he removed endeavor to accomplish that feat now

either hand. would prove ruinous to the one who The lights turned low cast ghostly undertook it. shadows on the dusky medium and the

The Progressive Thinker stands expectant subjects. The medium started a low, crooning song in which PRACTICALLY ALONE in this counelect joined. Suddenly the try in size, in circulation and influscratching of a pencil on paper could ence, and to-day it is received by the be heard behind the curtain. A tear great mass of intelligent Spiritualists ing, crumpling sound - was heard. with greater favor than ever. Between the curtain and the cloth

above a sheet of paper shot forth, and Now we wish to extend its influfluttered to the floor. The spectators ence, to enlarge its scope of action, gasped. Mrs. Jimerson recovered the sheet and in awe-struck tones read: and thus be of greater value to the great SCIENTIFIC TRUTH, which "Good eyening, all. I am Fay."

Fay, the medium explained, was the Indian writing control, own brother to Jimerson himself. great work we have undertaken by

sending in your own subscription, and Fay turned out copy fast. The paalso by sending in an additional subpersigame fluttering over, under and through the curtain. Then "Fay" scriber. The time for action has now arrived. rested and the picture control, "Ida B.,", took up the task. At longer in Quotation from the Word Painter.

ervals sketches, some of them remarkable likenesses of those present. Said the great word painter, Col. camespouring out. They were al Ingersoll: picked up nby Mrs. Jimerson and "The idea of immortality, that like agaid among the wondering specta-

sea has ebbed and flowed in the tors.va Them "Fay" came back on the human heart, with its countless waves of hope and fear beating against the

mured Mrs. Held. The scratching of pencil was heard,

there was a noise of crumpling paper, like a butcher boy tying up a pound of steak, and the paper emerged from the curtain over Mrs. Held's shoulder and between herself and her husband.

by one of its ablest votaries. But a

Like a flash Dr. Held seized the arm voice has reached us from the other over his wife's shoulder. A. H. Pen-dleton, a special policeman, and W. shore, that has banished "darkness and death," and we now know. im-H. Strong, rushed in as the lights were turned on. Women screamed, tables mortality is an inheritance of all life.

"You have ruined ev-Who Is "Bright Eyes?" Who is "Bright Eyes?" I do not "Bright Eyes" is an influence. know. It may be a sixth sense. It may be sub-consciousness. I don't know. The influence was there long before I believed in Spiritualism. This influence says "I am Bright Eyes." influence has never lied to me about anything else, why should I not be Heve it when it says "I am a spirit?" At least a real "You" in us should be able to do much as Marconi has done.

It seems no more wonderful to me than that. At any rate "Bright Eyes," this influence had never failed me. We soul-inspiring SCIENTIFIC TRUTH. both believed in it. If I had been able to control it I might not have allowed it to speak. But whatever this power is I do not possess it; it possesses me. I cannot compel it: it

compels me. And then, too, I had come to love this man's soul. No one had loved him as I loved him. He is sixty-five years old: I wanted to make the rest of life here happy. And so when this influence told us to marry we obeyed and we were very hap-We are happy. py.

Persecuted for Her Religion.

The persecution this love has brought me is my religion. I might be the worst woman that walks Broadway, New York, and probably they would have done nothing; but I am a Spiritualist. I am influencing she is the reincarnation of Napoleon him because I am a Spiritualist. He is insane because he is in love with a Spiritualist. Oh, he is insane-this man, who has business sense to make a fine living and a soul able to appreclate higher things than his trick acusers can even dream of

For Minerva Vanderbilt I have no feeling of hatred. I have pity for a is like the truth about Spiritualismdaughter who can so forget her duty to her father. She is the victim of bad advisers, while he, because he body will believe it .--- Mrs. Peppermarried me and treated me as treated his first wife, is insane.

Mr. Vanderbilt has always had ideas regarding his property that While the first might seem original. Mrs. Vanderbilt was alive he made over everything to her, while she, in her turn, made a will leaving every thing to him. It was all his, but i was in her name. After her death certain friends of Minerva Vanderbilt

had her bring suit for one-third of this property. Justice Jaycox threw the suit ou of court. It had been brought by the same attorneys who are still in the fight against Mr. Vanderbilt. Minerva Vanderbilt had no money for such

a suit. Her sister had refused to join with her in it. Mr. Vanderbilt But taking the years all together, had offered to do anything in his power for his daughter but he refused to divide his property during his lifetime. That was what her advisers wished to bring about. It was a

speculation with the advisers, and as soon as they found the court would not consider the claim they took the only revenge-the mean, pittable revenge in their power. They brought

ou see my father was a Ro man Catholic and my mother a Methodist, and that made me rather a queer mixture from a religious point of view. I was examined and re-examined, and for six years I did not know what it was. Then I came to The believe in Spiritualism. The power, control, subconscious-

ness, or what you will, told me she was the spirit of an Indian girl of the Kickapoo tribe, and that a Mr. Eldridge, in New Bedford, had made her picture while she was alive. I did not know of Mr. Eldridge, but we investigated, and sure enough he had the picture of a little Indian girl of the Kickapoo tribe, who had been known as "Bright Eyes." That plcture is the one that has been used in the church ever since as my control.

Her "Free Love" Belief.

"I am a believer in free love. But I am not a believer in free lust. That is the difference. Jesus Christ commanded the people of the earth to A love one another. They should do so. It is free lust that is sinful. And now, about Miss Darrow. It is right that I should say something about her, since she said so much about me. Miss Darrow went on the stand because she was jealous of Mr. Vanderbilt. I think the woman is insame. For a year I could not get rid of her. She is a Theosophist and believes that Bonaparte. I did not mind that until she came to believe that I was the reincarnation of Josephine, and she had to treat me well, because she had been so unkind to me in the previous

existence. You see, I only want the truth to be known. But the truth about this about anything nowadays-the truth must have barnacles on it before anyhe Vanderbilt in the New York Journal.

The Journey of Life.

We start on the journey of life Tiny, and frail, and weak. Not fully equipped for the strife We know not what to seek

The days pass swiftly by, the child Grows with the fleeting years, In sunshine or storm raging wild, Hopes run their race with fears.

The sea at times is rough, Wild and high the wave Our venturesome bark to engult, No one in sight to save.

Weighing the foy and pain, We mourn not the turbulent weather, There is more sun than rain.

And when at last we reach the gate Never again to roam, We hear the sweet voice as we walt Welcome! Come rest at home. JULIA BISHOP.

17 Waverly Place, Chicago.

"Send me a message, Fay," murshores and rocks of time and fate, was not born of any creed nor any relig-It was born of human affection ion. and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness so long as Love kisses

the lips of death." Such was philosophy, as rendered Seized Spirit Arm.

those possess who believe in SPIRIT-RETURN. YOU can help us on in the

Fay Worked Hard.

Databor 26, 1997.

the progressive thinker

Galaxy of Prominent Spiritualists.

Illustrating the Important Fact that Spirit Return Has Taken & Firm Hold of the World, Never to Retrace Its Steps.

We present here a list of prominent modern Spirit- |sis of Things Existing," etc. Dr. Paul Gibier, whose unlists nearly all of whom, and especially the scien- recent loss to Science and Spiritualism is deeply to be tific men, here arrived at their belief by careful and regretted, contends in his interesting "Analysis of protracted "experimental investigation. Can any Things," which has for its sub-title, "An Essay Upon reasonable and unprejudiced person, in the face of the Science of the Future," that the proof of man's this testimony, deny that Spiritualism has a scientific possessing a conscience which survives the change basis? If so, we should like to know his reasons.

Professor Oliver J. Lodge, F.R.S., Dr. Sc., Prof. Physics, University College, London, author of Modern Views of Electricity," says: "I went into a state of skepticism as to the reality of Psychical Phenomand produced without apparent contact, but this skepticism has been overborne by facts."

Professor W. F. Barrett, F. R. S. E., Professor of Royal College of Sciences, Ireland, says: "The impressive fact of the phenomena is in the intelligence behind them and the evidence of an unseen individu ality as distinct as our own."

Dr. Robert Chambers, F.R.S., LL.D., author of "Vestiges of "Creation," Cyclopedia of English Literature," etc., says: "Already Spiritualism, conducted as it usually is, has had a prodigious' effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism and materialism, proving to them by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-ma-terial form of humanity, and that many miraculous things which hitherto they have scoffed at, are true. I have for years known that these phenomena are real, as distinguished from imposture and when fully accepted, revolutionize the whole frame of human opinions on many important matters."

Professor Herbert Mayo, F.R.S., M.D., Professor of Anatomy and Physiology, King's College, London, says: "Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Dr. Lockhart Robinson, F.R.S., sometime editor of British Journal of Merital Sciences, says: "The writer can now no more doubt the physical manifestations of so- called Spritualism than we could any other fact, as for example, the fall of an apple to the ground, of which the senses informed him."

- Alfred Russel Wallace, F.R.S., sometime editor of foremost living European naturalist, says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Professor James Challis, F.R.S., Plumerian Professor of Astronomy and Experimental Philosophy, Cambridge University, says: "The testimony has been so abundant and consentaneous that either the facts grasps the dominion of Nature. It embraces all that must be admitted to be such as reported, or the possibility of certifying facts by human testimony must mopolitan Eclecticism, receiving all that is good and be given up.'

lent." called death has been established by the phenomena of Spiritualism.

Dr. J. M. Gully, M.D., Royal College of Surgeons, London and Royal Physical Society, Edinburg, author of "Neuropathy and Nervousness," says "After two years' investigation of the fact and numerous seances, I have not the slightest doubt and have the

strongest conviction that such materialization takes Experimental Physics and Dean of the Faculty of the place, and that not the slightest attempt at trick or deception is fairly attributable to any one who assisted at Miss Cook's seances."

Dr. J. M. Peebles, M. D., the celebrated traveler, author and speaker, formerly the United States consul at Trebizond, author of the "Seers of the Ages," "Immortality, Our Homes and Employments in the Spirit World," "Three Journeys Around the World," Death Defied," Christ Question Settled," etc., etc. Dr. Hallock, New York, says:""Spiritualism is no new problem that ought to have taken the disciples of science by surprise."

Dr. F. L. Nicholls, M.D., F.A.S., author of "Esoteric Anthropólogy," etc., says: "I have in my possession direct writings and drawings done under absolute test conditions by departed spirits, with whose handwriting I am as familiar as with my own."

Lord Brougham, Statesman, writes: "Even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.'

Baron Carl du Prel, Munich, states : "One thing is clear: that psychography must be ascribed to a transcendental origin. We shall find : That the hypothesis of prepared slates is inadmissible. The place on which the writing is found is quite inaccessible to the hands of the medium. This intelligence can read, write and understand the language of human beings, frequently such as is unknown to the medium. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against the proposition."

Camille Flammarion, the famous astronomer, author of "The Unknown," remarks that although Spiritualism is not a religion but a sience, yet the day may come when religion and science will be reunited in one single synthesis."

Mr. (and Mrs.) S. C. Hall, F.S.A., editor Art Journal writes : "The mockers and scoffers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and will not inquire concerning it.'

Hudson Tuttle, author of "Arcana of Nature," 'Arcana of Spiritualism," "Religion of Man," Studies in Psychic Science," etc., remarks: "Spir. tualism is the knowledge of everything pertaining to the spiritual nature of man; and, as spirit is the moving force of the universe, in its widest scope it is known and all that ever can be known. It is Cosrejecting all the bad."

Harriet Beecher Stowe writes : "One of the deepest doubt are on the track that has led to all advancement it follows its beloved beyond the veil, is for some as-They have overcome, have risen, are crowned, glori-

earth, but the fast of such communication appears to in their joy. It is they, not we, who are working be positive."

Alexander Dumas, pere, believed in spirits, apparitions and unseen influences. He always believed that ling to steadfast fire." his father's spirit calle just after it had quitted the body to say farewell to him. He felt warm breath consoling than the idea that the souls of those we on his face and heard h voice say: "Alexander, I have once loved were permitted to return and watch over come to bid youfadien. Be a good boy and love your our welfare? I see nothing in it (Spiritualism) that mother." (Memoir by Mrs. Emil Crawford). is incompatible with the tender and merciful nature

W. M. Thackgray says: "It is all very well for you who have probably never seen any Spiritual Manifes-tations to talk as you lo; but if you had seen what I have witnessed, you would hold a different opinion." sides this race of men, there is an invisible world and I. H. Fichte, the German philosopher and author, a kingdom of spirits: that world is around us, for it writes: "I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep si-

William Lloyd Garrison says: "For the last three years we have kept pace with nearly all that has been published on the subject, and we have witnessed at various times many surprising 'manifestations;' and our conviction is that they cannot be accounted for on any other theory than that of spiritual agency."

