VOL. 37

- IMPRESSIVE REFLECTIONS.

He Would Rather Have a Million of Good Ideas Lan a Million of Good Dollars.

In all ages of the world's history men and women of genius—mediums—have been ostracised, persecuted, maligned and misunderstood. Homer was a beggar, Jesus was a tramp, Lincoln was assassinated. Never in any cause was there so much martyrdom, such heroic devotion to truth and duty, such patient endurance of wrong and contumely, such fidelity to a forlorn hope, as has been exhibited, during the last fifty years by Spiritualist mediums - especially women. Such daring intrepidity. such fearless utterance of unpopular, yet divine truth, has never been sur-

spires the most courage.
The bravest man is he who says

When Schuyler Colfax was vicepresident of the United States (he. was from Indiana) he was one day invited to a banquet, where had assembled the high officials of our own land and the ambassadors from foreign countries. During the feast wine was passed. Colfax refused to take it, and turned down his glass. A gen-tleman sitting near him said, in a sneering tone, "Colfax dares not

Yes," said Colfax, "I DARE not!" implying that he was brave enough and strong enough to resist tempta-

Oh, to be a man and dare-to dare anything, to fear nothing, to defy all wrong, injustice and oppression! Some of my friends and well-wish ers tell me this is only a "fad," and there is no money in it." there is something infinitely better than money: it is TRUTH.

An obscure French artist had been painting pictures for years, in poverty, unrecognized. Finally he sold a picture for a moderate price. He told the man who bought it that he was just in time, as he and his wife had not had anything to eat for twenty-four hours. After he became famous his pictures sold for fabulous sums, but what did he care for money? Nothing!

There is an aristocracy of intellect. mind and heart, that far transcends that of mere wealth or money.

I have often said that I would do without whisky, tobacco, wine and meat, and live on bread and water, with plenty of pure air and sunlight. rather than do without this or some other Spiritualist paper.

her have my body starve to death an my soul. I believe it is posthie for a soul to starve to death It loses all conceptions of, and desire for, a future, immortal life.

I started out in this article to talk about myself. I have sublime confidence in my mission and its ultiwant to do just as I please. I have No man, no god, no devil, shall dominate and control my declared: I won't do this or that thing, and then go and do that very

You may call me egotistical. is, the kind of egotism hat brings success—not money. I would rather have a million good ideas than a million good dollars. I don't want anything I can't take to heaven with me when I go hence. When I go to heaven I will say

'Give me something to do, quick!' "Heaven is wherever we find congenial company. "My kingdom is not of this world." I live now in the realms of spirit.

O, men and women of genius-me diums-may we meet and recognize the empyrean realm of the upper

In order that you may know and understand me better, I will close with an original stanza from one of songs. No. I only transcribed it. heard an angel sing it, thus: friends of my youth in the land

of souls, Ye whom I loved in the olden Ye come to me now as the past unrolls

Its mystical secrets at sunset chimes. O. L. HARVEY. West Lafayette, Ind.

A LEGEND. *

A dead dog lay at fair Judea's gate, The scavenger of unclean offal he! And each good Jew, moved with his creed's just hate. Spurned the cold carcass right contemptuously.

There were no epithets too foul, too To heap upon the creature as it lay, Whose sight could sicken and whose touch defile. Such pure disciples of the law as

A stranger passed and looked upon the dead. With Christ's own charity His soft

eyes shone, "Pearls are not whiter than its teeth," He said. And, 'mid the hugh of censure, passed on.

Learn thou the lesson! When all Leave slander, calumny, abuse to

It may be that the Savior, passing by, In His good time, will search and find a gem. -Warner Snoad, in Woman's Trib-

Happy is the man, and happy. who can call to-day his own; He who, secure within, can say Tomorrow, do thy worst, for I have

lived to-day.

A Thrilling Experience.

Imprisoned in a boiler, with fire underneath, the Spirit of hir brother came to his rescue and tells him what to do.—Indicating that Spirits can Communicate under Unfavorable circumstances and Conditions.

To the Editor: -- A highly important message comes from Shreveport, La., illustrating in a remarkable degree spirit power under remarkable 'test condition," and that, too, when all was confusion. In consequence of his experience, Arthur McDonald, boilermaker, aged twenty-four, will

leave the hospital at Pine Bluff, Ark., at one time was coal black, now leaned back against the side of my hangs over his forehead a soft, glis- iron tomb. I was not long spared tening white. He will never again this rest, for I could now distinctly be able to return to his calling, and, in fact, will not be able to do work flues upon which I was seated were of any kind for several years. leaves, accompanied by his brother, and touched one I started with a for C rado, where he hopes, in a gasp. It was warm—ever so slightly, measure, to rebuild his shattered nerbut warm, nevertheless. Again I bevous system.

When seen at the hospital, Mc-Donald told the remarkable story of the circumstances which brought about his present condition,

"I am twenty-four years of age, he began, "and for the last three years have been employed as a boiler maker, principally in railroad shops. I learned my trade when quite young, and although fully aware of the dangers of a boilermaker's life, I never once dreamed of the awful experi- me to death. ence I would go through, or I should never have attempted to drive a rivet.

Thought It a Good Chance. "The experience to which I refer occurred three months ago at a little saw-mill below Hope, Ark. A new set of boilers had been put in, and legro firemen were relied upon to attend to them. They soon got out of order, and the foreman sent, all the way to Pine Bluff to get a boilermaker. There was none available then except those in the railway shops there. As a pretty good sum was offered I laid off from my regular work and decided to make a few extra dollars. This trip came near being the end of me.

"When I reached the saw-mill I found the boilers in a bad fix. The flues were choked and needed reaming badly. In addition they were caked on the inside, and as there was not enough help present I decided to go into the boiler myself and chisel off some of the cake matter while the negroes were reaming

"This worked all right on the first boiler, and I soon had it in good shape. I then went to the second boiler and told the negroes as soon as they had finished reaming out the the second boiler to replace the man-hole on the first, fill it with water and fire up for a test.

"I went down on the inside and found the second boiler's flues in an especially bad condition. I must have worked for an hour; and so intent was I that I did not notice the noise of the reaming cease until I was nearly through. My first intimation that anything was wrong came when the caudle began to burn dim and the boiler seemed full of the candle gas and smoke. I turned around to see what was the matter, and, to my horror, saw that the manhole cover

Began to See Truth.

"I crawled along the flues as fast as I could until I reached the spot and attempted to push it up, I was too late—the negroes had screwed it down firmly. I struck the side of the boiler with my hammer and called several times. The sound was almost deafening to me, but I am sure it was hardly heard on the outside. It then flashed over me that the negroes had misunderstood me and were preparing-to make a fire under the second boiler instead of the first.

"The horror of the situation caused me to feel sick for a moment, but I realized that if there was anything to be done it must be done at once. so I crawled along the rust-covered flues to the end of the boiler. In doing this I accidentally knocked over my candle and put it out. With a cry of anguish I reached for it, but afraid, I am about all in for good, it had fallen down among the fluest However, the doctors say that the and was out of my reach for good. the rush of water through the injector, and knew that the negroes were filling the boiler. Now was the

time to act, I thought, if I intended to get out alive; but my candle was gone, and, never before have I seen such darkness as filled that boiler. "I had not calculated correctly on

the time, for the water had been coming in several minutes before I noticed it. I could feel it creeping nn among the flues. For a moment stopped and prayed earnestly for deliverance from the awful fate that now confronted me.

Visions of Roasting.

"After an agony of suspense I heard the water shut off with a gurgle that to me sounded like the voice of some demon bent upon devouring me. I attempted to jump up, but struck my head a severe blow upon the top of the boiler and cut a gash in my scalp, but I hardly felt it, so alarmed was I at the thought of the next step the negroes would take.

"Had I been fortunate enough to have possessed a revolver, or even a pocket knife, I would have it all there, but I was unable to do ket knife, I would have ended a thing except yell and beat the sides of the boiler with all my might and main. I was forced to sit and know that under me the negroes were building the fire that would slowly roast alone the residuum can be saved.

"I cannot describe my feelings or agony during the following moments I imagined I could feel the heat un-

der me already. The atmosphere was sufficient, and beads of cold per-

head and trickled down my spine To me every minute was an hour "It was through sheer exhaustion a nervous wreek. His hair, which that I ceased beating and panting and He above water, and as I reached down gan pounding and calling frantically, until my lungs felt as if they were

> "The close atmosphere and heat had started a raging headache, and my temples throbbed as if they would burst. I had torn my hands until they were bleeding freely, and my eyes seemed to bulge in their sockets. The thing that stood out grim and gaunt before me was the fire in the furnace that would slowly roast

"I thought of my mother, of home and of thousands of things it seemed to me. The flues were now becoming warmer. I could feel their heat through my clothing and once more pounded and yelled. Back and forth, like a hyena, I crawled, panting, praying and mouning. The flues were now so hot that they burned my bare hands, and my head swam "In a moment of desperation

seized my hammer and dealt myself to stun myself in order that the last pangs might not be so terrible. The blow only burst the skin and caused me additional pain. Hotter and hotter grew the flues, until I felt that I could no longer stand the agony. Strange and weird figures appeared

Heard Brother's Voice.

"At- last, more dead than alive. with every nerve racking with agony. I threw myself down upon the burn-ing pipes to hasten the end. My eeth ground together like a vise as the heated iron burned my flesh. I could not have remained there more than three seconds, though to me it seemed a lifetime, before I heard, as plain as I ever did during his life, the voice of a brother who died years ago. Somehow the voice sounded perfectly natural. I recognized it in an instant and felt not the slightest surprise. It said quickly, 'Cut the flue, Arthur.'

"In an instant I was on hands and knees. The last ray of hope had dawned before me, now, I knew, dving man, and with more strongth than I ever before commanded, or ever shall again, I placed the point of my chisel on the flue just-under the water and dealt it a terrific blow I missed and struck my little finger. He held up the stump. "I pledge my word that I did not feel the pain. The second blow fell true, and the third and fourth; and with the fifth I felt the chisel give. I caught sight of a fork of flame in the flue, and the next instant heard the water

hissing and popping as it rushed through the leak into the furnace below.
"The negroes heard the water when it struck the fire, and knew of course, opened the water plug and

raked out the fire. "Realizing that I was fast losing consciousness I dragged myself under the manhole that I might be found as soon as the boiler was opened. I have a faint recollection of seeing a round patch of daylight, darkened by the head of a negro, and for the following five days I

knew nothing. "I have been in the hospital here for the last three months, and am afraid, I am about all in for mountains and rest will do wonders "Following close upon this I heard for me. So I am going to try it is rush of water through the in-

"If you had your health and strength back again would you return to your old- occupation?" asked. The white head rested a moment upon a wasted hand and then the speaker replied: "Yes, I think I would. I like it

somehow: but there is one thing certain, I would never again enter a boiler without first seeing that th manhole cover was locked up safely in some closet, and I had the key in my inside coat pocket." Who can doubt spirit power when manifested under the above conditions?

The Future Hope.

The dead leaves drift along the way Like dead hopes that are cast aside: But fairer leaves will grace some day

The branches where the old ones died. The hearts from which dead hopes are gone:

The boughs keep spreading year by The larger hopes are farther on S. E. KISER.

has had its day. Faith in the dig-nity of humanity is the faith by which The London Spectator.

GUARD AGAINST VAIN THOUGHTS.

A Sunday Sermon by Dr. Madison Peters.

CHICAGO, ILL., NOV. 9, 1907

"I hate vain thoughts."-Psalm cxix.,

Our characters are the results of our thoughts. A distinguished writer [as set forth in the Chicago Exammous pillars in the Luray Caverns, Virginia, and the great Mammoth Cave, in Kentucky, which have been formed by the steady dropping of water from the roof of the cavern, and the splendid masonry of solid rock which has been formed by the slow and silent processes of Nature A single drop of water, finding its way from the surface down through the roof of the cave, deposits sediment, and another follows it, and another, and still another, each adding its imperceptible contribution, until the icicle of stone begins to grow, and, ultimately-reaching the rock be

neath, becomes a massive pillar that shall stand for thousands of years. There is a process like that going on in our lives. Thoughts sink into a habit of thought along a given line erects within our hearts pillars of purpose that build our characters.

By the thoughts we mean the exercise of the faculties of the mind which are embodied in words or actions: therefore, thoughts involve the perceptions of the understanding and the conclusions of the mind in general. Thoughts present themelves to us as such evanescent things that we fail altogether, to attach to them the importance which they de-

What is a word but an embodied thought? And must not our thoughts, as the primary birth of our hearts, tell more clearly what is in us than our words or works, which are only he secondary outcomings of the per-

in the phrase "Vain Thoughts"
I luclude proud and high-minded thoughts. Pride may be virtuous as well as vicious. As a principle, it is the parent of every virtue and every vice. We love the pride which sets one above doing a mean thing; we admire the self-esteem which prevents one doing an injury to another; but the pride which sets one above another, and which would demand homage to itself as better than others, fills us with insufferable disgust.

People are sometimes accused of pride merely because their accusers would be proud of themselves if they were in their places. Bise above your condition and you will be accused of

pride.
Thoughts which refer to human applause, planning to please all, crediting people with virtues we know they do not possess, avoiding wholesome truths because disagreeable, having one opinion for the parlor and one for the public, are thoughts that

It is easy to bow and flatter; to say smooth things and play the parrot. It takes courage to be manly, inflexible in purpose, remarkable in scoffed, ridiculed, misunderstood, condemned. Do not take your cue from others-the weak, the prejudiced, the trimmers. Dare to

singular. Servile pandering to people's prejudices will lead you to a course of action degrading to yourselves, and ing ingredient. Popularity won by fawning on the people must be simply contemptible in the sight of good men. The truly popular men and women in every age have been those who have had the courage to be un-popular—when to tell the truth and the right thing were unpopular. It requires strength to swim against the stream. Any dead fish can swim

with the tide.

Thoughts of dress, the table and the pleasures of life are allowable in their place, within moderation, but if suffered to intrude without rebuke into our prayers, thoughts which in themselves may be harmless become worldly by being entertained in the vrong season and indulged to excess. You are in the world and have

your work to do in the world. Do vigorously and well. Turn to the best possible account every outward advantage within your reach. Let the purpose to make the most of your opportunities embody within tself whatever is vehement in desire

inspiring in hope, thrilling in enthusiasm and intense in desperate re-solve. But, for all this, have a care that the world does not swallow you

Thoughts that are always running on this world, on its hones and fears its pleasures and its pastimes, its gains and losses, are worldly, and the man or woman who is wise will see betimes the peril and the Langer with which they threaten the whole life of the soul, and will watch against them as knowing that we may perish through things lawful as surely as through things unlawful.

Few persons in the world occupy as high places in the world as it seems to themselves their merit justly deserve. And the disappointed ones find their delight in deprecating the merits of others, and, like Milton's flend in Paradiso, they see undelighted all delight.

People never envy those below themselves. Envy is fixed on merit and increases in exact proportion to fame. As there is no shadow where there is no sun, so there is no envy where there is no character. As the sunshine awakens the world of flies, so a radiant genius calls forth a swarm of stinging insects. To pooh-pooh what you are likely

never to possess is easy. In Aesop it is the tailless fox that advocates the disuse of tails. It is the grapes we cannot reach we call sour. Guard against uncharitable thoughts. "Charity thinketh no evil." You look with suspicion upon others because you are bad at heart yourself. If you are really vir- you in contemplating the tuous in thought as well as in act, beautiful and the grow will rejoice in the belief that sire of your heart.

MRS. CORA L. V. RICHMOND.

Her Presence and Work at the N. S. A. Convention.

To the Editor:—The writer was happy to note the presence of Mrs Cora L. V. Richmond in the recent convention of the N. S. A. It is so long since the friends in Washington had the pleasure of seeing and hear-ing her that it was indeed a treat secretary, said to the writer, "What a help it is to have Mrs. Richmond with us; and how glorious was her mission to The Hague Peace Confer-

Mrs. Richmond, as delegate from the Morris Pratt Institute, was ready at the hour assigned to consider the interests of that institution as its secetary. She, as well as the president, Dr. Warne, had much to say of an encouraging nature. She enters with zeal into whatever work she undertakes, and I have heard from many sources that her name has given the M. P. I. a standing that it would not otherwise have gained for many years to come. Mrs. Richmond delivered her assigned address at the regular public session of the convention Wednesday evening the 16th, her subject "Spiritualism as a Ractor in the Higher Civilization of the World.' This was certainly a masterly address, and her inspirers evinced a perfect familiarity with the historical and inner workings of the governments of the earth, and gave many interesting items not previously known to the public at large. Evidently they knew whereof they testified. The largest audience of the convention was present on that evening. But in the opin-ion of the writer, the greatest event of the convention was the report of Mrs. Richmond as the representative of the N. S. A., and other National and International bodies to the Peace Conference of The Hague. Her selection as the one to go, by large bodies of liberal people; how "the way" opened for the presentation of her credentials and address favoring Peace by Arbitration, to the president of the Peace Congress; her interview with him; her membership in the 'Circle International," composed of distinguished people from all parts of the world; her participation in the deliberations of and her address before that "Larger Conference," when she was presented in a characteristic speech by Mr. W. T. Stead; the recep-League "Peace by Right," all prove and in the writer's opinion also made

tion given in her honor by that "Circle International" and the Dutch that the event of such a representation as site gave marked an EPOCH IN THE CAUSE OF SPIRITUALISM. the culminating event, up to the present time, in Mrs. Richmond's wonderful life-work as a teacher and inspired and human progress. The writer was

worker in the cause of Spiritualism pleased to note the presence on the occasions when Mrs. Richmond spoke, of one or two officials from Government Departments, who do not usu--ally, attend Spiritualistic meetings. Spiritualism is thus on record as one of the first among the religious world to favor peace and arbitration

is certainly a great cause for con-Yours for humanity. A WASHINGTONIAN.

THE GRANDEST THING. What is the grandest thing of all? The work that awaits each day The work that calls us on every Is the work that for us is truly And the love of work is our pay grand.

What is the highest life of all? 'Tis living day by day True to ourselves and true to the

Standing for truth from dawn till And the love of truth is our pay, What is the grandest thing of all?

Is it winning heaven some day No, and a thousand times say no 'Tis making this old world thrill and glow With the light of love, till each

sent from the prayer-meeting, who sits down to all the communions,

having heard of the mistakes of some

sister, instead of covering the sin with the mantle of charity, peddles

it along the streets, tells the story

twenty times before sundown. Every

time she tells it larger, and at the

same time cautions every one to say

nothing about it, as it may not be

true. She winds up the day before

family prayers by saying: "I guess I will just go over and tell Mrs.

Knowall that it must all be so, be-

cause Mrs. Busybody said that her

husband saw a man who had heard

his uncle's business partner say that

his pephew's blind old grandmother

on Gad's Hill had seen something

These evil thoughts-effectually to

hate them they must find no room

or entertainment with us. God will

not only judge the open things of

our lives, but the secrets of our

hearts. As often as these high-minded, pandering, worldly, envious

and malignant thoughts visit us, let

them drive us to Him by Whose holy

inspiration alone we are able either

to think those things which be good

or to refuse to think those things which be evil. As Pygmalion carved

with patience upon the stone, ideal-

izing and praying till the statue took

graces of form and motion, so may

beautiful and the good, attain the de-

that looked very suspicious."

shall know Something of heaven here below, "And God's "Well done," for our pay. the uttermost. JEAN BLEWETT.

everybody else is good.

That professedly pious woman, break its earth-binding chains. prominent in every charity, never ab-

The message above was given me for the public: and lest it might not be understood, I sense it a duty to decry a delusion that has crept into Spiritualism, which must be re moved before Spiritualism will rise to its decreed agency and become convincing light of intelligence for the enlightenment and sanctification

vailing assumption of many mediums that mediums are superior per sons, who have developed great abil ty and intelligence, for which they deserve the reverence and undisputed attention of the public. This has been the self-exalting

in every age, when, on the contrary mediums are only human instruments through whom spirits manifest themselves to humanity; and if the controlling spirit is a liar, then the message may deceive the medium and unenlightened people who surrender their free agency of reason; but intelligent, righteous men and women hear It.

are without repentance.".. The words of Paul are applicable to mediums in every age, because mediumship never was an accomp, ment in the part of the medium. \ ille medium-

A Striking Vision.