Hon. Luther R. Marsh states: "It is not enough to know the fact of immortality. It asserts its value only when it so enters into and controls the life as to make the spirit worthy of this immortal and inestimable boon."

Archbishop Whately: "The Archbishop had long been a believer in mesmerism and latterly in clairvoyance and Spiritualism." (Memoirs of Whately. Fitzpatrick).

Rev. Minot J.: Savage, D.D., author of "Psychics, Facts and Theories,""Life Beyond Death," etc.

Canon Wilberforce says: "It is a strengthening, calming consideration that we are in the midst of an invisible world of spiritual beings than whom we have been made a little lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed say, as regards the existence of what are called spir-find themselves immediately after death; probably it its, that I have no doubt of it. • • • Why is nearer than we imagine, for St. Paul speaks of our | should they not communicate to a man by any means being surrounded by a cloud of witnesses. There it seems to me they are waiting for us."

Rev. W. E. Channing says: "We have good reason to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds.'

Theodore Parker says: "It (Spiritualism) has more evidence for its wonders than any historic form of religion hitherto, it admits all the truths of religion and morality in all the world's sects. Shall we know our friends again? For my own part, I can not doubt it; least of all, when I drop a tear over the recent dust. Death does not separate them from us here. Can life in heaven do it?"

Rev. Adin Ballou states: "Departed spirits have a higher mesmeric, magnetic or psychologic power than have mortals of a corresponding grade. Facts have proven this in many remarkable cases. It will yet be demonstrated to the conviction of all candid investigators.'

Rev. E. R. Sanborn says : "There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of, love from an unknown world, which unseen lies all around us all. The gloom has been transformed into shimmering splendor, by processes more marvelous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened, to find it a heaven, surpassing any tale of seer or fairy."

T. B. Barkas, F.G.S., writes: "I have investigated and experimented under every kind of reasonable test my ingenuity could devise. Notwith- fice," writes in his beautiful "An Escape Into the Instanding all tests and all precautions, phenomena finite," that Spiritualism "occupies itself with the ematical Society, says: "The Spiritualists beyond a and most imperative cravings of the human heart as have taken place which are utterly inexplicable by most serious things of science, philosophy, morality eference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a chemist."

now, they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kind-

Washington Irving writes: "What could be more consoling than the idea that the souls of those we is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

Charlotte Bronte says: "Besides this earth and beis everywhere; and these spirits watch us, for they are commissioned to guard us."

-Horace Greeley, editor of the New York Tribune, says: "I have sat with three others around a small table, with every one of our eight hands lying plainly, palpably on the table, and heard writing with a pencil on paper, which perfectly white we had just placed on the table; and we have the next minute picked up the paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. * Yet I am quite confident that none of the persons present, who were visible to mortal eyes wrote it." Bellachini, Court Conjurer, states: "I have thoruoghly examined with minutest observation and investigation of the surroundings including the table, and have not in the smallest instance found anything

to be produced by means of prestidigitative manifestations or by mechanical apparatus. Thos. Wentworth Higginson says: "If I have not satisfactory evidence of the genuineness of these phenamena which I have just described, then there is no such thing as evidence, and all the fabric of natural

science may be a mass of imposture." M-Auguste Vaquerie, Dramatist, Journalist, and Man of Letters, remarks: "I am happy to be able to whatsoever; and why should not that means be a table ??'

Padre Secchi, an Italian priest of conspicuous ability in the Church of Rome, says: "Spiritualism will be the great event of the present century."

Charles Fauvety, also a distinguished French Philsopher and author of "The New Revelation," declared modern Spiritualism to be the force which will regenerate society.

Colonel Count de Rochas d'Aiglun, who is at the head of the great Polytechnic School in Paris, and author of some highly important works on Psychic Science, accepts Spiritualism as "a great scientific truth, and the action of invisible beings upon incarnate intelligences as a demonstrable fact."

General Pix, a French writer who adopts the nom de plume of "Henri Constant," in a work on "The Religion of the Future," observes: "Spiritualism, a doctrine more powerful than all the combined forces which live in the darkness, has ended by triumphing over all its enemies, and to-day it emerges from its protracted lethargy, more vital, more powerful and nore robust than ever it was."

Rene Saillie, son of the celebrated explorer who liscovered Timbuctoo, published a work entitled Christian Spiritualism," has written in eloquent terms of the lofty morality which it inculcates, and terms it "the revelation of revelations."

Edouard Grimard. Professor in the University of Paris, ex-Director of Normal Schools, a valued contributor to the Revue de Deux Mondes, and author of

Eueglasses Not Negessaru Byesight Can Be Strengthened, and Most

Forms of Diseased Eyes Successfully Treated Without Cutting o Drugging.

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in physical science. Their opponents are the repre- surance that they still love and care for us. sentatives of those who have striven against progress."

Professor William Denton, the Eminent lecturer on Geology, author of "Our Planet, Its Past and Fu- speaks to us." "Soul of Things," etc., says. "Spiritualism is ture.' a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium'.

Professor Elliott Coues, M.A., M.D., Ph.D., Professor of Zoology and Comparative Anatomy, Norwich University, etc., Professor of Biology in the Victorian Agricultural College, Member of the National Academy of Sciences, author of "Field Ornithology," "Air Fauna," "Columbeana," etc., writes: "Will you have the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of so-called

Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged." Professor Robert Hare Emeritus Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institution, inventor of improvements in the Oxy-hydrogen blow-pipe, and member of various learned societies, author of "Spiritualism Scientifically Demonstrated," says: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestation of which I have given an account in my work, I have had even more striking evidences of that agency than those given in the work in ques tion."

Professor Tornebom, Sweden, says: "Only those deny the phenomena of Spiritualism who have never examined them, but profound study alone can explain them."

Professor J. C. F. Zollner, Professor of Physical Astronomy at the University of Leipsic, Member of the Roval Saxon Society of Sciences, Foreign Member of the Royal Astronomical Society of London, of the Imperial Academy of Natural Philosophers at Moscow, Honorary Member of the Physical Association, Frankfort, of the Scientific Society of Psychological Studies at Paris, etc., of the British National Association of Spiritualists at London says: "We have acquired proof of the existence of an invisible world which can enter into relations with humanity."-

Professor James H. Hyslop writes: "I shall not remain by the Spiritualistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypethesis that will explain the pense of kicks at the analogies of God's universe." facts. There is no other explanation but L. Figuer, editor L'Anne Scientific et Industriel Spiritualism."

Dr. Ashburner (one of the Queen's physicians), author of "Animal Magnetism and Spiritualism." Dr. Paul Gibier, Director of the Pasteur Institute,

fied; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice

Henry W. Longfellow, poet, says: "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at times a most mysterious providence permits them to

manifest themselves to mortal eyes.' Dr. Adam Clarke says: "I believe that there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

Robert S. Wyld, LL.D., says: "With regard to spirit writing, there is no order of spiritual phenomena which impresses me more powerfully. The evidence that the writing was produced by a spiritual intelligence, without the intervention of hu-

man hands, was overwhelming." Sir Edwin Arnold writes: "All I can say is this: that I regard many of the manifestations as genuine and undeniable, or inexplicable by any known law, or collusion, arrangement or deception of the senses and that I conceive it the duty and interest of men of science and sense to examine and prosecute the inquiry, as one which has thoroughly passed from the egion of ridicule."

Eugene Nus, poet, philosopher, dramatic author and journalist, declared in his "Things of the Other World," "that he had found Spiritualism everywhere and that is is sowing the seeds of a systematic morality which is greatly preferable to the dreary negations

which Materialism offers us." Victor Hugo writes: "To abandon these spiritual phenomena to incredulity is to commit a treason

against human reason." Lord Tennyson, England's poet of the century. Nicholas, Duke of Leuchtenberg; Abraham Lincoln; Lord Bulwer Lytton; John Ruskin; Sir W.

Trevelyan. Elizabeth Barrett Browning writes: "For theories we get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency. When the phenomena was attributed, for instance to a second personality, projected unconsciously and attended by an unconscious exercise of volition and clairvoyance; I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like, at whatever ex-

L. Figuer, editor L'Anne Scientific et Industrielle,

who had done so much to popularize science, and in whose book entitled "The Day After Death," there is such a fund of spiritual knowledge, wrote as follows: "I hold it for a certainty that there exists intermedi-New York, Chevalier of the Legion of Honor, anthor ate beings between God and man. I am absolutely

of "Spiritualism and Fakirism," "Psychism, Analy- lignorant as to how they can communicate with the

Philip Pearsall Carpenter, Naturalist, says: have left off believing in deaths (so-called).

F. W. H. Myers, Member of Society for Psychical Research, author of "Phantasms of the Living." states: "Not, then, with tears and lamentations should we think of the blessed dead. Rather we thority in science, whose good faith, integrity, and inshould rejoice with them in their franchisement and telligence are above suspicion .- La Courriere, Dr. know that they are still minded to keep us as sharers Nellie Beighle, Oakland, Cal.

visible world; that is to say, with the loftiest preoccupations which can haunt the human brain."

All the creeds in the whole world

would not make a religion like that

mentioned in the New Testament, or

fined in the New Testament?

REV. G. C. LOVE.

They

MOURNERS FLED.

Out of Coffin.

Thomas Paine?

who want them.

Madame Rufina Noeggerath, authoress of that striking work, "The Survival," while declaring the reality of the facts of Spiritualism, reminds us that they have the voice of all antiquity in their favor, and are attested in our times by men of the highest au-

of the most expensive and elegant thing. Not BELIEVE something.

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""I choose that a story should be founded on prob-ability, and not siways reasmitle a dream. I desire to ind nothing in it trivial or astravagant; and I desire shore all, that under the appearances of fabie, there may appear some latent trith, obvious to the discorn-ing erge, though :: secape the observation of the vulgar."- Voltates. great portion of them, would object to "visiting the widow and orphan in

CONTENTS: "The White Buil," a Batirical Romance, "Zadig, or Fate," an Oriontal History, "The Sage and the Athelati," "The Princess of Babylon;" "The Mag of Forty Growns;" "The lluron, or Pupil of Nature;" "Mieromegas, a Satir on Mankind, "The World as it Goes;" "The Black and the White;" "Memnon, the Philosopher: "Andre Des Touches at Slam;" "Bab abec;" "The Black and the White;" "Memnon, the Philosopher: "Andre Des Touches at Slam;" "Bab abec;" "The Study of Nature;" "A Conversation With a Chinese;" "Plato's Dream;" "A Pleasure is Having no Pleasure;" "An Adventure in India; ""Jeanfot and Colin;" "Travels of ScarmetLado;" "The Good Brahmin;" "The Two Comforters;" "An Cone volume, post 8vo, 480 pages, with portrait and 51 Ilbustrations. Extra veluem cloth, si.50; postage, is conta. in distress," as their religion as de-I wonder if they, or any portion of them, would object to "doing good" as their religion, as defined by I object to creed, I care not by what denomination it may be offered to me, but it is time we redeemed

the word "religion" and show the world that we CAN and WILL "do

good," and let creeds go to those FROM INDIA Perhaps many will still declare that Spiritualism is not a religion, and TO THE PLANET MARS. A MOST REMARKABLE WORK. Fascinating, Interesting and Instructive. By in. Fronting, Froteboor of any-chology in the University of Geneva.

"This is an account of the experiments with the 'Geneva Medium,' Helene Smith. In ner trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Frofessor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena."

This is a work of thrilling interest It has excited great attention in this country and in Europe. Price. \$1.50.

MAHOMET, THE ILLUSTRIOUS By Godirey Higgins, Esq. This work is one of the Lincary of Liberal Classics. No atting was better gualified to write an impartial and hones; life of Mahomet than Godirey Higgins, was better qualified to write an impartial and honse; life of Mahomet than Godfrey Higjinz, and this volume is intensely interesting; I should be read in conjunction with Gibjan's work. Price, 25 cents.