And the Lesson It Was Intended to Convey and Illustrate.

spiritual being seemed free from the physical body and I traveled out into space to an astral landscape where night never came, but it was light forever. In the center of the landscape stood a beautiful stage, constructed similar to a theater with its front open to the landscape. In front of the stage there was a great company of pleasure seekers, each willing to entertain or be enteroccupied for various entertainments. such as singing, music, dancing, drama, etc. There were no impolite is engaged in wordy suicide, each interruptions, but there were frequent outbursts of the heartiest laughter I ever heard; in short, the joy of those pleasure seekers was

eemed all others above himself. changing - some went and others diums can be deceived in their mevision closed. While I understand the instructions

gested to me, as clear as the shining sun, yet I can only express myself to humanity by human language, and unless the reader possesses sufficient intelligence and free agency of reason, so he can grasp the thoughts I ligence is King of kings and God of wish to express by the words I use gods.

A. PRIESTER. then the following words will seem 1725 Milwaukee Avenue, as footishness to him

My controlling spirit mentally sug-gested that I had not experienced a reality, but had been shown a vision or thought-formed phenomena by mental suggestion, just as a human hypnotist can suggest his thoughts to proper subject. He suggested that vision was emblematic of celestial fraternization, and while the mos enlightened in infinite truth, were regarded in an obedient and inquiring manner, nevertheless in sociality socialism the least in heaven is equal with the greatest, just as the least in a righteous earthly family is socially-equal with all the mem-

bers of the family.

He further suggested that no earthbound spirit could enter the spiritual realms until they had freed them-selves from the last stain of unright eousness favor for nationality, race creed, individual friendship, or relationship. All such favoring love, ignorance, delusions, and all righteousness are the only earthbinding conditions of earth-bound spirits. Not that' we must love our friends, relatives, parents, or children less, but our love must evolve so unbounded that we will love every righteous soul as holy as a mother can love her children. He who understands the completeness of holy when he said "Who is my mother and my brethren? - Whosoever doeth will of my Father is my brother

and sister and mother" (see Heb. 7 He further suggested that he who hopes to dodge reformation and climb into heaven by developing control of the psychical forces, will yet learn that the psychical forces can be ever cised, if need be, to compel unac ceptable spirits to remain earth bound until they have reformed to

Enlightenment and sanctification by self-effort, either in this life or after mortal death, is the only effor by which an earth-bound spirit can But I cannot give it the breath of life;

The delusion I refer to is the prestumbling block of many mediums

Furthermore, it need not ever be

resumed that mediums are persons of superior integrify, because, as Paul said in Rom. 11:29, "the gifts

Without any prior effort on my ship may be earnestly and honestly part I was suddenly surrounded by sought, yet it is always a gift or a phenomenal condition by which my calling of the spirits, just as the little Fox sisters first received their gift and calling without any prior

effort on their part. That mediumship is a gift or calling independent of repentance, as Paul said, is a fact well proven by the character of many mediums in every age. I do not mean to infer that mediums are all tricksters; on the contrary; I believe there are many honorable mediums; but I wish to caution the public against misinforming medium

The fact that the Christian clergy creed claiming the wisest interpretation of Christianity, proves that Christianity is still in the swamps of superstition, where it will remain until free thought will pilot it to There were no sick or maimed, and the solid rock of truth. Likewise no small children or old people, but the fact that so many mediums and they were all a uniform expression Spiritualists who claim great wisof immortality. There was no respect for person, but everyone estata Spiritualism is still in the swamps of delusion, While this jollification was continu-ous, the attendants were constantly Spiritualists will desert misguiding mediums and the self-wise as their came. While heaven is a condition infallible guides, and follow intellifor pleasure, it is also a condition of gence, which is the only pilot that order, where the acquisition of art can lead them to progressive plains and science is not interrupted by illuminated with tranquilizing truth; pleasure; hence the reader will un-and when they have reached the derstand that the phenomena I saw plains of truth, then the revelators represented a heavenly place for fra- or mediums may see beasts with ternal pleasure, which seemed so real seven heads and ten horns or a thouthat I do not wonder how many me- sand heads and a million horns, or they may see departed spirits with diamship; but just before the phe- their arms or head cut off just as they lived or died in the flesh, but manifested his divine individuality in the enlightened thinker will know an intellectual way that I cannot ex-plain; but after instructing me, by phenomenal delusion. And the mamental suggestion, he suggested a gicians may throw down their rodgivine farewell and immediately the and apparently transform them into Serpents and cry "Pharaoh is King!" and thereby deceive the deceivable controlling spirit mentally sug- sign-seekers, and the prophet may throw down his rod and apparently transform it into a serpent and cry "Israel's God is King!" and thereby deceive the superstitious hell-fearer, but the enlightened soul knows intel-

gods. 1725 Milwaukee Avenue, Chicago, Ill.

LOVE'S DREAM. .

dreamed I was a sculptor-With chisel of steel beside me

And a thought-form all my own. Oh, how I longed to chsel From out that mighty stone

wondered how I would carve And if, when all complete, The statue would be as grand As the form to me was sweet.

went to work with a spirit of love As I touched that granite stone, Love for the image I wished to carve Of a thought-form all my own. At last I began to shape it, And bring out the features all;

Not one mark must be overlooked, No matter how very small. Oh, how my heart beat with rapture, When out from that mighty stone I saw the face of my darling

Had slowly but steadily grown. His eyes were soft and tender. The lips were parted with love: The whole face seemed illumined Like an angel's from above.

As I carved out those precious hands A vine I twined around, With a few white petals falling Near my love's feet on the ground;

I shed as I chiseled of stone The image of my darling. The thought-form all my own. Ah! he stood with arms open to meet

To symbolize the teardrops

As in greetings of days gone by, and I stooped to clasp and kiss them, To pray, and to laugh and cry. have made my thought-form perfect,

I have made him just as he was.

I can chisel effect but not the cause. But still I have my statue; My thought-form so perfect and true,

For it bears the image of my darling, As nothing else can do. Yes, I will live and I will love it, The thought-form of my loved one-

Who is now so far away. Some day, when all is over, And the burdens of life laid away, will clasp his hands and love him As I love his statue to-day.

GEORGIA GLADYS COOLEY.

THE WISH. Should some great angel say to me "Thou must retread thy path from

But God will grant, in pity, for thy Borrow Some one dear wish, the nearest to

thy heart." were my wish, from life's dim beginning; Let be what has been! wisdom planned the whole:

My want, my woe, my error and my sinning. All, all were needed lessons for my

ELLA WHEELER WILCOX.

Visions Induced by Oriental Powder.

While this Oriental Powder may produce the phenomena ascribed to it, yet no one should use it, as it is an unnatural way to unlock the Psychic Senses, and may lead to the worst kind of Obsession, and possibly to the Asylum for the Insane. The following is from the Occult Review:

tollowing experiences in the pages of the Occult Review. The perceptent I heard a name which comes to me is one of the rather numerous people who have tried Mr. Woodcock's "Eastern Powders," and have seen "visions" under their influence. The powder, when smouldering, produces remember asking it. The answer en effect somewhat similar to incense. A number of records of interesting appeared in the pages of "Light," to the back numbers of which journal readers who wish to know more of its probable effects are referred. It seemed to me likely that many readers of this magazine might not have heard of the powder and might like to try it.—Editor Occult Review, Eng. a glaring white, ultimately resolving

Time, 11:55 p. m. Thursday, June 28,

The rain descended in torrents, as only summer rain knows how to descend. The hands of the little Bee clock on the mantelpiece pointed to within five minutes of the witching Everything was still save for the soft beating sound of the rain as it fell upon the leaves of the trees. was sleepy, but, as I looked before me, a strange numb, dazed feeling seemed to softly close over my brain, and a thin, vapory mist enveloped me-

The familiar surroundings vanished, and I was in space. heard the soft splashing of the heavy rain upon the leaves, but where was Around me twisted and contorted were forms that I looked upon with calm dispassion, albeit I knew they were tortured souls.

They vanished. I stood in a long, almost colorless room in the Tuileries. It was mirrorless, and I glanced around missing a mirror. The furniture was negative, even the gilding on the chairs was subdued, everything seemed in a half-light. The three croisees, which were on the left hand of the room entering from the door were closed. I felt suffocating, not because the windows were closed, but from a feeling of strangling . The room swam, and a flerce agonizing pain swept from the base of the skull up through the head. A vision of much bloodshed and flame flashed before me as I stood there with the room swimming "Whom the Lord loveth He chasteneth." I heard the voice plainly, and almost simultaneously the rumble of a distant cart. I knew it was the tumbril, and that I was Marie Antoinette,

Consciousness was going, and I knew that it was going and involuntarily I put my hand to my throat, for I could not breathe, and the pain was intense. Then mercifully everything was blotted out in beneficent obliv-

When consciousness came recollection also came, and with it pain, physical and mental. Such was my first experience with

the Mysterious Powder. My second trial with the powder was in company with six others. No

Time, 2:20 p. m. Monday, July 9, 1906.

A purple darkness, slowly, softly fell, enclosing me within it, and completely blotting out the objects in the room. A pleasant receding sense of leaving the world on clouds of purple down-everywhere purple, above, around. A thread of silver (the ascending smoke) ran through it Gradually the heads and shoulders of a vast crowd became visible. As far as I could discern it was composed of men, the majority of whom had bowler hats on; a few had white

straw ones. The space was rather larger than before, and in front of the Royal Exchange, and there were many hands

The doctor * strolled slowly across in front of me, and looking toward me thoughtfully, almost gravely, his left hand in his trouser pocket. An elderly man of about sixty came behind him. He was dressed in the old-fashioned style of a century ago. He had his right hand upraised, and in it were several documents, folded and not new looking. He smiled, showing strong yellowhite teeth. His face was round and least and south.

It is desirable that we be drawn

It is desirable that we be drawn clean-shaven, save for a fringe of al-

the distance a plain, lonely, two-story, tion, provide speakers, or visit you whitewashed cottage.