Supposed Dead Woman Climbèd Out thing. I can study the Methodist creed, Baptist creed, Presbyterian creed, or any other creed, but they are not religion. I can believe any one of that creed, or the belief of it, a religion I can live any one of those creeds,

but that does not make me religious. denly sat up and, with a dazed look, If I live the Methodist creed, it makes me a Methodist. If I live a rush of mourners for the open anr, the Baptist creed, it makes me a windows being used as exits. Baptist. If I live the Presbyterian were terror-stricken, and the minister creed, it makes me a Presbyterian. But not one of them need make me religious. The New Testament tells us what religion, pure and unde-door. The family were too poor to

filed religion, is. It is to "visit the widow and the orphan in distress, and keep yourself spotless before the world." That means you must DO some- undertaker.

care of the grounds, adding much to the beauty of the camp. He has carmake YOU religious unless you DID SOMETHING to prove your religion. ried the mail all summer. The weather is delightful. Our I believe it was Thomas Paine who defined his religion, "TO DO GOOD." usual equinoctial storm passed us, so He didn't say it was to think good, we are not having quite the amount of rain needed, but we have refreshto believe good, or have any set creed ing cool winds, and after all there or doctrine, but he made it plain, Mrs. Kate Lowber, who has re-mained at camp all summer, writes: Of late Mrs. J. D. Palmer and Mrs. "To Do Good." is no place like Cassadaga Camp in sunny Florida. This is almost identical with the New Testament, and means we must My excursions for November sail do something good. I wonder if the Spiritualists, or any on the Anache from New York City.

Herbert Hollily has taken excellent

Mrs. Huff has returned and is reno-November 8, and on the Arapahoe on vating Hotel Cassadaga from top to November 22. Write me for details, rates, etc., enclosing 4 cents in stamps The upper story rooms have been celled and all rooms on the third floor will be as good as those for postage on Clyde folders, etc. H. A. BUDINGTON. 91 Sherman St., Springfield, Mass

RELIGION.

Views It.

cottages on the grounds.

The rose garden is blooming and fresh bouquets are given daily from the clipping of buds. Mrs. Carrie Pratt is expected about How One Devoted Spiritualist Worker

LAKE HELEN, FLA.

Notes of the Southern Cassadaga

Camp.

Every week brings more people to this mild and salubrious winter home.

Northern people are more than ever

fleeing from the ice and snow of

Kellogg have arrived, as well as the

older climes.

Inderhill family.

on the lower stories.

oottom.

October 15, and will occupy, for the coming season, her charming cottage overlooking Lake Huff.

For some time past your correspon-Mr. J. D. White and wife are ex-pected about the 20th of October. dent has been watching the expres sions in your columns by those who Philip Reich, of New Jersey, has arrived, seeking the climate for his health. May the campers extend to are looking upon Spiritualism as a science, or a religion, as it seems to him sympathy and cordial sociality. - Mrs. Elsie Stumpf sailed from New York for Florida, October 22; also N. J. Price and wife for Lake Helen on same date. all by Clyde steamers, Herbert Spenter Has bought out Charles Myers' toam and is in readiness for teaming in the future. He will meet the trains at the station.

Dr. Brown has rented the Witters cottage, and Mrs1 Witters has engaged room in Apartment building. Mrs. Bartholomew, the trumpet me dium, is well and busy with seances

at her artistic home. Mrs. Frank Johnson, is recovering

from her long sickness; Mr. A., M. Spencer is convalescent. Mrs. C. D. Barburn has arrived and eels quite at home again

Scotch Mary has returned from De Land and Hawk Park, and has regained her health.

Mrs. Hardenburg has returned with Mrs. Palmer and will remain with her during the season.

The early campers are indulging in grape fruit, and the oranges are putting on their golden dresses. The Slater family will soon occupy their new home on Lake Park, one

door. The family were too poor to have a physician, and the woman fell

suit their fancy. I have also looked for some of the when they show me that Spiritualism I have also looked for some of the does not mean to "DO GOOD," I will definitions of religion by Webster, and go to and swell their ranks and cry after all I feel inclined to accept with them that Spiritualism is not religion. REV Coshocton, Ohio. the definition of religion as found in There is, in my understanding of

lieving something or thinking some

WHEELING, W. Va.-Relatives of Mrs. Fred Hartsell, wife of a farmer those creeds, but that does not make of Huntington, were bemoaning her death over the coffin a few minutes

before the minister arrived to conduct the last sad rites, when she sud-

the New Testament. religion, an action; not simply be-

THE PROGRESSIVE THINKER

TAKE NOTCHLA Correspondents

are requested when writing for this paper to use either mo typewriter or a peu; with black, ink, Write on only one side of the paper, and in a plain, legible hand

legible hand, and thus avoid the ne-cessity of preparing your copy for the printer. Please hear this in mind.

meets every Friday.""Supper at 6:15;

price 15 cents to 30' Mrs. E. H. Thomygon writes: "The

Fraternal Daughters held their week-

cieties in the eastern states. Corres

STATE MASS MEETING.

The Michigan State Spiritualist Asso-

ciation will hold a State Mass Meet-

ing in Grand Rapids, October 26 and

Mrs. Jennie Martin, Dr. A. B. Spinney

Meetings held in Odd Fellow's Hall

MRS EMMA SNOW HOYT.

Sec'y. M. S. S. A.

12 Lyon street, under the auspices of

the Psychical Research Society. Vis-

Report of the New York State Asso-

ciation of Spiritualists.

and others.

itors cared for.

invitation to all."

A. B. Peden writes from New York: Have been reading The Progressive Thinker now for nearly a year and General Survey. every issue seems to increase in interest and value. The October 19 issue is exceptionally good. What a splendid thing it would be if we could clean The Spiritualistic Field-Its Workers, Its Work, house thoroughly and get rid of that debasing and ruinous : element, the You are certainly on the "fake". and General Progress, the World Over.

honorable Spiritualists be able to bring our twentieth century unlimited Spiritualism to the Depot of popularity and respect with marvelous With sincere wishes for inspeed. contributors. He may or may not, agree with their respective views. creasing help and encouragement from the exalted ones there and here, I remain."

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,

The Song Cards for sale at this office W. H. Hunt, a prominent attorney of Denver, Col., and a lecturer on Spiritualistic and Free Thought subat \$4 per hundred, by mail \$4.50, are the help you need in society work. ects, will start on October 31, for Dakland, Cal. Until then he can be addressed at No. 241 Cororonado bldg., Denver, Col.

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

THIS GENERAL SURVEY DEPART.

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

KEEP COPIES of your poems sent to

this office, for they will not be returned

If we have not space to use them.

PURPOSE.

The Third Annual Harvest Festival and Dance will be given under were well attended. From 2:45 p. the auspices of the Golden Rule m., until 10'15 p. m., the hall was full. Pleasure Club, at Star Lodge Hall; at the evening session two very fine 378 So. Western ave., Saturday even-ing, November 2, 1907. Tickets 25 Craig of this city, and Wm. S. Bethel cents, including score card. Music of Hollywood. 'Our pastor, Mary C. Vlasek, followed with messages in her by W. W. Kirkland; Supper extra. inimitable, pleasing and convincing

John Q. Adams of 323 Pennsylmanner. We are very grateful for vania avenue, Wichita, Kan., wishes a number of donations to our Temple to correspond with trumpet, slate or fund, some coming from as far as materializing mediums who are firm, Ohio. and would appreciate the effort of a are made honorary members, and will thus find themselves among co-worker TRUTH.

The First Spiritualist Ladies' Aid friends when coming to the City of Society has opened its meetings at the Angels. Our bureau of informa-Appleton street, Boston; good tion is proving very helpful. A numattendance at each meeting and many ber who advised us of their coming of the prominent mediums are preswere informed as to getting rooms, ent. They are preparing for their range of price, etc. Address all cor-Golden Jubilee, which will occur the respondence to Mary C. Vlasek, 121 las Friday'in October. This society East 30th st. Our motto is to grow has stood the gale for all these years, by helping others." and is in a most prosperous condition

at the present time. Meetings are held every Friday night; supper at 6:15. The object of this society is to assist worthy Spiritualists, and its record shows many good deeds all the way along. We hope that the Spiritualists of Boston will continue to aid us, so we can carry on the good work. So writes Carrie L. Hatch, Vice-President.

Miss Ada M. Came writes from dress, 1717 N. Clark street." Cambridge, Mass: "The Cambridge Spiritual Industrial Society held its Correspondent writes: "The Church of Progressive Spiritualists gave their time mostly to Dr. and Mrs. Beverly, first regular meeting for the season in Cambridge Lower Hall, 631 Mass. last Sunday. There was a good at-avenue. A fine supper, open to the tendance and all seemed interested in public, was served, and later in the the lecture and other demonstrations. evening, ice cream and cake. Mrs. N. The second Sunday in November Willis gave a very fine address, as- Dr. George B. Warne will occupy the sisted by her daughter, Miss Marietta pulpit there. There is always great Willis, the talented poetess and read- enthusiasm among these people. They Mrs. Merritt and Mrs. Annie seem to realize in the teachings of Ackers did some excellent work in Spiritualism the voice of the Master, their special line, and Mrs. Haidie and the eternal fitness is theirs to en-Hall from Brighton, whose voice was joy His spiritual return."

S. A. Huntington writes from at its best, ably assisted with several or day, vocal solos. A general feeling of en-thusiasm seemed to pervade the whole Sunday evening, October 13th, proved Also a Bazaar November 21 night. Sun, moon or star that burns through and 22.' endless space. D. G. Hill writes: "The Golden Rule company, which argues well for the the most interesting of any since the company, which argues wen for the the most interesting of any since the D. G. taik writes. The Golden Rule coming season. The next meeting season opened. Mr. Robbins, of attendance Sunday, October 25; when Mrs. Lynn, Mass., soloist at Unity Camp Annie L. Chapman will be the speak- took abuse of the work with us and took abuse of the work abuse of the season. Each in its course runs one eternal race. God never rests-eternal vigil keeps; er and message bearer. took charge of the praise service, fine talks, and Mrs. Nora E. Hill and The Eve. All-Seein Business meeting at 5 p. m.; public suppers at also rendered several solos in a very Dr. Burgess for message work for the nor sleeps; 6:30 p. m.; evening meetings at 7:45 pleasing manner. He has promised All things obedient to one Lofty Soul afternoon service. For the evening Move ever restless as the ages roll. Unrest is life-hope-action-glory Dr. J. H. Randall held the close attento be with us for some time to come. p. m. tion of his hearers, his subject, "The present needs of Spiritualism." The Mrs. Annie R. Chapman, of Brighton, Rosetta Gott writes from Wellingwas the speaker and message bearer. -play: ton. Ohio: "Mr. and Mrs. Morrell of She was more interesting than ever Rest is but death-cessation is decay. rousing encore showed the apprecia-Grand Rapids, Mich., who are now in her lecture. After that she detion. Mrs. Hill gave Messages for the Unrest is real. The glorious power holding meetings at Elyria, Ohio, gave voted three-fourths of an hour to givlittle time given for that purpose. a parlor meeting at the home of ing many heautiful messages. Mrs. Rosetta Gott, on the afternoon of Oc- Alice M. Whall, of Everett, Mass., that spanned The speaker for Sunday evening, Octo-The mighty fabric of the skies and ber 27, will be the Pastor Mrs Nora planned tober 11. A large circle of friends will be the speaker on the 20th, and E. Hill. One of the attractions for were present, and all enjoyed the fine Mrs. Ruth A. Swift, of Haverhill, The architectural glories, far and that evening will be the demonstration near, lecture and messages given through Mass., on the 27th. of Mrs. Harriett Babcock of Harvey, That deck each world and ornament the mediumship of Mrs. Morrell, by G. H. Brooks speaks for the Mead-III., in inspirational music. Rememeach sphere. her controls. Each one present re- vile (Pa.) Society the last two Sunber the Hall, 378 So., Western avenue, Is constant in its work supreme, subceived a convincing message." days of October; November and De-Mr. and Mrs. A. W. Bloom did good lime. The lecturer, W. V. Nicum, writes cember he speaks for the First In restless glory through resistless work in their respective phases of lec-Church of Spiritualists of Pittsburg. from his home, 631 River street, Dayturer and message bearer at the sertime. Pa.; January, February and March ton, O .: "I have the month of Octovices held by the Progressive Spiritual for the society of which Mr. Ayers There is no rest in all the realm of ber, beginning Sunday, the 8th, open Society,, 183 E. North avenue, corner s president, in Columbus, Ohio. He life. for engagements. Any society so de-Burling street. Sunday last. The atas also been in attendance at the siring can address me at 631 River The heated words which drop from tendance was fair and the work of Washington convention as delegate street, Dayton, O. The dedication of Mrs. Hilbert, the manager, was very human tongues, of the Wisconsin State Association, The breath that parts the lips and fills The First Spiritual Temple, last Sungood indeed. Her messages were all and took an active part in the same. the lungs, day at Ashland, was a rousing sucpresented nicely and received with Hattie F. R. Peet, secretary, writes: Each heart-throb, each pulsation, eva smile of satisfaction. The northcess. ery thrill 'The Ladies of the Illinois Sunflower William Richmond writes: "The siders ought to pack that little hall Of joy or sorrow, leaves him restless Club" are busy with preparations for Band of Harmony heid its usual every Sunday evening all winter, and their approaching Bazaar, which is still. meeting, afternoon and evening, in there is reason to believe they will. to be held at Jefferson Hall, No. 70 Hall 309 Masonic Temple, Thursday, Your reporter made a few remarks, There is no rest nor can rest prevail. East Adams street, on Saturday after-October 10. Let it be known that also, and read a poem as an invoca-The world is in motion-mountain, noon and evening, November 30, The time. the days of its sessions are changed to tion. vale; following committee is appointed to the second and fourth Thursdays of Mrs. M. L. S. Chase of West Pull-The wondrous ocean's restless curserve at the Bazaar, and contribueach month, instead of the first and rents roll tions to the different booths are soman, writes: "The meetings at Bock's Around the sea-washed world from third Thursdays, as formerly. There licited from our friends and patrons. Hall are well attended; interest on was a large attendance of members increase. Madam Harper of was a large attendance of members Mrs. Isa Cross, general manager; in the afternoon, when it was decided Mrs. A. W. Bloom, on supper; Mrs. E. pole to pole; the The cloud, the storm, the darkness and the light, 3545 Cottage Grove avenue, assisted to hold a bazaar for the benefit of the J. Bloom and Mrs. Myer, on aprons; Mrs. J. L. Longstaff in giving test mes-Proclaim- the restless, force and restchurch the Second Thursday in Dechurch the Second Thursday in De-sember. Let all interested in the wel-Kirchner, on dolls; Mrs. Goodrich, sages Sunday evening, October 13. less might. Two solos were sung, one in German. iare of the Church of the Soul take toilet articles and cosmetics; Mrs. which added much to the music, which There may be peace; the world in batter, and do their best to make this Lichtig, psychic readings and medi-Bazaar a success. The evening sess-fums; Mrs. Sidell, on candy; other is very excellent. When the good stillness may sister of the society served cake and In awful silence pass the years away; on was particularly enjoyable, after booths will be added. A fine suppe coffee to the mediums and members Long centuries hide in Time's eternal the answering of a number of very will be served at 6 o'clock. Come and and a little social time is enjoyed breast-Our next tea nteresting questions; and the giving bring your friends. There will be other able platform of many spirit-name poems through party will be held at Lincoln Hall, the mediumship of Mrs. Cora. L. V. 70 Adams street, Tuesday, October workers at the next meeting, October never rest. Rest is the mildew, the corroding rust, 27, at Bock's Hall, 1160 Michigan ave Richmond. There were interesting 22d, from 2 till 5 p. m. Mrs. L. Remember the time and place. Hope's faded ashes and Love's crumemarks from Mrs. A. H. Bliss, Mrs. Dietz will preside at the urn. Some P. O. Chilstrom writes from Gresbling dust. TS' 91 1, J. Ashton and Mrs. Mary B. Hill. of our best mediums will be present. cent, Nevada: "By this time I have \ll present emphasized their apprecia-Each 10-cent cup of tea served gives ASPIRATION. quite a bunch of mining men who regyou a reading. Join us with your ion of the harmony." ularly come to me to see my number friends on these most enjoyable E. R. Kidd writes: "Charles J. of The Progressive Thinker. The Come to us, oh! grjendsi immortal, sions. Friends will please send their From your homes so fair and bright; Open to our view the partal All enshrined in golden light. larnes, the old and reliable trumpet fact that your able journal, represencontributions to the approaching Banedium of Warsaw, Ind, was in Canon last week, and while here held zaar to No. 40 Loomis street, care tative of the best liberal Spiritual thought, each issue, is attracting much of Mrs. J. R. Francis, president." everal very satisfactory and convincattention out in this Sandy Desert Lily M. Thiebaud writes from Rivng seances; satisfactory because country. When I say better (for) And with teachings pure and holy, erside, Cal.: "Our anniversary meetalways deemed it good), I refer to the proper conditions were made for the nanifestation of spirit friends, and ing at San Bernardino, Cal., last Sun-Standing by the popen door, Show us that though sad and lowly, great diversity of opinions now adday, was an entire success. I have convincing because they proved to a mitted to your columns on every con--Soon our sorrows, will be o'er. lew skeptics who were present, that they could return and make their prescome to Riverside to open the meetceivable subject, and reaching into ings for the society here, which I That beyond the wall material. ance known if proper conditions were organized earlier in the year. The the occult, all of which concerns hu That conceals you from our view manity far deeper than generally real-Riverside Psychic Society is indeed ized, which now is attracting all thinknade for them to do so. Brother In those holy realms ethereal a progressive body of people. The hall was well filled to-day with the ing, truth-seeking minds." larnes exected to go from Canton to We shall yet our lives renew. irie. Pa., but was called home on ac-C. S. H. Writes from 9 Appleton brightest of people. I have prom-Emerging from all pain and sadness count of sickness of his wife. We street, Boston, Mass.: "The First Spirised to come again next Sunday. a ope to have Brother Barnes with us The inheritance of earthitual Ladies' Aid Society held its meetyoung medium from Los Angeles oc-Entering into joy and gladness, gain within the near future." ing as usual, with the president, Mrs cupying the rostrum of San Bernar-Bequeathed to us by second birth. M. L. Atwater, corresponding secre-M. E. A. Allbe in the chair. A very indino Society for me. I wish we teresting meeting was held in the Progressing ever up and onward, evening. It was voted to postpone Guided by our Father's handthe 50th Anniversary of the society With aspirations ever heavenward. unday Evening. October 13, at 7.30 me congratulate you on the good until Friday, November 15. A grand We gain at last the Golden Land. time is planned. Full particulars will Irs. N. D. Challen of Toledo, Ohio, paper you are giving us. Long may JOHN WESLEY HOWLETT. sectured. Tests followed." Mansfield, Mass. be printed later. The Ladies' Aid you live to continue the good work."

"main line", and I do hope you will with the assistance of the true and anonanan and the second s BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by

> Mrs. Hattie F. R. Peet, corresponding secretary of the Sunflower Club, writes: "General Survey" of your paper, you have published a notice that our "Sunflower Club" Bazaar is to be held on Sunday, November 30th; now this is an error, whoever inserted the notice. The Bazaar is

to be held on Saturday, November 30th." Mrs. Dobson-Barker writes from from San Jose, Cal. "A pleasant social was given by the Social Society of Spiritualists Wednesday evening

at Hale's Hall. Recitations and music were given by both old and young. Mrs. Evidena P. Bach and Mrs. May James Perry writes from Los Angeles, Cal.: "The Society of Spiritual Covell, of Lily Dale, N. Y., who were Progression is nicely settled in its new guests of Mesdames Dr. Barker and location in the heart of the city, 337 1/2 Ringlen, were present and added to S. Hill street. Sunday, October 6 was the meeting, Mrs. Covell giving a the opening day. Meetings were con-ducted all day. Those of the morning reading and words of welcome and encouragement by Mrs. Bach. The

evening program continued with games, dancing and refreshments, and all expressed themselves as well pleased with the evening and will come again." Rev. Geo. H. Brooks, president of

the Wisconsin State Spiritualist Association, writes from Washington, D. C.: "Mr. J. R. Francis, Chicago, Dear Friend,-Enclosed I send Ill.: you a short article of my whereabouts, Those helping in this manner which I wish you would publish. am enjoying my trip very much. should have come out to see you when I passed through Chicago, but I did not have the time. All is mov-

ing on fine at the convention; wish you could be here. Truly -your friend, G. H. Brooks." Jennie DeLong writes from Columbus, Ohio: "The First Spiritualist So-

Correspondent writes: "Mrs. G. A. Cowen, the well known test. medium, is now in Hudson, Iowa, from October 15 to October 22, giving lectures and messages. She has fully recovered from her burns in the terrible Lotus Club fire, cured by spirit power, a wonderful living test of invisible help. She is a very busy medium and is deserving of much praise for her honest and conscientious work. Chicago ad-

Gospel of Life." This society is progressing, and stepping right over all obstacles they find in their path. This is, most truly speaking, a society run by ladies. Of course there are gentlemen who belong and work with it, but as one of them said: "We could

and it is wonderful what they have accomplished. The Ladies' Auxiliary give a supper and dance on Halloween

Fraternal Order of Spiritualists. After a vacation of four months the Fraternal Order of Spiritualists

opened the fall and winter season on Sunday, October 6. Our hall is tastefully-decorated, and for this occasion the rostrum was becomingly attired in a dress of white and yel low bunting, flowers, palms, etc. A big friendly audience greeted us and everyone was smiling and happy, glad of the opportunity to again meet and visit with friends in this and the spirit world.

ly meeting at 406 Ogden avenue, Oc-In the afternoon we were favored tober 16, 2 p.am., and the following with a visit by George Booth, the mediums took innarthe Mrs. Dr. Caird, and Mrs. M. Halvetti, Our next meetgenial secretary-treasurer of the. Psychic Research Society of Rocking will be Wednesday, Oct. 23, 2 p. ford, who voiced greetings from his We will discontinue our suppers. society. He expressed himself as well and have reading in the afternoons, pleased with our methods and purand tests by prominent medium's in poses, and spoke of the advantages the evenings. Wenextend a cordial obtained in the interchange of mediums. Prof. R. A. Macurda, who is en-

Those who read sealed letters were: gaged with the Philadelphia Spirit-Mrs. Caird, Mrs. Hilbert, Mrs. Adualist Association for the month of ams and Brother. Thompson, All October, is desirous of making engagewere anxious for the circles, and for an hour the several mediums were ments for the balance of the season with societies in the Middle West. kept busy giving evidence of the re-Professor Macurda is an able lecturturn of the spirit. The supper tables were patronized as usual by those er, and test medium, and has a clean record, having served all the large sowho had been fed spiritually but now wanted something more material. The song service next occupied our pondence solicited. Address him at 2013 Brown street, Philadelphia, Pa. attention and Mr. Hadley, who is organizing our chorus. is doing some good work along that line.

A larger attendance than usual greeted Mrs. Henrietta Lichtig at the opening of the concert at Her reading was much enjoyed 27. Saturday evening session and three sessions Sunday. Good speak-ers are expected: E. W. Sprague and wife, Mrs. Marion Carpenter, Mrs. Amanda Coffman, Mrs. Belle Fuller, Miss Bess C. Johnson, our soloist, sang with splendid enthusiasm, the encore of which was rewarded with a select reading displaying much feeling and character. Mrs. Caird, as vice-president of the Fraternal Daughters, in a few appropriate words presented the F. O. O. S. with \$100, the result of the summer's work holding tea parties, etc. Much credit is due those who worked so faithfully, and to the friends who patronized their entertainments so liberally. The money was given to treasurer Thompson, while the audience showed their sympathy and appreciation by vigorous applause.

At 8 o'clock the ten-weeks-old son It is in the eleventh year of its exof George and Nettie de Chabat was christened or named Lyle Ford, Mrs. Cora L. V. Richmond performing the ceremony. Mrs. Richmond, who was our delegate to the Peace Conference at The Hague, explained the workings of that body, and told of the privileges accorded her as the only woman permitted to attend such a congress. She is a person of keen perception, and her report was much appreciated, at the conclusion of which she was tendered a rising vote of thanks, the entire audience participating.

On Sunday, October 13, another large congregation proved to us that our efforts are being appreciated. Many strangers, accompanied by friends and members, saw our work for the first time, and quite a number have promised to enroll as mem-The initiation of candidates bers. took place at 2:30, the different parts of the ceremony proving intensely interesting to those contemplating joining later on. The reading of sealed letters followed, and Mrs. Bloom, Mrs. Lichtig and Mr. Traver were fortunate in having such splen did conditions. Their work was well done. The circles were presided over by Mrs. Hild, Mrs. Y. Zoellmer, Mrs. Bloom, Mr. Schmidt, Mr. Thompson and Mr. Traver. The supper table was an enfovable scene, and the supper a pronounced success.