Inside in an upper room (I knew it A system of mass meetings can also was inside that same house) an elderly lady in a white cap with a lord those residing in the rural displaced ribbon around it bent over an iffice as well as those living in town. old carved chest. An old-fashioned was in her left hand, on work that can be strengthened by the third finger of which were two these and other methods. rings, one plain gold, the other with a flash of diamonds in it. Her right tion somewhat difficult, but by a hand held up the lid of the chest, hearty co-operation much good may It was a nervous, unyielding-looking be accomplished.

II have been asked to juclude the could see into it at least half way, uncertainty as Minnie or Marton.)
"How long?" I asked (I had no thought as to why I asked the question), and had no thought, so far as I know, in asking it; I simply

was, "fes, 100 years."
Sounds from downstairs roused me; I looked at my watch. It was experiments with its aid have already 2:40, so that I had been gone twenty minutes.

Such is my third experience with the Mysterious Powder.
There is no headache this time, and I am quite awake and fresh.

Time, 9:55 p. m. Saturday, July 21,

A gray mist which quickly became itself into snow. Large Druidical stones in a leaning position and the dim outline, of a cross against a cor-

A white figure, encased in the white snow and moving, moving gently along as though borne on a drift-ing tide, but the tide was made of

A banqueting hall, a long taole, and men dressed in the style of Henry VIII's time toasting each other. The candles suddenly grew dim, and there glided into the space between the long table and the wall the lady in white, lying, still surrounded by the white cloud-snow A man (one of the toasters) drew a revolver from his belt. "Egad," he exclaimed, and discharged the weapon, shattering the mirror be-hind, and which reached from celling to floor.

(Sancho barked in the back garden and Harriet called | Blackie, the cat, and I awoke. 10:15.)

So ended my fourth experience with the Mysterious Powder.

A huge ball, like a sphere of what seemed liquid light. Gazing at it, shadowy figures (themselves light) evolved from it, and stepped into the space of the room. Presently it was crowded. The beings that filled it were sexless, in so far as I was able to point and say, "This is a man or this is a woman," yet they were of the stature of men and women, and very soon I heard their voices intermingling, and now and then rippling into laughter. They were as the voices of men and women, softened and made musical by distance. -The figures moved about, graceful and va-I could not feel they were flesh and blood, they were too evas-

A wail almost human struck my ears, and simultaneously a flash of indescribable light rent the atmosof each of these numberless beings vivid light in various convolutions ascended. It struck me as I looked that the light went up and never downward. The sounds continued and resolved themselves into most exquisite music, which rose into tracks of dazzling light.

Suddenly the music ceased, and the wonderful tracks of light became broken up simultaneously with a crashing sound. On the ground lay a shattered violin, and beside it a man in modern evening dress, grasping in his long white fingers the neck of it. The had fallen from his right hand and lay just beyond the reach of his outstretched arm. Springing forward suddenly found myself standing in the middle of my own room. The vision had vanished, and the Mysterious Powder had burned itself out. L STILL

* The husband of the friend with whom I live. ** He has been recognized as the doctor's guide, of whom at the time had never heard.

A SPECIAL CALL.

To the Many Readers of The Progressive Thinker, Who are Residents of the State of Washington.

At the recent convention of the Washington Spiritualists, held in Tacoma, the "powers that be" saw fit to name me as president of the State Association for the ensuing year, and at the same time selected an able and

earnest corps of assistants.

While generally acquainted with our people throughout the State, there are many whom I have never met, and do not know; especially the many late arrivals from points farther

together, and as closely as possible, robust build, had rosy cheeks, and in the work opening before us. I blue—rather prominent—eyes.** In would like to hear directly from every the air in large letters the words. Spiritualist in the State. Also from the first rather dim, "Win," "Suc- any who are in any way interested any who are in any way interested The latter absolutely glit- in the liberal movement of the day, Either a sealed communication or (3) A stretch of heathery moor-land bounded by low, sunless hills; in touch with you, I can more readily rather a broad foamy stream, and in co-operate in the matter of organiza-

> in person. There are many features of our

Our State is new, and communica-

The State Board has authorized me Her black eyes gazed intently into to pay especial attention to our counthe box; whatever she looked at must try districts. Where a formal orhave been pretty far down, for I ganization is not practicable, an en-

SPIRITUALISTS NEED NO CREED.

Dr. Lockwood Says that Members of the Cult Who Advocate One - Obscure the Truth.

The Spiritualists who are trying their best to induce their society to adopt a creed, got an unmerciful scoring Sunday night at the First Spiritualist Church. It was handed out by the lecturer of the society, Dr. William Lockwood, who is recognized as one of the deepest thinkers in the cult, as well as one of the

country's foremost scientists.
"Progress in the civilized world is founded on scientific experiment, said the lecturer. "No creed can be written to satisfy the desires and ambitions of man, the hungering for better things by the human soul, and the quicker certain Spiritualist leaders quit writing creeds and liturgles and rituals the better it will be for our "I say, and say in the most em-

phatic language, that these things, these creeds and the like, must not onter into our researches. The liturgies and their origin in shrine worship conducted by the pagans before the Christian era and the Spiritual ists who copy these are simply paganizing natural truth."

He declared that those in the National Association who are urging the adoption of a creed are doing so for the sake of being popular with the superstition of the day. For the sake of gaining popularity with public orinion, they overlook the fact that these factors of religious bodies have absolutely nothing to do with spir-

"I wouldn't give a snap of my fin ger to have the whole world counted as Spiritualists as we count Republicans and Democrats," said Mr. Lockwood. 'What I want to see, and what we all ought to work for, is the conversion of the world to Spiritualism through the intellect. the people to realize that Spiritualism is a natural truth. And no creed, you know, can be written for

natural truth."
"Who would think to write a creed for Niagara Fails? Who can write one for the circulation of the blood in the human organism and its gradtransformation into brain cells and fiber? Who is able to write a creed for a sensitive intellect in its relation to the perceptive states of the soul's consciousness? Who knows anything about an 'Infinite Intelligence' that creates the brain power and function of genius for one, and the mental cortex of an idiot for another? What kind of a creed can be written for these divergent mental structures, and in what ritual of worship can we adore and reverence such 'Infinite Intelligence?' It does seem to ine that it is high time that we unite and lift Spiritualism and its bhenomena out of the mire and mental miasm of pagan superstitions and place it where it belongs, in the curriculum of demonstrative science and natural philosophy."

The speaker said that the man who lives a careless life here goes into the other world as he leaves this. If the man has lived a sensuous life on earth, gives little thought to spiritual matters, the soul-awakening on the other side will be slow. But the man who thinks here will naturally awaken to a realization of what awaits him on the other side and will prepare himself for the transi-

The Doctor will begin a series of nteresting scientific lectures next Friday evening, proving the continuity of life through science.-Buffalo

llment and the formation of Dis rict Leagues can be made available. can and will furnish such movements with speakers and psychic workers at nominal expense, and when desired will visit you in person.

Let us not hesitate to sow the seed. The humblest effort will bear its

measure of fruitage.
In regard to the recent State convention, in a general way it was a prenounced success The attendance was not so large as

at some of our previous gatherings, but unity of effort and harmony of method characterized the gathering The resolutions voiced the sentiment, I believe, of the great body of Spiritualists throughout the country. They emphasized the necessity of a united effort as against the aggressive attacks upon our movement-its mediums and speakers-by

the reactionary forces of bigotry and They affirmed the necessity of right living, especially on the part of those aspiring to the public service; and a pure and wholesome morality on the_

part of all. The convention not only placed the stamp of approval on every effort being made to place a well-equipped ministry before the public, but placed especial emphasis on the fact that many, very many, of our most effective workers, are being educated for the work by those who have passed "narrow way" and who retain a living interest in those remaining on

the nearer shore. The demand for honest mediumship and a complete separation from practice was very pronounced. But the heartiest endorsement was extended to every phase of phenomens when honestly rendered, and this to physical phenomena as well as men-

tal or spiritual. If the unity of desire and effort manifested by the delegates assembled can be extended to the entire State, we may well anticipate a year of encouraging progress.

Again, let me say that I desire to hear from all. Don't be backward. A card or letter may lead to good results.

Let us work together for the up-

building of Spiritualism in the State of Washington, and so contribute our measure of usefulness in the development and upbuilding of humanity. All communications should he mailed to General Delivery, Seattle,

Fraternally, R. F. LITTLE, President W. S. S. A.

The Religion of Cheerfulness, By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it with-out pleasure and profit. Price 50c. "Materialization." By Mme. E. d-By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

HIGHLY MIPORTANT.

Little Journeys to the Offices of In-Jamous Frauds.

I'll admit his ad. attracted my attention. It occupied a prominent position in the Sunday daily, and vas embellished by an illustration which depicted a young man rest-ing his head on his hand as though afflicted with a severe headache. Behind the young man, and slightly above him, were the figures of three angels, and all the angels beings had a full equipment of wings, One, however, seemed to possess, in addition to her regular flyers, a third wing which sprouted forth luxuriantly from her spinal column at point midway down her back! This interesting scene was super-

imposed on another Illustration or background, which was evidently the star-lit sky of a valley. I decided that if Professor could attract a three-winged angel in

addition to the common kind or twowinged variety, he could do some-thing unusual for me in the way of plain soothsaying.

My gaze, rejuctantly leaving the illustration, met the modest state-

ment: "50c.—Readings—50c. Pro-fessor — , Wonld's Most Fa-nous Clairvoyant and Palmist, — Street. No questions asked, but be-fore you utter a word I will tell you your name, names of your loved ones who is true— - I stopped right there. I was seized

derful seer tell me my name. I was determined that, If he could do that little favor for me under the con-ditions named, "no questions asked," he would then be worthy of being called a medium.