Mrs. Frieda Sieber, our planist, is a valuable acquisition to our song ervice, which is being entered into

First Spiritualist Society of Tampa, Eczema Curod

October 26, 190%

At a recent business meeting of **\$1.00** the members of the First Spiritualist Treatment the members of the First Spiritualist Treatment H Balance Society of Tampa, Mr. Wm. E. E. To Try Scidyour name Kates was elected president in place our \$1.00 treatment, the great-of Mr. J. J. Lunsford, resigned. Bros. est cure in the world for Ec. J. F. Ireland and J. J. Lunsford were zene in the world for Ec. S. A. convention at Washington, D. C you owe us nothing. While Brother Ireland gives entire

satisfaction as speaker to the members of the society, we feel that it would be good for the cause if we PUBLIGATIONS could have some good speaker and test medium with us for a time. There is a fine field here, and much HUDSON TUTTLE. inquiry; so with the proper one to minister to us, much good would be

During the warm summer months the society has held regular meetings in the parlors of Brother Ireland, But on the first Sunday evening we

hope to be able to open for the winter campaign in a suitable hall down town, Brother Ireland feels a desire to have some other speaker than himself officiate on that occasion, there-

THE LYCEUM GUIDE. For the use of societies, Lyceums, the winter are cordially invited to to secretary. We have the most harmonious so-clety here that it has ever heen the fortune of the writer to be connected with. All public workers who have been with us sense the same, and often speak of the harmonious in-fluences. Address Wm, E. E. Kates, presi-dent How 22, Route 2, and We

Address Wm. E. E. Kates, presi-dent, Box 22, Route 2, or Mrs. M. E.

have no debts. The officers and members thankfully appreciate the large attendance, the liberal contribution, and all who assisted in making this celebra-

tion a decided success financially as well as spiritually. As this closes the engagement of Mrs. M. S. Greenamyer for this season, we bid her godspeed, thank her

for good work done, cheerfully recommend her as a good speaker and splendid test medium. In appreclation of her good work the society extended to her a call for the months of October and November, 1908. Brother Frank T. Ripley will take

day in December. C. A. SOLLINGER,

Secretary L. T. F. S.

Mr. and Mrs. Howes.

beautiful harmonious condition; their dividuals aiming to establish right over message work gave comfort and con-solation to many an aching heart. edge over ignorance, and justice over The secretary read the financial re-port for the year, which showed the society in a healthy condition. Re-ceived from October, 1906, to October 1907, \$1,480.60; disbursed from Oc-tober, 1906, to October, 1907, \$1,-Beside a mortgage of \$1,200, we have no debis

ings in Halls are requested to send in notice. They must be brief

Richmond, pastor; services in Hall 309 Masonic Temple at 11 a.m. Sunday School at 10 a.m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers. Central Spiritual Church holds ser-

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall

Address with E. B. Kates, presi-
dent, Box 22, Route 2, or Mrs. M. E.
Kirk, 2104 Mitchell street, Tampa,
Fla.Fitom sbut To sout.
Contains One hundred and twenty of
the author's best poems, embracing a
wide range of subjects and versatility
in composition; historic, heroic, pathet-
ic, humorous and descriptive. They are
admirably adapted for recitations. The
society celebrated the second anni-
versary, Sunday, October 6, 1907, at
paid.Fitom sbut To south.
Contains One hundred and twenty of
the author's best poems, embracing a
wide range of subjects and versatility
in composition; historic, heroic, pathet-
ic, humorous and descriptive. They are
admirably adapted for recitations. The
sock size contains five songs, with mu-
sic by the eminent composer, lames G.
Clark. 250 pages, beautifully bound.
Portrait of author. Price \$1.00, post-
paid. versary, Sunday, October 6, 1907, at their Temple on Fullerton street.

FROM SOUL TO SOUL.

ASPHODEL BLOOMS AND OTHER their Temple on Fullerton street. The place was beautifully decorated with palms and cut flowers, sun-flowers, and the American flag deco-rated the rostrum. Special musical program, Mrs. Flora Henwood director. Mr. Herder gave several violin solos, others rendering vocal selections. Dinner and supper were served by the ladies in annex. The speakers were Mrs. M. S. Greenamyer and Frank Ripley; both outdid themselves, their eloquence bossing. Price, 21.00, prepaid.

THE ARCANA OF SPIRITUALISMI A Munual of Spiritual Science and Phil-osophy. Price, \$1.25; postage, 10 cts." THE EVOLUTION OF THE GOD and Christ Ideas. Price, \$1.25; postage 10 cents.

EMMA ROOD TUTTLE,

holding their audience spellbound. ANGELL PRIZE-CONTEST RECITA-

holding their audience spellbound. ANGELL PRIZE-CONTEST RECITA-Every seat in the Temple was filled. Both speakers remarked about the beautiful harmonious condition; their message work gave comfort and con-

HUDSON TUTTLE, Berlin Heights,O.

SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meet-

The Church of the Soul, Cora L. V.

vice, Trimble Hall, 1927 West Madicharge of our rostrum until first Sun- son street, near 40th avenue, conmencing at 7 o'clock, conducted by

istence; numbers 20 auxiliary societies; 172 individual members, and 20 life members. Since the annual Convention in 1906 there has been a gain of 8 life members; 100 individual members: 7 charters have been issued to new societies; 5 ordination certificates; 3. mediums' certificates. Mass Meetings have been held in different parts of the State with good re-

travels. sults. Our State Missionary, Mrs. Tillie U. Reynolds, brings, a good report as to an increasing interestiin the philosophy of Spiritualism throughout the State, and the New York State Association of Spiritualists: is standing service was held. Miss Harlow delivfirm for truth, equity and justice. ered one of the most eloquent lec-

never have gotten along if it had not been for the ladies. They all take hold and work with all their might,

clety oened October 6, with a very enjoyable re-union in the Church society room; in the afternoon to welcome back their beloved speaker. Miss Elizabeth Harlow, who had just returned from her summer's

Everyone seemed glad that the time had come to begin the winter's work. At 5:30 o'clock the ladies served a most bountiful lunch, and all sat around the large table as one family." At 7:30 the regular Sunday evening

SARAH A. WOODRUFF, Sec'y. H. W. RICHARDSON, Pres.

sound--

tures, taking for her subject, "The

As Impressively Illustrated by an Unknown Poet,

There is rest. 'Tis ubut an empty

REST.

dream all shadowless the world

around it hal st Unrest is normal. Every orb or ray, Greater or less that beams by night

likely to follow.

more heartily under the leadership of Mr. Hadley. The playing of Mrs. Edith Hill during the concert is appreciated, and the return of Prof Joseph Singer is hailed with joy The vocal solos rendered by Miss Gertrude McKinley and Miss Bess C Johnson displayed rare talent, and the vigorous applause was well mer-We were again favored with ited. an address by Mrs. Cora L. V. Richmond, who was our speaker for the evening. The large hall was almost by a sympathetic audience filled which listened intently to the splen did sermon constructed of questions submitted by the congregation, which made an indelible impression on the minds of those present.

We are abundantly blessed by be ing in touch with the leading public orators of recognized ability, and offer a program for the coming season which has never been equaled in Chicago. We will take pleasure in presenting to you in November Mrs. R. S. Lillie, of California; for De-cember, Rev. Thomas Grimshaw; for January, 1908, Rev. Will J. Erwood of Indiana. These orators and instruments are known the country over and need no introduction at this

In presenting the philosophy of Spiritualism we have established and intend to maintain the highest standard of efficiency in securing the ser vices of those enjoying the highest merit through experience, whose evidence of ability has been demon-strated many times. We are also in correspondence with C. Fannie Allyn, on 9th street, San Bernardino, Cal., of Massachusetts, in regard to estab-lishing our lyceum. She is a recognized authority on lyceum work, and her methods meet with success. Our many, being 90 years of age. She had been a devoted Spiritualist for library is also under consideration, so save your books. many years.

Remember, we meet in the same place-Hygeia hall, 406 Ogden Ave nue, corner of Robey street, top floor Come up to the big meeting where big things are being done, and en-joy a visit with friends on this and the other side of life. All are wel-FERD C. SUHRER. come

"A DIALOGUE ON RELIGION."

Between Father John Jutz, a Jesuit Priest, and Dr. T. A. Bland.

as it covers the entire ground of the difference between the creed of the Roman Catholic church and her daughters, the orthodox Protestant churches. It comprises, also, a his tory of the rise and progress of Puritanism, Spiritualism, etc. It is also a defense of Spiritualism against the false theory of the Catholics, Advent ists and others, that spiritual mediums are controlled only by evil spir-its. For sale now at this office for

"Just How to Wake the Solar Plex By Elizabeth Towne. Valuable for health. Price 25 cents.

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 ines only will be inserted free. All Buren Opera House, corner Madison street and California avenue. Service at the rate of fifteen cents per line. at 7:30 p.m.

meets in Kenwood Hall, 420 -10 Cot-

ife, September 18, 1907. She was Schaeffer, president, 2003 Indiana a child of great intelligence, wise be- avenue. yond her years; always so happy and

turn and eternal progression, ruckes at 2:30 p. m.: circles, 4.; support 5; us believe that the parting is only a Song service, 5:30; concert e; even ing, S.

The Church of Spiritoal Powela-

The Occult Scientists meet every W. Brockway, pastor; resi-

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. Metropolitan Spiritual Society, Pas-

Meet at 8 p. tor, Mrs. Maggie Waite. m., at Kenwood Hall, 756 E. 47th st. The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Suunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor. The Progressive Spiritual Society holds services at Sp. m. every Sunday. 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

THE PATHWAY of the Buman Spir-THE CAUSE GAINING. it, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles. Under the Efficient Services of Alice Did it pre-exist and does it reincar-

C. Barry.

120 - 5-2

1.200 - 1.500

nate again into mortal life? did it enter the body? What is its To the Editor :- The local society form-how does it relate to the soul is still hammering away at the old body? Can it leave the human body stand. Its meetings have been held and return again? Can it live in and continuously during nine months of control another mortal body? These the year for the last three years, and questions and many others are asked as Brother Peck expressed it at the and answered by the Doctor in this, Clinton Camp, the past summer, his latest book, of two hundred pages. would be impossible to estimate the Price 75 cents; postage 12 cents. good accomplished through the efforts

When

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, "Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast on a deeply important subject. Price, away worry, anxieties, needless cares, th, \$1.00. "Religious and Theological Works etc. Price 25 cents. "Religious and Theological Works etc." Spiritual Fire Crackers, Bible "Spiritual Fire Crackers, Bible cloth. \$1.00.

of Thomas Paine." contains his celebrated "Age of Reason," and a num- Chestnuts and Political Pin Points." ber of letters and discourses on relig- By J. S. Harrington. A paniphiet lous and theological subjects. Cloth containing 79 pages of racy reading. binding, 420 pages. Price \$1. "The Jesuits." By Rev. B. F. Price. 25 cents. "The Truthseeker Collection of

Austin, A. M., B. D. An excellent Forms and Ceremónies for the Use of Liberals." Price 25 cents. pamphlet. Price, 15 cents.

This is a booklet of great interest

15 cents.

PASSED TO SPIRIT LIFE. [Obituaries to the extent of ten

brief one and that holds us up.

eighty-three years old, and his pass-

ing was almost instantaneous and

without sickness. Funeral address

The funeral services of Mrs. Alice

Hendley were conducted by her pas-

tor, Lily M. Thiebaud. at the home

at 2 p. m., October 10. Mrs. Hendley

was born in England; one of the early

pioneers of this city, and she outlived

by the writer, A. Scott Bledsoe.

ing thoughts.

in excess of ten lines will be charged

About 7 words constitute a line.] First Church Psychical, Research

Our little daughter Emily, born tage Grove avenue, meetings every December 28, 1904, passed to spirit Sunday from 3 to 10 p. n. Dr.

The Fraternal Order of Salridgaljolly. We are so sad and lonely now, ists, Dr. Alex. Cand. president? Ser-Our knowledge and belief in spirit re-vices at Hygein 11:11, 406 Orden ave.

Brothers and sisters of The Progressive Thinker, send us your lov-ing thoughts. Meeting at 8 p. m., to But-ler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence J. E. and DELIA J. MCMAHAL. 743 N. 66th street.

At his home in Wamego, Kansas, Sunday at Vincennes Assembly Hall. October 9, 1907, the Angel of Mercy Sunday at Vincennes Assembly Hall, came and called for our brother 3514 Vincennes Avenue. 3 p. m., came and called for our brother brother with meeting and conference. Julius Leach. He was an honest and mediums' meeting and conference, purcht man and a lifelang Spiritual 8 p. m., lectures, music and messages. upright man and a lifelong Spiritual-Mrs. ist. The funeral was largely attended dence 2962 Prairie Avenue. by loving friends, including two sons from Chicago. Brother Leach was (

October 26, 1907.

THE PROGRESSIVE THINKER



This department is under the man agement of 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 eqaul hearing compels the answers to be made in though it is of little practical value the most condensed form, and often except to a florist, yet we were taught clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes there-by assertive, which of all there is to be ciples in the vegetable would prinby assertive, which of all things is to the carboniferous age to the present be deprecated. Correspondents often weary with waiting for the appeartime. ance of their questions and write let-ters of inquiry. The supply of mat-ter is always several weeks ahead of truths. Starting with a superior of the supply of the supp

space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are

this department has become excessive- FALSITY?

ly large, especially letters of inquiry If any able, the ordinary courtesy of be satisfied with it and I wrote an correspondents is expected. HUDSON TUTTLE.

Mrs. M. E. R.-Q. If man came up by evolution from the savage, what about the "lost arts" and the statement of science that all modern inventions and knowledge was possessed by the ancients?

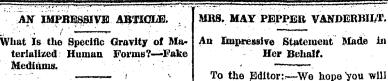
A .- This correspondent is misinformed. Science does not teach that there is nothing new. That belief sprang from the foolish assertion recorded in the Bible: "There is noth-ing new under the sun." It is safe to say that the "wise men" of ancient times woud be children compared to the thinkers of to-day. There is the steam engine, and all the machinery that goes with it, and all the appliances of electricity, wholly un-known to the ancients. Of physical science their ideas were those of The wisest men of Greece children. amused themselves telling riddles! As for the lost arts, there are none. The present, in intellectual force and achievements, surpasses everything in the past.

A useless pyramid-a monument of superstition-is one of the wonders of the ancient world, but the labor it consumed was not as much as that required to build the Siberian railway, or the Northern Pacific, and these have not only the advantage of being for use, but are expressive of the people's high moral and intellectual culture.

Ludwig Wrangell.-Q. Why is it that most test mediums are controlled by Indian spirits?

A.--It is claimed that the spirits of the red man are nearer to the earth plane, and hence better endowed to deal with physical things." It is not the fact that they are in a majority. Some of the best mediums never receive communications from Indian spirits.

J. S. Cameron.-Q. What was the cuses. age of the Mormon prophet Joseph



When I was a student in college studied natural philosophy or physics. We learned to investigate all sides and conditions of any phenomenon. We were taught to make our own experiments and deduce therefrom the natural law, yet we used the text-book as a guide in our experiments. We were taught to verify the truths, laws and principles studied in the text-book and to be original investigators.

Just so when I studied botany, witness stand at the late hearing in the case of Miss Vanderbilt in her efforts to have her father declared incompetent. Mrs. Vanderbilt said. in answer to questions by the opposing lawyer, that she had never seen "Bright Eyes," and knew of her mostly by what her friends had told her, she herself being in an uncon-

scious condition while under the control of the spirit. I do not call that denying her mediumship; very few mediums have ever seen their previously demonstrated proposition, we would demonstrate or prove ancontrol or guide; and because she could not, at a moment's notice, tell the contents of a sealed letter held

wait his time and place, and an are other. treated with equal favor. NOFICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the re-quest he made the name will not be quest he made the name will not be that had been made of it. The correspondence of DEMONSTRATE ITS TRUTH OR

stration of the truth of the spiritual Over three years ago I met a sophenomena under the conditions, under a constant strain of mind for days, harassed and perplexed by the lawyers, and surrounded, as our sisarticle in the medium's favor. I ter was, almost entirely by enemies wanted to find a good medium whom and opposers. Mrs. Vanderbilt has never professed to read scaled let-ters; she frequently does give the I could praise and laud and extol clear up to the skies. I was willing to say a magazine full of good things exact

about such a medium. I wanted to be the first to say lot of good things or nothing. Brother Francis wrote back that I

should try to get the medium to sit under mosquito netting, tacked to the floor, and I might have two columns from her. of The Progressive Thinker to write up such a test seance and to sing the medium's praises therein. Then I informed the medium of the editor's request for that kind of phe-Then the medium denomena. murred.

"Oh, that editor is against mediums. I don't want to have any-

thing to do with him," said he. "No, he is not against honest mediums, but he is against fake mediums. If editor Francis finds out that you are an honest medium and get good results, he will speak well of you and take you into the palm of his hand and throw you up into the pubic sky on the pinnacle of fame, but he will throw a fake medium down into the bottomless pit of oblivion," I remarked. "His paper can do you much good, and his influence is worth having," I concluded. "Well, I don't care for his favors,"

concluded the medium. Such was the substance of our first talk over three years ago.

As I have taught over twenty terms of school, I have passed many exami-nations, and I know teachers must furnish proof of good moral char-

acter. I conclude that all mediums ought to pass an examination before the State Board of Examiners or before the examining committee of the State Association. During the last three years I have frequently met said medium, and I have always failed to get such a test seance. I have talked with him

Mrs. Vanderbilt was engaged to about it, but he has had various exspeak at Cadet Hall, Lynn, on Sun-We soon met in a public hall at day, the 6th, but the warrant was Smith at the time he claimed, through the close of a spiritual meeting, and the instrumentality of an angel, to I mentioned the subject again and arrested before the service. A very

them.

before this reaches the eyes of your

readers the second hearing in the

joice and be glad. If another jury

her wonderful God-given me-

in a materializing seance, for there

is no dividing line between such per-

four in his hands, he can easily pull

clothes and spread it on his knees

sonation and fraud. Better have

MRS. MAY PEPPER VANDERBILT. GEORGIA GLADY COOLEY.

An Impressive Statement Made in Entertaining Letter fitim this Well-Known Speaker and Medium. Her Behalf.

It has been fone "fime since I penned an article for the perusal of the dear readers" of the good old spare us a little of your valuable space in which to say a few words Thinker, but much work, visiting and in regard to the Vanderbilt case. We are afraid a prejudice may be created travel, have claimed my attention.

I left Chicago, September 15, for in the minds of some of your readers who read only the newspaper remy old home in Portland, Ore., where port in regard to it. A great many visited with relatives a short time of the statements which have been before starting on my extended jourspread broadcast are absolutely false ney, and I must say my most pleasand create a very wrong impression. Many think and say that Mrs. Vanant visit in the west, as I found my relatives all well and happy, and met derbilt denied her mediumship on the more of the old friends than I had ever met in previous visits, -as well as some dear friends from our Eastern States.

I found the First Spiritualist Society prospering under efficient management, and the weekly meetings held at the palatial home of Mrs. Lucy Mallory are an inspiration to all who attend. This worthy woman has held open house for the teachings of Spiritualism for many years, and the city of Portland as well as the cause at large is greatly indebted to her and her loyalty to Spiritualism. May she be spared for us many years. I left the Rose City for San Franin the hands of a lawyer, one would think that Spiritualism had been cisco October 5. Had a splendid trip over the mountains, enjoyed the wonknocked all to pieces by the capital derful scenery, admired the majesty of Mt. Shasta, standing forth in its snowy garments, and with a great We wonder how many mediums relish partook of the unsurpassed mineral water of Shasta Springs. could have given the slightest demon-Here the scenery is beyond description, the mountains' towering skyward, waterfalls trickling over them, studded here and there with electric lights within colored globes, making one feel they have found a fairy land. Just about the time your soul leaps with joy and you feel contented contents of letters placed on to remain in this beautiful fairyland the table at her meetings, and be-cause of that fact societies have got the conductor shouts "all aboard," and we were soon speeding onward arriving in San Francisco Monday in the habit of advertising that she will do so, but without any authority a. m.

Poor old San Francisco; not at all what she was, and the signs of ruin and devastation everywhere. The The attacks made on her moral character could in every instance have been proven false had an opporearthquake and fire of April, 1896, treated her harshly, but with West-ern energy and pride she is fast buildtunity been given her, but not anticipating the charges that were brought against her, she did not have ing up again, and it is astonishing witnesses present (which she could what has been accomplished in such have had) to disprove them. Mr. a short time; yet, as I watch the Vanderbilt incurred the enmity of his daughter by marrying a Spiritualpeople, especially 'on Market street, I noticed they did not push forward ist, and his wife is being martyred with the speed and agility of former to gratify her malice. One of the latest moves in the case has been years, and their faces wore a demure expression, and to the psychic a sadto issue a warrant for her arrest on ness of the city's air was quite perceptible, showing plainly the psycho-logical influence of the great disasthe charge of stealing a house and lot; think of it-stealing a house and lot that her husband was proud ter

My time here is spent in sightto present to her and is willing to testify that he did so present. No seeing, but to enumerate would take 'unprejudiced person could converse five minutes with Mr. Vanderbilt up too much valuable time and space. To me the most interesting object of yesterday's travels was the viewwithout being convinced that he was fully competent to judge as to what ing of the spineless cactus, now on would be for his best interest and exhibition in the Ferry puilding. It is the latest, and to my mind, the greatest achievement of the genius happiness. Experts testified in court to his perfect sanity, except as regarded the one point: that he beand wonderful work of that "wizard of horticulture," Luther, Burbank. Some of the readers of The Prolieved he could communicate with the spirit of his deceased wife, but that gressive Thinker may remember an article I wrote for the paper October 25, 1906, in which I commended Mr. anyone who so believed must necessarily be insane. What a lot of crazy men there must be running Burbank on some of This successes, Pabout loose, and if all the men and spoke of his promise to produce are incompetent who present their wives with a house, just imagine it; the spineless cactus, saying I had but this one was not presented; it was "stolen." We understand inow long felt the Spanish needles and cactus would some day find their place and use in the world. I hever crossed the desert without this thought prethe reason for the building of so many "sky-scrapers" in New Yorkthey are afraid their lots will be senting itself to me, and now we stolen with ordinary buildings on have it, for in the evolution of the plant the percentage of water has been largely increased. The plants are used for hedges or fences and for ornaments. The leaves furnish food for all kinds of



Planetary Professor Foretells Events and Quickly Reads the Lives of People, Though Thousands of Miles Away.

Sends Letters to the Rich and Poor Alike in Which He Advises Them About Business, Marriage, Speculation, Love Affairs, Wealth, Etc.

Offers Free Readings to All Who Write and Send Date of Birth.

In his office in New York City, sur counded by charts and dials of strange design, Prof. Albert H. Postel studie daily over the lives of men and women who have written him for advice or affairs of business, love, speculation travel, marriage, health and the impor tant events of life. The following let ter gives an idea of Mr. Postel's ability



MISS EFFA M. TRYON. Prof. Postel:

Dear Sir-You are certainly the most wonderful astrologer living. Every one of your predictions came true. I consider that you not only saved me from an awful death, but prevented the loss of hundreds of dollars. I trust

that many people will profit by your advice. Sincerely, MISS EFFA M. TRYON.

The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural powutive order only in these writings. er, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Prof. Postel has received from people who have benea kindly feeling toward humanity.

life, stating your birth date, sex and whether married or single. If you wish to do so you may inclose 10 cents (silver or stamps) to pay postage and clerical work; however, the reading tributes of nature and Modern Spirit Times. Price 10 cents. will be promptly sent, whether you inualism. A mint of scientific truths as close the 10 cents or not.

PLEADS FOR TORCH TO CURE HERETICS.

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thinker and lecturer in this country who affirms that the evolution of the soul of man is in strict accord and agreement with the evolution of the fited by his advice furnish ample proof of immortality inheres in an analysis of that he is sincere in his work and has that he is sincere in his work and has nature's fundamental principles and

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discover the golden plates from which the book of Mormon was translated? What proof is there outside of the has gone to the sunny southwest. She not be present, thereby avoiding ar-few men whose names we find in that volunteered the remark that a me-What proof is there outside of the book, testifying that they handled those plates? Where are those plates to-day? If I ask a Mormon, he tells that conversation by observing that

1805, and in 1823 he claimed to have received a message from the angel Moroni, telling him where the plates were concealed. This would make his age 18 years, but he professed to tific mind would try a seance under have first experienced an unknown influence at fifteen. There is not a vestige of evidence of the existence of the metallic plates from - which Smith is said to have translated the Book of Mormon, beyond the scribe Oliver Cowdery and two other devoted witnesses. Later, all these men, becoming angry at Smith, confessed that it was all a hoax, and they deserted him and the church. Rigdon, into whose hands Smith fell, was unscrupulous, and had the dream of founding a new religion. He used Smith as his accomplice. Smith was a singular blending of rascal and fool. According to the revised testimony "witnesses" the story of the "plates" was entirely false. The Mormon religion is too recent in origin to have its claims received by blind faith, as are those which have come down from the remote past.

was personally acquainted with the family of a brother of Oliver Cowdery. They were excellent people, of high social standing, Spiritualists by organization. In conversation with these nephews and nieces they said it had been to their father, and to them, a mystery how their Uncle Oliver could have been drawn into the support of Smith. They said it was the opinion of their father that he went into the business first as scribe, with full belief, and remained because he disliked the ridicule he would bring upon himself by exposing the scheme. But it, at last, became too rank for him, and he came out declaring the great prophet a frand.