Accordingly I clipped the ad. out

of the newspaper, donned my best suit, and set forth to find the Professor. I experienced no difficulty in locating the office of the "World's Most Famous," etc. Ushered into his reception room,

patiently awaited my turn. In due course of time a door swung open and the suave Professor stood rerealed; bowing and smiling. He was a man of perhaps forty-five or fifty years of age. (A long "ministerial" coat added impressiveness to his neat black suit. His bald head was bounded on the suburbs win a sandy gray fringe of hair. was distinctly disappointed.

had hoped to see a young and intelman. I had expected he ligent would be, as "nominated in the ond"-I mean ad.-a real medium. However, I quickly recovered from my momentary surprise and disappointment, and passed into the room indicated by the Professor. There saw a small table on which were nently arranged, a silver-mounted

ten sheets of paper, a small pad of paper, a lible and some pencils. Waving me a chair, the Professor seated himself opposité me. Resting his elbows gracefully on the ta-ble, the Professor asked: "What can I do for you, sir?"

reading glass, a slate, some typewrit

."I want you to tell me my name, so that I may have some tangible proof that you are really a genuine medium," al replied, encouragingly and gently:
"Did your everghave a reading be

fore?" he inquired, ignoring my request. In his min "I have consulted genuine mediums, yes," I admitted. "Did they tell you your name?" he

Those who were genuine did not experience any great amount of difficulty in getting my name," said I, "Oh, well, er-, you know, all me-

names through mental telepathy. It will be necessary that you write your name on a slip of paper, after which I can get the name all right-through mental telepathy, you know," explained the "World's Most Famous' one, blandly.

Pulling the clipping out of my pocket, I began to read, as though to refresh my memory: "No questions asked, but before you utter a word I will tell you your name names of your beloved-

"Never mind, never mind," hastily interposed 'the Professor, "I've been using that ad. for seven years, and know every word in it, and-"

"In that case, why don't you do as you advertise?" I interrupted. "I merely want to know my name." "Of course, now, you're an intel-ligent man," hedged the Professor, flatteringly, "and must know your name. So many people out of idle

curiosity come-"Now, here, I want you to tell me my name. I know my name, but I want to see if you can do as you promise in your ad.—tell me my name as a test of your mediumship. I demanded as I noted his inclination "crawfish" out of what was rapidly becoming a difficult position 'Come, tell me my name," I added, encouragingly.
"Very well," said he,

write-"No. indeed," I exclaimed. writing goes here. Give it to me 'through mental telepathy,' " said I,

triumphantly. "For five dollars," said the seer, gently, "I will see what I can do, if you will write-"

Disgusted, I arose to quit the room The Professor, dismayed at the prospect of losing a customer, strode quickly to my side as I laid my hand "We'll say two dollars," he whee-d, "and gall it square."

"No," I said, firmly, we'll say you are a fraud, and call your methods crooked!" crooked!"
Saying which, I passed from the impostor's private office" and out of the house before he had recovered

from his surprise,

Here endeth the first of a series
of little journeys which the writer
will take to the offices of infamous
frauds in the city of St. Louis.

The weeds of fraud must be removed from the garden of Spiritualism if the flowers of truth are to

bloom therein. A. FRANK XAVIER, MITCHELL. St. Louis, Mo. "In the World Celestial," by Dr. T.

A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1. "The Light of Egypt." Volume and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic Philosophy. Price \$2 per volume.

A Breezy Letter from RHEUMATISM Laura G. Fixen.

Stunt Tests in New York City After the National Convention.

flowers, speeches and doings on Sun-day following the National Conven-"Fusty" is indeed a guide to rely

tion.

On. He is more convincing the pulpit orators and sky-pilots in the pulpit orators and sky-pilots in the city combined. A personal in Margaret Gaule's handsome meet- that city combined. A personal ing-house, Elk's Hall, Majestic The- friend of mine had come to the hall aer Building, New York City.
What a handsome auditorium!

vet rugs, the color of crushed strawberries, with the seeds left in, mixed, the shade of the mermaid's hair, back of the speaker.

In the rear of the hall is a fine pipe organ, and another instrument came to her, of the truth of the mesnear the platform.

Here the First Association of Spir-tears streamed from her eyes as she itualists of New York City hold their meetings on Sunday afternoons at 3 thing is true after all!" This was really the most touching scene and Every seat was filled when Mrs. the most convincing of the whole

J. Kuchnert, of Brooklyn, took her seat at the organ and played a soulinspiring prelude. The guests of honor of the day were Dr. Geo. B. Warne, the newly elected president of the National

Spiritualists' Association, and his brand-new wife, beloved by all who the opening of a new path to her, know her; Mrs. Esther C. Humph-the dawning of a new light. rey, president of the Lily Dale Assembly, and her husband: little Mary than half an hour after this remarkthe Children's Lyceum, and your scribe.

The meeting was called to order by Mrs. Henry J. Newton, the president, dainty as Severs China, trimmed in Duchess lace and wearing a winsome smile, and a low, happy voice keyed in minor chords. After the congregational singing and invo-cation, Madame Louise Voigt, the highest-priced soprano in the City by the Sea, sang "Oh, Wipe Those Tears" so touchingly you wanted to cry. She was accompanied by Miss Corinne Wallerstein, and Mr. R. McEntire, violinist.

Mrs. Newton then introduced the speaker, Laura G. Fixen. Can you imagine any more favorable surroundings or conditions for a lecture? The beautiful hall-on your right hand the soul-stirring musiciansinger; on your left a table covered with masses of rarest flowers, filling the room with their clinging fragrance and dainty presence. Behind you, Esther C. Humphrey and Geo. B. Warne, the friends with whom I have worked in loving comradeship through storms and battles into victory and peace; before me an audience composed of the most intelligent men and women before whom I ever stood. On the left sat Maximilian Coewassey, the virtuoso; near him an italian writer of note. There the stalk; sauerkraut with whi were several prominent members of cream; stuffed stories with who had come with an ache in their hearts, stumbling along life's pathway, hoping for a word of comfort new grip on life and a clearer light to find the way without stumbling. The subject chosen was. The Oneness of All, and the speaker skimmed the cream from the top of the pan, showing her hearers the unity of ALL, material and spiritual, mortal and immortal, wihout division, each of the one great Oversoul; each striv-

merging into the great Oneness of At the close of the lecture Mrs. Humphrey was introduced to the audience, responding with her gracious bow and a series of eloquent smiles. Dr. Geo. B. Warne received an ovation on being introduced. The dignity of his new office fitted him as well as his Prince Albert coat and white vest. His maiden speech as the new president augured well for the progress of the work, and the beginning of the end of fake mediums. He spoke with no uncertain sound and admonished his hearers to join a society, subscribe for a Spiritualist paper and keep posted, work and thus grow, and pointing to the word "FIDELITY," in illuminated letters on the wall, endorsed that as

ing onward and upward, and finally

the key-word of success. Dr. Warne was at his best, and imsoup; then came mock tripe with pressed the audience with the dignity frozen anchovy mousse; frogs' legs; of the society representing the most tenderloin, with raw turnips and

advanced teaching of the age.
"Little Mary Claus," from Pitts-burg, was introduced by the pastor of the society, Margaret Gaule Reidinger. Miss Claus is one of the most successful lyceum superintendents in the country, possessing in a large de-gree the enviable gift of being able to read the hearts of the children and keep them interested.

She was modestly seated on the

floor near the piano, and as Mrs. Reidinger wanted the entire audience to see her favorite, she called out, "Stand up, little Mary, so they can all see you," a dainty slip of girl with fairest complexion and soulful eyes arose. She was good to look at, as she stood there; done in blue and white. The women all looked and smiled; the men looked-all, of course—then they looked again; then, as with one accord, they stood on their feet and looked and looked, then lingeringly they sat down, with a far-away look in their eyes. They never said a word, but they smiled the smile that "don't come off." Little Mary Claus, from Pittsburg, had

captured the audience. Mrs. L. E. Abercam, president of the Spiritualist society in Jersey City, another guest, was next introduced. Indeed we could have spent another Chas. B. Newcomb. Excellent hour introducing friends from Paterson, Jersey City and Brooklyn who were present, but then there were hearts hungering for messages from for health. Price 25 cents.

New Year's Day, Fourth of July, their dear ones beyond the vell, and Birthdays of all the Presidents, Wed-Margaret Gaule was at her very best. Such wonderful messages as she Thanksgiving, were all baked into delivered to entire strangers were one cake and served with music, most comforting and convincing. She on. He is more convincing than all

to meet me. She was formerly a business woman from Kansas City sunny, airy, clean and most artistic. clever, positive, a college, graduate, The floor is covered with Royal Vel-but very skeptical. She had not the least bit of faith in spirit messages. After the close of the meeting she with a drop of cream; the couches came up to the platform and some upholstered in plush green, as envy spirit at once took control of Margaret Gaule, grasped my friend's while massive chairs grace the plat- hand, and began to plead with her form, inviting the guests of honor to for forgiveness for a wrong she had indulge in a quiet nap behind the committed against her chum when in earth life. My friend was surprised; then conviction strong as holy writ sage. She trembled like a leaf;

> When this skeptical woman-a stranger to all in the city but myelf,-an unbeliever who was not desiring nor expecting any message, was halted by a decarnate spirit and convinced against her will, it means

The audience lingered for more Claus, from Pittsburg, conductor of able meeting, shaking hands and seeming loath to leave the congenial surroundings.

In the large ante-room Titus Merritt had a large table containing papers and other literature, while the nial treasurer, Mr. G. Reidinger, acted as hosts, bidding everybody welcome and looking after their com-

These far-sighted trustees deserve great credit for securing so central and beautiful an auditorium to demonstrate the high teachings of Spir-I never spøke in a more artistic

hall, nor under more favorable cir-

cumstances. After the meeting the guests of nonor were invited to the delightful tome of Mr. and Mrs. Gus Reidinger, four-story modern house at 257 W. 113th street, where "Our Margaret" and her hospitable partner kept open house with lavish hand. A milecourse dinner was served, would do credit to any chef. What did we have? Really, now, I can't remember, but I believe it was evaporated soup seasoned with oysters; pitted cherry stones, and unleavened herring on toast; pulled sturgeons' tongues and carrot tops with dried lemons: hoof steak with ox-tail switches, and wind cooked corn on the stalk; sauerkraut with whipped the Sorosis and other women's clubs, strained hilarity; bug bread and one doctors, scientists, newspaper writers, red apple core; salted watermelon attorneys, thinkers and workers; then rind with green pea pods, fire crackers and limburger cheese; postun

and rainwater en demi tasse. After the feast the company were entertained by Mr. Reidinger, who and a something to help them get a played the zither, and under the harmonious strains, in the subdued light, Fusty came with some beautiful messages, and other spirits crowded in, anxious to give messages of love and good cheer.

The evening was an ideal close of a perfect day, and everybody agreed a different expression of the creation crowded a year's pleasure into one short, beautiful, never-to-be-forgotten day.

Mrs. Esther C. Humphrey invited us all to be her guests the following day, and we need hardly say that we accepted with pleasure. Mr. and Mrs. Humphrey have just bought an miles north of New York City. The house is a veritable dove-cote

All the rooms have east front, and each as cosy and homelike as the one you have just left—even more so. The porches are in the house and the bedrooms outdoors, with the cellar on the roof-quite in the new sanitary style.

Another feast was prepared for us quite different from the one we had enjoyed the day before, but we were game and polite, and ate it like heroes:-Green squash on the half-shell was first served, with burned peanut

baked celery; sour tomatoes with uncooked bread; frapped chili con carne: dried prunes and stick candy We wished all our friends could have enjoyed this feast with us, and before we left the house was duly christened "The Elsinore." I had to be torn away from these generous royal friends, to rush to Pittsburg for next day's dinner, amidst equally hospitable friends, and landed the following morning in Chicago, feeling that I had pressed ten years pleasure and happy experiences into ten days. still hearing the echo of the last admonition shouted after me in New York harbor-"Tell Mrs. Francis we are SO SORRY she was not here, and when you see Mr. Francis, tell Francis — —, tell him so from US LAURA G. FIXEN.

"Longley's Beautiful Songs." new edition comprising in one volume the four parts heretofore lished, to which is added part five also a number of the author's most popular songs, including "Only a. Thin Veil Between Us," and its "Companion Piece." Boards,50 cents. Plece." Cloth, 757 cents.

"Discovery of a Lost Trail."

Let us send you ON FREE TRIAL a \$1 pair of Magic Foot Drafts, the great Michigan External Rem-edy, which is curing thous-

ands—Just SEND YOUR NAME ON A POSTAL

Let us cure your Rheumatism (no matter where located, how severe, or whether it is chronic, acute, muscular, sciatic, lumbago or gout) with our powerful yet harmless Magic Foot Drafts. They have cured cases of 40 years' standing where doctors and medicines failed.

Magic Foot Drafts permanently cured J. Wesley Bennett, Indianapolis, Ind., after 25 years' suffering. Disease hereditary, his brother having died with Rheumatism.

Magic Foot Drafts permanently cured, Mrs. C. Tena Segoin, Auburn, N. Y., after ten years of suffering and

Magic Foot Drafts cured N. F. Boggues, 326 W. 61st St., Chicago, after trying six doctors and spending six veeks in expensive sanitariums with-

Magic Foot Drafts cured me entirely. It is a wonderful thing," says Rev. J. Holz, Chicago.



to try FREE, You will get them by return mail. If they relieve you, send us a dollar, if not, don't send us a cent. We trust you for a square Don't delay, but send to-day for the free trial drafts and also our free book which explains clearly why they cure so quickly and thoroughly. It will cost you nothing to try. Magic Foot Draft Co, XO45 Oliver Bldg., Jackson, Mich. Send no money, Write to-day.

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

The Wonders of Life. By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Price. 15.1. 5.1.

BY C. W. LEADBEATER

The following subjects are treated in a most

able manner;

ANCIENT: -Theosophy and Christianity; The Ancient Mysterles; Buddhism.

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Scenes Im Spirit Life.

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

Acts and Scenes in Spirit Life. SCENE I.

As my eyes wandered over this large class of lonely, restless souls, they rested upon a face and form seemed very familiar to me. Where had I seen this gentleman be-Really, I could not remember at the moment. I noticed that he divined my thoughts. His appear prayer, mamma?' ance was very much like that of "'Oh, most ass a refined gentleman of earth. I real- it, dear. ized that he had but lately come to this spiritual life, and as his appearance was still very much as it had been previous to leaving his material body, I will describe him as he then He was of medium height, spare

in flesh, and well formed. He had the general appearance of a clerical gentleman. He was of middle age, not yet gray; refined, and rather prominent features; broad and welldeveloped forehead: thick, dark brown hair, thrown carelessly to one side, where it rested behind his ears. His eyes were deep gray-blue, a little sunken, as though with deep thought and care. His hands were thin and bony, but seemed very powerful, and one could readily see that he had passed out of his earthly trouble; in fact, the effects of it were still upon him, for he hacked

We shook hands warmly. "But you have a little the best of me," "You look wonderfully familiar to me, yet I fail to recall your name, or where we have met be-He spoke his name, and the mem-

possible? and you already here? Dear reader, I could give his name, but dare not, for it would greatly offend, a large concourse of people on than he could bear. earth who were his parishioners, besides a heart-broken wife and a small family of little children, and many He threw himself upon the couch. other near and dear relatives; for well; although he was considerably younger than myself, still we had formerly been members of the same institution of learning.

Personalities are of little importance; it is great, eternal truths that I then said that the great, eternal we wish to make manifest. I felt now, in one sense of the word, that I must become this man's saviorand we must all try to be saviors to each other.

Can we retire, for a short time, by ourselves?" he said. "Most assuredly," I answered. Come with me into my private studio," and he followed me into my sanctum. I gave him the most restful seat there was, then took another near him. Still, that little hac'hacking cough; and the sad, forlorn, almost hopeless look upon his face. Petersilea," he said, "you see before you a very unhappy man. 'l understand," was my reply.

He looked at me sharply. you happy?" he asked abruptly. I hesitated, and stammered a little. say that I am happy; in another, no, I may say I am not so happy.'

"Then your Spiritualism has not rendered your soul supremely hap-"No; but I think I am far hap-

pier than you appear to be." He 'Yes, that is true. My religion has surely failed me, now that I am here

on the spirit side of life; it seems that remorse is sapping the very foun-dation of my being. Mr. Petersilea, I did not do as well as I knew. For which I preached has rotted to the find that they were, yourself." core. I have preached this stuff to "Yes, that which I preached is not thousands who have heard me, and literally true in every sense of the especially to youths and little chil-

"I tried to think so." he replied: the teachings of my own soul, as powers—that is, higher spirits were yet, I heeded them not. I put them all to one side, or, as one might unhappy." "Have you not visited your wife

since coming here?

"Yes; a kind friend took me to see her, but she knew me not, her being filled with the errors which I, in a measure, taught her, strengthening her fetters in an unwas teaching them that papa was dead and gone to heaven, where he are not correct. If I had sincerely mind, was supremely happy and praising believed it myself, it would mitigate estly;

"Did God take papa away from us, said my oldest little girl. "'Yes, darling, answered mother.

'Why did he take him,' continued the child, "when we all need him so much?' and the tears rolled down over her dimpled cheeks, and deep sorrow looked out from the large, blue, childish eyes. I listened, my heart in my mouth, as one might say. "'Did God need him in heaven?' continued the child.

"A despairing look passed over the face of my beloved, for despair was in her heart. 'God's ways are very

must ask questions, else I shall never | to obtain a livelihood for herself and understand it all. Do you think that helpless little ones. When I visited God needed papa more than we do? "My sweet wife groaned, but made no reply.

"We pray to God to give us what we want, don't we, mamma?'

"Then I shall pray to God to send my papa back to us, for I think he cannot need him as much as we do. was aware of my gaze, and partly Do you think God will hear my "'Oh, most assuredly he will hear

> "Then I shall pray so hard that he will send papa back to us.'

"'No, darling; he cannot.'
"'Cannot? Why, you said that God could do everything; that nothing was impossible to God.

"O, child, child! You are too young yet to understand.'
"'Well, I should like to know what

my papa is doing there in heaven?'
"Praising God, darling.' "'And don't you think papa wants to see us any more? O, mamma! he loved us so much. Would he

again?'
"A deep sigh was the mother's only answer.

"'Papa was a good man, and ceive aid."

worked for God always. Perhaps he "Yes, you want me to assist you

will ask God to let him come back every thought, and no wish of our heart is hidden from him.' "And there, I stood, Petersilea, in

the midst of my little family, listening to them, witnessing their grief, despair and loneliness; my little ory connected with the past fiashed daughter waiting hopefully, thinking upon me in a moment. "Can it be that God would surely allow me to come back again." He hacked and clutched at his

throat. His grief was almost more

"Let me lie down upon your couch," he said. "I am very weak." "Petersilea, I have come to you they are all of the Methodist per- for aid. I have joined your class suasion, and this gentleman had been for the weary, hopeless, despairing a Methodist minister. I knew him spirits. Help me, I beseech you." "If I remember rightly, sir, you branded me, when in earth life, as his face expressed it. The little God one of those daft Spiritualists, not of hope had already brightened his one of those daft Spirituansis, not eyes.

fit for the position I occupied as eyes.