"The Spiritual Significance, or Death as an Event in Life." By Lillike a faker. fan Whiting. One of Miss Whiting's been in said medium's seances and most suggestive, intensely interesting, some say he gets or gives personation. spiritual books. It is laden with rich, Now, the rule is that no medium thoughtful spirituality. Price 1.00, who charges should ever personate



It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hud-son Tutt'e. Price 35 cents. Address him at Berlin H ights, Obio

near by happened to stand another large crowd was present to hear materializing medium who since then her, but she sent word that she could dium could not get good results with me an angel has charge of them. A.—Joseph Smith was born in head would not hinder such manifesa mosquito netting over a medium's tations near as much as the thick clothing over the medium's body. With such artful objections I was disgusted. A person with a scienmany different conditions. The last time I met said medium,

it was on Monroe street, in front of the store where I work.

We had a long talk; his last ex-cuse was that it was too warm man he wants, if he can get her, thousands of Eastern Spiritualists will reweather (August) to sit then, but the weather should not be too warm should pronounce him incompetent, to ascertain the truth.

even if the property which he ha "Choose your sitters," said I, "and freely bestowed upon the wife of his choice should be taken from her, have them swear to the results and have their affidavits printed so people even should she be sent to prison for will know who has been to a test "stealing a house and lot." the love and sympathy of her hosts of friends seance; then shove that affidavit unwill go with her, and we will wait patiently the time when she will der the noses of your opponents; then your friends won't be put to so much again be doing the work of the spiri annoyance to defend you. If I were a medium I would sit under such world and will prove to friend and test conditions all the while for selffoe, in the future as well as in the protection, and I would not give people a chance to cast insinuations updiumshin. MRS. A. A. AVERILL. Lynn, Mass. on me. I would not cause so much dispute or my friends so much trouble

to defend me." So I concluded, but he thought he

had friends enough. Now the weather has grown much colder. I saw him pass by the other day and saluted him; but he said not a word about any seance.

little genuine phenomena than a lot of doubtful show stunts or tricks. I have inquired also of those who What does a spirit form weigh if have attended his seances, many standing on a pair of scales? times, if the curtain was ever parted Would his foot melt if placed in so as to show the spirit form and water?

the medium at the same time, and How would the water taste therethey answered "no." after? Suppose such a medium sits with

What would be the result if placed in any other liquid?

When a spirit form dematerializes. a big handkerchief out of his pocket going down between the curtains, it or he should go down with head erect like a drum major so the sitters and empty the flour therein; then he can play the faker if he wants

can see his face instead of the top to do so. of his head, as if he were bowing Just so if he sits with his feet

in flour; he can take off his shoes I have talked with those who have and put on another pair of socks; then he can play the faker. If a medium gives a free test se-ance, we think he is working for the

KTRACT PRATICE ST

good of the cause; but if he charges we think he is working for the dollar. Brother Francis is doing just the right thing in demanding test con-ditions before he gives mediums a moral certificate; and local and State Associations should do the same. In materialization I would try many different experiments, just as

would in natural philosophy and chemistry. The medium I refer to is Mr. Forhush, whom Mr. Faurot exposed in

issue of last week. H. E. MARTIN. 49 Dudley Place, Grand Rapids, Mich.

stock as well as poultry. The fat young leaves make excellent pickles and are good food when fried like They are also used as egg plant. greens and produce a sweetmeat simiin their expressions of indignation, lar to preserved citron. The abundant mucilaginous juice from the fruit and their sympathy for her. The im-mense audience that greeted her at and leaves is mixed with whitewash Unity Camp on September 8th, filling to make it lasting when exposed to the weather. The leaves are admi-rably adapted for poultices and as the large auditorium, although a very stormy day, proves the hold that 'May Pepper'' has on the hearts of a substitute for hot-water bags. New England Spiritualists. Probably

The fresh fruit of the improved variety is unlique in shape and color superior to the banana in flavor and case will have been reported in the is usually sold at the same price as daily papers. If Mr. Vanderbilt should be victorious and prove that oranges, so says the San Francisco Chronicle. a man has a right to marry the wo-

With truthfulness can we say, "Nature has no secrets or mysteries; she is open to all those who will study and work.

Luther Burbank dared to study her work and has been rewarded thereby. This grand man is giving to others the best that is in him, and through his patience and knowledge we are all benefited

He, like Edison and some others s a blessing to the world-a special servant of the people as well as God within himself. Walter Scott said

"One crowded hour of glorious life Is worth an age without a name.'

Luther Burbank has found his crowded hour of glorious life, but also has made a name for himself that will never die, and when we look upon the improvement of our vegetable and floral production fruit. of this age we see the name of this man and feel the vibration of a wellgrown soul.

But my article is already too long and I must say adien to my friends in America. The next time you hear from me will be from foreign lands, as I sail to-morrow on the steamship Siberia for Japan 1, 89

My address after January 1 will be Wellington, N. Z. My American address, 290 Columbia street, Portland, Ore. GEORGIA GLADYS COOLEY.

TO NAME 12 CATHOLIC CENSORS. Will Examine Publications Under

New Encyclical.

ROME. Oct. 12. In³ pursuance of the Papal encyclical, published September 16, on thensubject of modernism, condemning books or newspapers of modernist tendency; which must not be permitted to reach any pupil in the universities or seminaries, 12 censors will be appointed to examine all neriodical publications likely to find their way into the Catholic universities or schools.

All Catholic daily newspapers are ordered to submit to these censors advance proofs of any articles on subjects which are likely to arouse controversy.

The Rev. Dr. Robert M. Patterson, origin of Reincarnation as an ancient a minister of the Presbyterian church, dogma. Its illogical claims and incon-who is well known in Albany, Chifects and dogmas dissected. Price 25 cago and Philadelphia, and who has lived in Malvers, a suburb of this cents.

cents.

The Spiritualism of Nature. Mod-ern Spiritualism has its basic truths in city, since his retirement from the ministry several years ago, caused an nature, and is proven not by the bible uproar in the Presbytery that met in or any sacred cosmogony, but by an an-Philadelphia, October 14, by declar-ing that the death penalty should be ples. Price 15 cents. inflicted upon all heretics, blaspheminflicted upon all heretics, blasphem-ers, and co-respondents in all divorce The greatest book, and the greatest

truth of any age; a book of 212 pages cases. Persons who sought out affinities with several telling scientific illustra-

said Dr. Patterson, and the death penciation of spirit realms demonstrated to alty should be established as the punishment for attacks on women. Dr. Patterson had been scheduled

on the program of the Presbytery for a speech on John Calvin.

Wants Death for Many.

The first thing he said when he got up to speak was: "If I had my way about it I would

scientific research. have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such to-day that and some of the best popular songs with nothing but measures like this can stop it.

"I would requisition the services of the executioner also for those despicable persons who make divorces neces sary by their insidious machinations between husband and wife.

"And for those who, under the guise of an artistic temperament or

uncontrollable fascination, take unto themselves affinities, forsaking their lawful wives, I would have the law recommend harsh punishment. Exeand expressions from eminent scientists cution also should be the punishment and thinkers of the world, giving the

for attacks on women." When Dr. Patterson had finished speaking, the Rev. Dr. John Wheaton, the pastor of Mizpah Presbyterian church of Philadelphia, rose to declare that such pronouncements were too radical for expression in the pres-

ent day.

Near Clash Over Views.

The Rev. R. C. McCook, formerly pastor of the Presbyterian tabernacle got to his feet with some heat and declared that instead of being radical, Dr. Patterson was ultra-conservative. He had harked back to the

thought of the middle ages, said Dr McCook, and his ideals were those o Apogruphal New Testament, the inquisitors in Spain and the anti-Being all the Gospels, Epistics, and other pieces now extant, attributed in the first four centu-ries to Jesus Christ, his apostles and their com-panions, and not included in the New Testament by its compilers. Price, cloth, \$1.50. papal religionists of Germany.

"There is no man in the Presby terian church like Dr. Patterson today, I hope," said Dr. McCook in conclusion. This roused Dr. Patterson's ire and he started to make a spirited reply. Others tried to speak at the same time, and the meeting was in an uproar. The moderator presiding pounded for order and an-

nonnced that to preserve the peace of the meeting further discussion on A Mente to American Civilination. By Prot W. M. Lockwood. A truchant and masterij tratiza. Priot. 5 cents. Dr. Patterson's speech would not be allowed.

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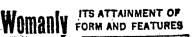
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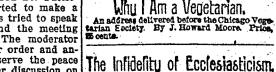
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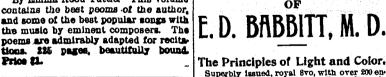
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THE PROGREGSIVE THINKER

October 26, 1907.

WANDERINGS OF THEE HULL PILGRIM.

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In a short time after my article, "The Hull Pilgrim at Home" was sent to The Progressive Thinker, I packed a few of my belongings and journeyed eastward, my objective point being Lilly Dale, N. Y. I stopped enroute at Mantua, Ohio, where our son George has been located since he started out in the world for himself.

On reaching Mantua I met my sis ter, Mrs. Alice Leeds, her husband and little daughter, who are about to take up their residence in Massachusetts. My sister and family have for many years been residents of Cleveland, and are well known among the Spiritualists of that city. Sister and husband were tireless workers in the Lyceum course until the failing health of Mr. Leeds compelled them to drop the work they loved and for which they labored so devotedly. The visit to Mantua, enroute, to Lily Dale, was one of only a few days including a Sunday. As soon as it was known to some of the Spiritualist friends at Maple Dell, that I was in town, I was called upon by that indefatigable worker (especially on behalf of lyceums) Mrs. Florence Barber, who pressed me for an engage-

ment at the camp ground Sunday afternoon. I had thought to spend Sunday as a quiet visiting day with my relatives; I had thought I would not visit beautiful Maple Dell; I did not make this decision because I had ceased to love that spot; many cherished memories were stored in my soul in connection with former work at that place I had never been there without my regently arisen companion in earlier We had filled camp engagedays. ments, and later, we held three ses-sions of Spiritualist Training School I had recently on those grounds. passed through so many ordeals. felt I must make that journey as free from them as possible. In conse-quence of my feelings, which some might call purely selfish, I declined at first to meet the friends at Manle Dell. This resolution was soon broken; an instant after I had said I could not make the engagement, the "inner voice" said, "Mattie, do not weaken now; arise and be strong for anything; we have a message for the people; go!" and I did go; how refolced I was that I had followed the bidding of the spirits after all

Maple Dell has lost none of its attractiveness; to Mr. Hull and myself it has always been a beautiful place and wonderfully adapted to intellect ual and spiritual work. To me it seemed a lamentable fact that as a camp ground it has been deserted; no meetings save a social and a lyceum was held during the work, the past season. A committee looked after the Sunday meetings, and although those meetings were fairly well attended, the audiences were only faint reminders of that gathered in the beautiful auditorium in earlier days.

After a sojourn of a few days in Mantua, I resumed my pilgrimage and reached Lily Dale on the morning of the 27th ult.

My recent visit to Lily Dale was the first in five years. I had looked forward with something like dread when I contemplated my return to this place. We not only had conducted three school sessions at Lily Dale, but we once owned a home, a beautiful home there, and we were fond of the Dale and its picturesque surround ings. I had felt sorry when its real name was taken from it and "The

City Assembly of Light" was substi-

Do not kill yourself, my brother; Do not take your life, my sister. Lonely stranger, standing, gazing From the bridge into the water,

Don't Commit Suicide.

Full of trouble and despairing, Full of sorrow and foreboding. We are brothers, we are kindred, We will lend you our assistance. Tell us all about your trouble; Tell your brother, tell your sister: Tell some person how you're feeling Tell somebody what you're thinking; Ask them for a brother's counsel: They will help you like a brother

Give you strength and give you cour age. Oh, my brother; oh, my sister, Standing by the mystic river, Don't jump into eternity. You're not ripe for early reaping; Linger longer here among us; Help the needy, those below you; Don't despair, but fight the harden Hold out longer till you're wiser; Welcome trouble, welcome sorrow; Never whimper over labor; Be a soldier, be a hero In the longest, deepest darkness. Let the troubles grind and smoothe you,

Polish down the spots and wrinkles Found upon your disposition, As the buffer makes the polish On his patent brass invention, Let the living emery wheel Grind and polish you all over. When you cross the mystic river, Then your labors are not ending: For the glory world around us Is a life of long progression. We are climbing, sometimes falling, Up and down progression's ladder. Hence our life is full of striving, High ideals and endeavor. Simply dying is not ending Any trouble we are having. Dying does not change our nature, Does not make us angels quickly, Does not fill us with perfection, For progression moves quite slowly. Help the needy, those below you, Then their thankful tho'ts, so happy Will be flowing back to you and Filling you with happy thinking. Would you still be far more happy Would you grow to be more useful? Would you have a better mission? Would you like to live for ages? Make, oh, make more people happy So their happy tho'ts will fill you With a living joy unbounded;

Then you'll want to live forever. H. EUGENE MARTIN. 49 Dudley Place, Grand Rapids, Mich.