We were not long in reaching our wards at the

> now upon us, my dear sir, but the nursery. Here we found the mother balance is not yet struck." balance is not yet struck." He groaned and closed his eyes. "You were also one, if I mistake not, who went strongly against me with those who ousted me from a

lucrative position which you knew that I was even more than competent to fill." "True, true," he murmured, press-

ing his hand over his eyes.
"Well, now my dear sir, they say that revenge is sweet; but don't you time, but the three little ones were think, with me, that forgiveness is knee, saying their little prayers, resweeter? I might feel revengeful, peating after mamma: "Now I lay and drive you out of my class; but, my dear sir. I do not, and would not if you had wronged me a thousand my soul to keep. If I should die times more than you did. No, sir; before I wake, I pray the Lord my "Yes, and no. In one way, I may I forgive you, and love you with all soul to take," and then "God bless my heart, and I will help you to my papa and mamma, and may we the very extent of my power. Of be good little children and go to sleep course, you must understand that I am not very powerful as yet; having been in this life but a short time the mother as she tucked the little been in this life but a short time myself, yet long enough to assist those who have but lately arrived." "And you will help me?" he asked, rising from his prostrate position and gazing at me with an eager, hopeful. face.
"I will help you," and I shook his

hand warmly. "But in what direction can I help you the most? You do years I have been preaching rot—yes, not need, now, to be told that your rot! That is the word; for that former ideas were wrong, for you not need, now, to be told that your

word, yet there is a bottom truth: dren. I have talked it to my own to all religious ideas. It is the erdarling wife and my sweet little rors that one should shake off. I babes," and he plucked at his throat. preached hell, and I now feel that "Did you believe it yourself?" I I am in a certain kind of hell. Peterpreached hell, and I now feel that silea, I read one of your books, many years ago-the one called "The Disbut within the depths of my soul covered Country," written, as I know now, by the spirit of your father, Franz; and in it he said that unnow see; and my own soul was happiness was hell, and happiness being taught by higher and spiritual heaven. The idea struck me very forcibly at the time, and I now find impressing truths upon my mind; his words were true. It does not

"Well, now the great question is: and stamped the ground down over What will make you happy? To them. Now, it seems to me, it is stand before the throne of God singtoo late, for I am dead to my friends, ing praises that he has taken you and here I stand, filled with remorse, away from your beloved wife and helpless little ones?"
"O, my God, no!" groaned the un-

happy minister. "No! no!"
"Then, that is not, after all, your idea of bliss?"

reasonable belief; and, when I tried to your parishioners. Rather stale to clasp my babes to my heart, she stuff. Don't you think so?"

really a kind of hypocrite, for deep within my soul I did not believe it. I tried to, but my inner consciousness have been true to the voice within. I tried to think it was the devil, tempting me, and when my common sense asserted Itself, it emphatically repudiated a devil." "Well, let us go back to our former

question. What will make you happy?'

"My wife, children, and home, conin her heart. 'God's ways use the separations of the separation of God.'
"But, mamma, dear, I think I scarcely knows which way to turn saw

them, her sighs and tears cut my soul the very quick. My youngest children were too young to realize the situation, except to wonderingly ask: 'Mamma, where has papa gone?

We want to see papa.' My eldest child, a girl between eight and nine years of age, is the only one old enough to comprehend the situation. and at the time when I visited them, she was asking her mamma numberless questions about my death, and if God would let me come back to them if she prayed to him most earnestly for my return, and there was with them, listening to them. What could my poor wife answer her, according to the ideas that had been instilled into her mind, by those like myself, from early youth? She sobbingly told my little girl that papa could never return; that papa was in heaven praising God; but the child's mind, as I could see, would not readily accept the idea that God would not listen to her and let her he loved us so much. Would he papa come back. Now, Petersilea, rather praise God than to see us what can I do? Which way can I turn? You have formed this class to assist the unhappy and hopeess,

out of this hell that you and others body owing to throat and lung to see us, and I am sure God will have dug for yourselves; and it is trouble; in fact, the effects of it not refuse-him when he understands my heaven, and happiness, to do so: how much he loved us all, and how Yes, the happiness that I shall give slightly as he approached me, laying one thin hand upon his chest. He extended his hand: "Carlyle Peterextended his hand: "Carlyle Peter-I pray, to send pane back to us, and you to visit your wife and children silea! as I live," he exclaimed.

We shook hands warmly. "But time, for you say that God knows our that is wrong." "Then, when evening comes upor

the earth, you will accompany me? "I will; until then, adieu, for have much to do for others.' The minister rose up with almost smile upon his face.

"You have made me happier already," he said, as we again clasped hands at parting.
"If I had not become wise in spiritual knowledge before deaving the

earthly plane, I should not now be able to assist you." "True, true! Au revoir," and we parted to meet again when it should be evening on the earth.

The minister came early and we started forth. Hope had already begun to dawn within his soul,

I then said that the great, eternal destination, and we "entered at the law of justice would yet judge between thee and me. That hour is all unobserved and unseen, up to the There had been five children in all, but one infant had already passed to the spirit world—the one next to the eldest girl, making quite a gap between her and the next in order. The baby was one year old; the next three, the other five, the oldest gir being between eight and nine. This girl was to remain up in company with her mother until near her bed already kneeling at their mother me down to sleep. I pray the Lord ones securely in their beds, then, with a kiss, and a blessing, on each rosy face, she turned off the light to a dim glow, and together with her eldest she left them to their repose The spirit father also bent over his little ones and saluted each with a kiss, and as his aura was saturated with his fatherly love and care, it and thus, all unknown to them, be came a part of their own lives.

daughter down to the pleasant sitting room. The mother took up some sew ing on garments for her babes, while Nettie-as we shall call her-the lit tle girl, took a seat in a low rocker near her. The father's vacant arm chair stood near his desk, and tears gathered and rolled down over the widow's cheeks as her eyes rested upon it. Nettie's large, blue eyes looked sympathetically into her mother's face, for she also missed the familiar and much-loved father who had been accustomed to sit there each evening with them. "Mamma," said Nettle, "I have

heen praying to God to let papa come back to us; and God said that he would; and just when I thought that God said he would, I saw my

"Child!" said the mother, reprovingly, "what are you talking about? God said that he would, and you saw your papa? What can you mean? "You told me, mamma, that God answered prayer; and I asked you how I should know when he an-"No, no!" swered it; and you said, I should "But that is the kind of spiritual hear his voice within my soul. When food you were constantly dealing out I asked you what my soul was, you said it was my mind or the immortal viff. Don't you think so?".

"Yes; I find now that such ideas God's voice within my soul, or my believed it myself, it would mitigate my present—unhappiness; but, between you and me, Petersilea, I was really a kind of hypersilea, I was it shall be unto the property of t Your father shall come back to you. When I looked up, there stood papa, just in front of me. He was looking very sad, just as though he did not like to stay away from us, but he did not look as though he knew that I saw him." "Oh! my child, my child! What

stories are you telling?" "Oh, mamma; you said, yourself, that God answered prayer, especially when we had great faith in him; and I had great faith. I was sure he stituted my earthly happiness, and would answer my prayers; and, the separation constitutes my present unhappiness. I have visited them, hours within my soul or my mind.

I loked at the minister, for an explanation, and he replied to my look saying, all unheard by the others: "Yes, professor; when I left you today, I came directly back to my wife and little ones, for I cannot keep eway from them, and would not if I could. I found my little daughter up in her room, kneeling by her chair, praying and calling, upon God in the most pitcous accents, to let her papa come back. 'Dear God,' she said, 'you surely cannot need papa as we do, for you have so many, many angels to praise you, you will never miss papa. So, dear God, let him come back, and thus she kept on. I went up to her, wound my arms about her, kissing her again and again, and tried to raise her up from her kneeling position; but this I was unable to do. She threw her head back, opened her eyes, and soul responded to soul; but I was not aware that she really saw me I was aware that she cried out 'papa! papa!' but I have been so blind in spiritual things that I did not know that she saw me.' "Really," I said, "you are getting on bravely. You scarcely need any

assistance. "But I am weak and need your encouragement and strength," he re-

"Well, then," I said, "this child is a natural psychic, or, in other words a medium—one of those mediums that you once held in contempt and to be despised. Friend, you see a balance is being struck. Your own little idolized daughter is a medium Now, stand directly in front of her, throw the full force of your desire that she shall see you, upon her,

spiritual magnetism upon her; and let us mark the result." This we did, and in a short time the child threw out her arms, crying, "Papa! papa! There he is, mamma! Don't you see him? There he is, mamma. He has come back to stay

while I will make magnetic passes

above her head, thus throwing my

"Nettle, are you crazy?" exclaimed her mother. "What are you saying, No, I do not see him. Papa

is with God in heaven."
"Does God stay in heaven always," asked the child. "You told me, the other day, that God was a spirit and could be everywhere, and you said the angels were always before his face, praising him. I think that was the way it was with God when I prayed to him; and I guess that papa was one of the angels with him, when I saw-him. Oh, mamma, mamma! There he is again! I think God must be here, and papa is with him. se papa, but I don't'see God." I gave the minister a meaning

"You come and stand here," I said; "throw the full force of your magnetic power upon her? I will stand where you are now, and we will see if she can see me." "O! look, mamma. There is

large gentleman whom Indever saw I then threw the full force of my

will upon her, trying to make her comprehend who I might be. Listen, mamma, JiHe says he is professor of music, '(He says: 'Are you studying music, little girl?' Then he writes a great big P right in the -P-E-T-E-R-SI-L-E-A,!' "Petersilea!" exclaimed her moth-"Why, I once studied music

with Professor Petersilea. But, child, I have never mentioned his name to you. How did you come to know it?" "I did not know it, mamma. He just wrote it in the air."

"Oh! what am I to think?" continued the mother. "Does papa write in the air? Telepathy interested

write for your little Nettle in the just as the other gentleman Again we changed places. The

minister's eyes shone with a new power, a new strength, and he suceeded in writing a little message in the air.

Now this is the way we write. the magnetic current is thrown with great force of will and desire, in a certain direction, a spirit is able to write with the spiritual, magnetic finger, lines in the ether, for magnetism leaves a trailing, golden light within, or upon the ether. Now, Miss Nettle reads: "My darling wife and little ones. I have not left you. My beloved wife, I am here at this present moment, listening to all you say. Cheer up, my darling. Do not feel that you are forsaken or alone. I will help you as much as it is in my power to do. Nettle is right, darling. She does see me, and is read ing what I am now writing to you. The mother burst into tears. she said, "you have always been

a truthful little girl. Are you telling me falsehoods? If I thought so, I would punish, you most severely. The child threw herself down upon the carpet in a passion of grief. ..."No, mamma. No! I do not tell lies. I have told the truth." "Let us withdraw," I said. "The

child is too weak to bear any more We withdrew our influence, but still remained in the room. "You can witness, now, in the per-son of your own beloved child, the suffering that many mediums under-

go for the sake of truth." The minister grouned. Now that our influence was withdrawn, the child was exhausted, looking pale and wan. "You must go to bed," said her mother. "Come!" The child fol-lowed her mother to her own little room, then they both knelt by the bedside, while the mother prayed: "Lord, forgive my little girl it she has been naughty, and told false hoods, and keep her through the night—and so on, then, kissing the child, she left her to test. The poor, little girl, soon sobled herself to sleep, and the lonely broken hearted widow went back to her sewing. The minister went up to his wife, threw his loving, protecting arms about her and whispered to her inner conscious ness, or soul: "You are wrong, beloved! You are wrong." Then we departed, going back to the conservatory.