LOVE. •

Love lightens our care, drives sorrow away; Love scatters the clouds to the brightness of day.

Love gladdens the soul and fills if

with song; Love lifts us to right, and rights all the wrong.

It makes life worth living; love is real and not a dream; It is truth, and God-given; love guides

with its beam. Love is holy, uplifting; 'tis emotion

sweet and deep; Love's the highest aspiration God's holy law to keep.

Love teaches only goodness; it knows no fear nor shame; Love is the holy essence of passion's tender flame.

God's words, are love and law; love should rule on earth plane; To love and be loved is life, so blessed

SOME SERIOUS QUESTIONS. By One Who Is Not a Christian

Mohammedan, Buddhist, or Spiritualist.

To the Editor:-This is a world of change and progress, and of all the animals in it, man is the only creature capable of noting this fact We have a religion called Christian and numerous sects that preach and pray in Jesus' name, composed of the very class that he denounces 'as the rich and the proud, the Priest and the Levite, the scribes, pharisees and hypocrites. He said publicans and harlots would enter heaven be fore these. Now, what we are tryfore these. Now, what we are try-ing to ascertain is, who will even-tually "get there," if Jesus is to be the judge?

When the judgment day comes, and the rich and plous crowd stand and say: Lord, Lord, open unto us; have we not prophesied in thy name and in thy name done many wonderful works? and he shall say, depart from me, ye hypocrites, and the publicans and sinners shall stand there, beating on their breasts and saying, God be merciful to me a sinner, and he shall say, inasmuch as ye have done some good without sounding a trumpet before you, here is a pass; which class do you think it is safest to stand in with?

And how about those who claim to heal in the name of Jesus? This fad of healing is becoming popular, but are the healers true followers of the Nazarene?

I turn to his Sermon on the Mount and read: If a man smite thee on the right cheek, turn to him the other also, etc. I admit that this shuts me out, for, if a man smites me on either cheek I will give it back to him under the eye if I can. have concluded that I am not a healer, nor much of a follower, neither do I have any intelligent. dreams or psychic visions, and I am over eighty-five years old. I am in good health and eat three square meals per diem. Am I left out because I am not an invalid or a lunatic?

Well, here is a little squib in rhyme on a subject that I know something about. Don't print anything you don't want. I don't claim to be Spiritualist, Christian, Mohammedan, Theosophist, Buddhist nor Puseyite. I take and read The Progressive Thinker because it is unique, visionary, poetic, and possibly occupying a needful place in the world at the present time. The mills of the gods are not running full time yet. The brains of men are capable of greater power and speed than has yet been attained. H. E. P.

BIBLE NOT FIT FOR CHILDREN. President of Chicago School, Board

So Tells Delegation. The problem of religious instruction in the public schools was lately put up to President Otto C. Schnelder, of the Chicago Board of Education. He met the issue so squarely as to bring a gasp of astonishment from the two clubwomen who had broached the subject.

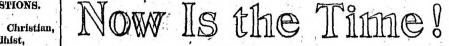
"I believe with Jean Jacques Rousseau," said Mr. Schneider, "that re-ligion should not be taught to any-one in any form until his or her mind is mature. As for the Bible in the public schools, I object to it It is not fit for children.'

President Schneider's visitors were Mrs. Elizabeth Cook, president of the Woman's Educational Union, and

"I would not object to a history

REGRET.

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will troubles find their wings

Laugh at things.

Laugh at things.

Laughs at things.

Laugh at things.

Friend and lover, and helping brother

Laughs at things.

Laugh at things.

Laugh at things.

Thus it is good fortune brings

All joys come to him who sings;

In our daily lives we're kings; Scorn and anger, hate and languor

Fear and care, and grim despair

Soon flit from him who

Fast steal from him who

Fast, bide with him who

To crown this life who

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tuted. The latter name may be suggestive of beautiful things, but the term "Lily Dale" had become endeared to thousands who had from time to time journeyed to that "Mecca of Modern Spiritualism," and they were rejoiced, I am sure, when the name under which that most delightful place was cherished was restored. There are so many good things to say relative to the meeting recently closed at Lily Dale, the query arises: "What can I leave out?"

The versatile pen of the Fixen scribe has faithfully portrayed, I judge, the meetings of the present season. At most, I feel I can only write from a personal standpoint.

I was met at the train on my arrival, by Mrs. S. J. Lutes, an old and valued friend of Mr. Hull's and mine. She at once informed me I was to occupy a room in her cottage during my stay at the Dale. It is seldom a weary pilgrim finds so restful a place on grounds where there is so large a gathering, as I found in that upper room at Lutes Cottage. I did not mingle with the public on the day of my arrival. I begged to be left alone in the cottage, during the service hour in the afternoon. That afternoon was a sweet and a sacred season to me. I received positive evidence that while in one sense I had entered the grounds near and dear to me, alone, I had not been alone. My beloved canre to me-the other pilgrim -and he assured me, and he gave me strength and courage. From that time my soul was lifted out from among the shadows; light came; strong, radiant and beautiful, from that time, during my stay. I felt the glory of an inspiration from that enfranchised soul, touching at times the deeps within mine own. coming season.

My first appearance on the platform at Lily Dale was Sunday, a. m., August 18. When I reached the chair assigned me I saw my companion standing by it, as though in waiting for me. I had never felt his presence more tangibly, and I felt his presence during the entire service. Several afterward described him in Moses Hull," it is now in type. the same position where I had seen will soon be ready for issue. him on my entrance to the platform. I cannot go into detail here as I would like; neither time nor space will allaw.

From Dream to Vision of Life My visit at Lily Dale covered a period of ten days; it was one of the most uplifting, consequently pleasant

experiences which has been mine since the shadows fell so deeply over my way.

I cannot conclude this part of my etc. article without referring to the perfect harmony and good will which was a noticeable feature among the workers at Lily Dale. The selection Canteroury- the Life Deyond, what it it? What is its bearing on these pres-ent working years?" To the discussion of this "Vital problem Miss Whiting brings the results of modern scientific of John Lillie for chairman was a wise one. His wonderfully magnetic voice, coupled with a magnetic presence, each telling in its own way the research and that peculiar spiritual clairvoyance which has been remarked good will in his soul, makes him an ideal chairman. Another factor dein "The Life Radiant" and some of her serving many mentions, was the orother books. It is written with a cerchestra under the direction of Mr. tain joyous vitality that communicates Humphrey, husband of the estimable litself to the reader in a certain radiance President of Lily Dale Association. and liberation of new energies. Price The music-well, in many instances | \$1.00 net.

be love's holy name. MRS. J. H. DALLAS. Fort Worth, Texas.

tion of a book of Bible readings in the curriculum of the Chicago schools. it was beyond description; it was up-

lifting and inspiring. Every speaker of the Bible in the schools as a masto whom I listened seemed at his best; terpiece of literature," said President why should he not, under such condi-Schneider. "It should be there, the tions as I have named. same as Byron's poems or any other On my return from Lily Dale to of the great masterpieces, and for Mantua, I remained in Jamestown the same reason I should be glad over night in the pleasant home of

have on the reading list a history our old friends, Mr. and Mrs Thatcher of the Koran or of the religion of and daughter. The visit was enjoya-Confucius or Buddha. ble and restful. On the following "But as for teaching the Bible in day I reached Mantua. the schools of Chicago, it would be against the Constitution." Sunday night, September 1 I lec-

tured in Cleveland, in the beautiful Religious instruction never has hall occupied by the Christian Spiritbeen introduced into the schools, the ualists, Mr. Homer S. Saxe President, school authorities feeling that in Chi-During my sojourn in the city I was cago no system of religious training entertained in the pleasant home of could be adapted to the innumerable Mr. and Mrs Fred Haskins. Mrs. Hassects and religions represented in the kins is Sister Leeds' step-daughter. city's population. In addition, as Mrs. Haskins and husband are much suggested by President Schneider, a interested in our philosophy. legal question is involved.

MATTIE E. HULL.

: 20)

Whitewater, Wis.

September 2, I officiated at a transition service in Willougmby, O., the announcement of the departed appears in another column. After another brief visit with our son and family, For What I Might Have Done for One 1 returned to Whitewater.

That God Had Given Me. My next work will be in connection with the Morris Pratt School.' The I might have said a word of cheer prospects were never so good as at Before I let her go; the present, for a successful session. Her weary vision haunts me yet; Before these lines are given to the reader the students will have returned But how could I foreknow that Slighted chance would be the last and the sixth session of the school To me in mercy given? will have been entered upon by as My utmost yearnings cannot send earnest a corps of teachers and as That word from earth to heaven. industrious a class of students as ever I might have looked the love I felt; were working on behalf of education.

I shall hold myself in readiness to My Mabel had sore need fill a few calls to lecture during the Of that-for which too shy or proud She lacked the speech to plead.

Dear friends, one and all. I cannot But self is near and self is strong, And I was blind that day. express my appreciation of your kind-She sought within my careless eyes messages and letters that find their way to my hands. After a time I shall have more time to spend in And went athirst, away.

Oh! word and look and clasp with social correspondence. I would say held. in answer to the queries pertaining to the forthcoming book: "Biography of

Oh! Mabelle's heart now stilled: Dear life, forever out of reach, I might have warmed and filled.

Talents misused and seasons lost, O'er which I mourn in vain; waste as barren to my tears As desert sands to rain. WM. STANSBURY.

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Is the one love that does endure clubwoman and educational worker. The two wanted to ask the presi-The ravages of time. dent's aid in securing the introduc-

mother's love, holy and pure,

They tell us that through Eve the race Was doomed to endless woe, But that through blood of Christ

we're saved, Because God loves us so.

MOTHER LOVE.

Don't talk to me about a God That separates the child From mother everlastingly; Such preaching makes me wild.

Priestcraft and greed go hand hand. Still mother love remains

The purest, sweetest sentiment This dark world entertains.

The strong will dominate the weak. God has ordained it so; Still there's enough to wear and eat And room to live and grow.

Don't get excited, anyway, Keep cool and do your best, Let everybody have their say. But feather your own nest H. E. POMEROY. Mazon, Ill.

A REMARKABLE SENTIMENT.

As Expressed by a Leading Divine of

Pagan or Christian? New York. On finding in another advanced so-To the Editor :- It appears from ciety that the seats of highest culture are seats of discipline in barbarism, the daily papers that Rev. Madison C. Peters, a popular preacher in a fash- where the test of manhod is the giving lonable down-town church in New and taking of wounds in fights arising York, has resigned his position that he from trivial causes or none at all, and may preach in Majestic theater to the where last year, a single day witunchurched multitudes of that great nessed twenty-one such encounters in metropolis. He reveals the startling one university, we are reminded more fact that on the fairest day there are of North American Indians, among not over 15,000 men to be found in all whom tortures constitute the initiathe Protestant churches of New York tion of young men, than of civilized people taught for a thousand years to city. Here is what he says: "I believe the kingdom of Christ is vastly do good even to enemies. Or when larger than any church. The church we see, as lately in a nation akin to must go backnto Christ as the brother the last, that an officer who declined of man-therreform for every wrong to break at once the law of his coun--the rule for every-day life. For try and the law of his religion by man-made cneeds I have no more use fighting a duel, was expelled from th than for a last year's almanac, and. army, we are obliged to admit that unmindful offthestraditions of the profession of a creed which forbids church. I amiseeking to know what revenge, by those whose deeds em-Jesus taught, c I go to the theater that phatically assert revenge to be a duty I may freely speak what I honestly (almost as emphatically as do lowest think. I propest against being hired races of men), presents humanity unby the privileged faw to preach what der an aspect not at all of the kind they think. Manya preacher to-day, which we look for in "the adorable to hold his jok must sell his manhood Great Being." Not reverence, not adto-the favor of men and women who miration, scarcely even respect, pay his salarys! There is not a church caused by the sight of a hundred millin New York jcity sthat has grown at ion pagans masquerading as Chrisall in proportion to the growth of the tians.--Spencer. population. Therefare fewer Protest-

ants in New YorkYto-day than there were twenty-five years ago. There are men in my city drawing \$10,000

Ne'er house with him who 230 North Sixth Street, Laughs at things. San Jose, Cal. Laugh at things. Then will triffes lose their stings; Fret and worry, doubt and hurry TRUMPETS Laughs at things.

nosed free by spirit power.

Mrs Dr Dohoon D

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