We again entered my own private apartment. The minister's soul had taken on a stronger, brighter appearance.

"Professor," he said, "allow me to remain with you for awhile. From you I gain strength, hope and courage."
"Do so," I replied; for you know that we have eternity before us and need not hurry. Shall I play for

"Oh, yes; that-would be most de-

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The N. S. A. Convention.

Hon. Charles R. Schirm Designates Its Strongest Features as Harmony, Fairness, Expedition and Character.

To the Editor:—In response to is a work thoroughly congenial to your request for a communication his tastes and ability, and confers touching the work of the N. S. A. from my point of view, I respectfully submit the following:

If I were to sum up in a few words the strongest features of the convention, I would say they were harmony, fairness, expedition and character. There was something in the atmosphere of the delegates on the very nified politics. Open and frank commorning the convention began its ferences were held with the sole aim opening session which indicated a of doing what seemed best for the determined desire to make the welfuture of the cause. The confidence fare of the N. S. A. paramount to which Dr. Warne had inspired by his everything else, and at no time did integrity and ability, as well as by the convention descend from that his efforts to purge Spiritualism of high plane..

It was a working convention. Little time was wasted in eulogies and was done with earnestness and devoresolutions and more solving of prob-There was no disposition to carry dead matter, but an evident which experience has proven to be irrelevant, "inexpedient or lifeless. Fewer things than usual were "re-ferred to the incoming Board with

Among the most noted things that were done are: 1. The establishment of "Grati-

Sunday in November. 2. The simplification of the Ordination Usages, and publishing them in book form with the revised Ritual. 3. The providing of means for inpa." creasing the Endowment Fund, on "Here, papa," pleaded the child, which the existence of the N. S. A. must eventually depend.

4. Empowering the Board of Trustees to extend further aid in defending the Goff will. 5. The appointment of a committee to revise the Constitution and

By-laws so as to make them conform to more recent legislation. 6. The provision for the issuance of Missionary Certificates to mediums whose work is confined almost exclusively to giving private readings, as a protection against prosecu-

7. The publication of a quarterly Lyceum Guide or Lesson Leaf by an editorial committee of three persons, under the auspices of the N. S. A. dation-instructing the Board of Trustees to publish for general distribution the collated "Definitions of Terms," preparatory to adopting fixed forms.

The convention made certain recommendations which are not binding but are in the nature of guiding lines, looking toward the extension of our sphere of influence and the establishment of our local organizations upon a more substantial footing: most important among these was recommendation that local societies as soon as practicable, incorporate under the general laws of the various States, and the recommendation to establish Post Office Missions or Mailing Bureaus for the distribution of spiritual literature.

The appointment of Mr. Barrett as historian and editor-at-large, with the substantial salary of a thousand dollars per year, was a practical fruition of a long-projected plan. This

lightful. Music is so inspiring. also gives one hope, strength and "Is there anything that you would like to hear particularly?"
"Yes; some of Bach's preludes."

"Just the thing," I replied; for what you are now trying to do is really the prelude to greater and grander works yet in store for you in the future." Then sweet preludes vibrated the

ether as I played. Tears filled the minister's eyes. I then played "For-est Murmurs," and lastly a grand authem from Hayden. "As you have so lately come from the material life, I am well aware

that you cannot, as yet, give up all the habits of that life; neither would it be well for you to do so. Suppose we lunch together? It will seem pleasanter and more social." minister stared.
"Lunch," he ejaculated.

do not eat. Such an idea is too ridiculous." "We shall see," I replied. I touched a little silver bell. A young wo-man, belonging to the institution, who, for the present, waited upon the

cannot mean what you say? Spirits

professors, entered. (To be continued.) upon him a distinction which must forever link his name with the des iny of Spiritualism. When it became known that Presi-

dent Barrett would positively not be a candidate for re-election, everybody seemed to be impressed with the necessity of avoiding all undigeverything spurious, at once marked him as Mr. Barrett's successor. One thing which had a wholesome effect upon the whole proceedings was

the fact that there were but few tion, and each delegate felt the influ- proxies on the floor. This was prience of the spirit that peryaded every marily due to the action of Brother action. There was less passing of J. S. Maxwell, president of the Minnesota State Association, who offered to withhold the proxies from that State if others would do the same. An open agreement upon the floor followed. The work was, therefore, done by the delegates duly elected who came to Washington for business, who had opinions of their own, and voted with a thorough understanding of the matters under discussion. By fixing 3 o'clock in the after-noon of the last day of the election

tude Day," a day set apart for mak-ing contribution to the Medium's Relief Fund. This will be the last portunity to express its choice, and as a result there was general satisfaction when the elections were over. Not least among the many things

done, was the strong stand taken against pseudo and dishonest medi-ums, and the distinction made between commercial and spiritual mediumship. Reference to the report on the president's report will disclose the attitude of the convention. lines are being gradually drawn closer between the religious and the non-religious offices of mediumship.

Before closing this communication, most earnestly plead that all Spir itualists who are interested in organization extend to the newly elected officers their good will and strong arm. We are entering, it seems to our keenest interest and our unflagging labor. The world of psychic thought has moved onward. We must keen pace with the times and our opportunities. Moral support and financial aid are indispensable. Let each Spiritualist do his duty and the future is secure.

Fraternally yours, CHARLES R. SCHIRM.

Baltimore, Md.

The man who lives the spiritual life is a man of character. He holds his head erect in his Godhood, whatever others may say or do. He recognizes only love in what has the appearance of abuse and calumny. He is unmoved by the anger or passion other sources the experiences of others, of others. He recognizes God and love including scientists of world-wide refestations. He pays his debts, whether they are spiritual, moral, mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Having discharged his obligations as he progressed, he is nowise in arrears. He senses the spiritual and the material as one, and infuses into the physical a consciousness of the spirit that inherently per Such a one is living a life of integ-

rity. And this is the spiritual life.



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The POSTAGE on papers has been increased to all the British possessions 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 trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Extract From a Private Letter.

Dr. G. W. Brown, of Rockford, Ill., in a personal letter to us a few days

'A writer should always aim to liberate the mind of his readers from the thrall and blight which priestcraft has thrown over the world. The most learned of the Christian clergy are engaged in this laudable work. It is marvelous to see the advances made in the last ten years. Thosp advances will be many times more marked during the next ten years.

"I would love to live and see the splendor of a world freed from the gross errors inherited from the barbaric ages which are still doing service in the churches, and to some extent influencing all of us."

Dr. Brown enters on his 88th year before this paper goes to press. He has lived a long and useful life. Is still in fair health, and it is hoped his truth during the next ten years shall be fully gratified.

Would Hang Heretics.

A worthy disciple of the man who caused Servetus to be burned at the stake, for "Heresy," is found in the Rev. Robert M. Patterson, D. D., pastor of the Great Valley Presbyterian Church, Pa., who, according to the reports in the daily press, startled his brother ministers at their weekly meeting by advocating the death penalty for the assailants of women, the despoilers of homes and heretics. "Every scoundrel, wealthy or poor," said Dr. Patterson, "who ruins a young girl by force I would have him swept into eternity. I would hand over to the executioner the despoiler of the home, making a divorce unnecessary. Murder should not be the only crime with a death penalty. Our penal code needs revision. Those who deliberately spread blasphemous heretical and immoral doctrines should also be put to death."

In a Rapid Decline.

· Religious news from Spain is pointed that Catholicism, after its long reign in that kingdom as the state religion, is in rapid decline. A late Spanish writer who seems well informed, says among many other

"That part of Spain which thinks and reflects on its mission and its future, and is educated, is no longer-Catholic. A deep chasm has been made between educated Spain and the church. Those Spaniards who seem to be educated, and yet claim to be Catholic, have no religious training. The church is afraid to defend its dogmas in the presence of thinkers. It is more a political than a religious organization, and the coming struggle will be chiefly against the falsehood

that lies in its claims and system. It' will be a contest for the Truth independent of any hierarchy or church."

Believe or Be Damned. The Truth Seeker, in its issue of October 12, under the general head of "How Christian Morality Works Out," has 26 articles, filling five columns, relating moral delinquencies of clergymen, and closing with an account of a Nunnery where little girls of 13 and under were found infected with a loathsome disease priestly imparted!

God's earthly representatives, will probably be added, with numberless others, to the volumes frequently pubfished with enlarged editions, in which more than 1,500 derelict preachers, with their church, location and crimes are recounted, entitled "Crimes of Preachers," The compilation was originally made by a preaching lawyer; its object to show that "believe and be baptized" doesn't save the possessor from the damnation of guilt.

Spiritualists Are Not the Robbers

Some one complains of a class of people whom he designates as Infidels "who breathe utter destruction to the Christian religion." He says: "These bad men are trying to destroy a faith that makes life bearable, and are giving nothing in exchange." "Unless," he continues, "something better can be given silence should be observed." The Progressive Thinker takes pleasure in assuring the complainant, and all his kith and kin, that "he can't shake his bloody locks" at Spiritualists, and charge them with taking and giving nothing in return, Instead, Christians were found worshiping the tribal god of a barbarian people, the creator of a little 7 by 9 world, who, after peopling Eden, set up the "tree of knowledge" therein. and forbid his creatures partaking of its fruit lest they should live forever.

Spiritualists have converted that diminutive god into the Sovereign Ruler of a boundless universe. They have kicked down the flaming swords set up to protect the tree from destruction, and have bid all the earth to eat of the fruit to their fill and be

They have killed the devil who seduced the first parents, with whom Jesus had so much trouble, so ever swine are no longer in danger of being drowned should some wandering tramp or worthless hobo attempt to burden them with a large progeny of

Instead of robbing Christians of a Savior, Spiritualists have made each son of man his own savior. And instead of saving by belief, he is saved by doing good.

For many years we have labored to overcome the instruction of one Jesus, who became a manufacturer of wine, and instructed his disciples, 'Drink ye all of it," so there has been less intemperance during the last quarter of a century than during any other period in history.

Aided by advancing knowledge we have nearly abolished the gallows so preachers, instead of suffering death for killing their mistresses, can be shut up for life and repent of their crimes at leisure.

We have done much towards substituting peace for war, and have emancipated a race which Christians

Instead of a very contracted heaven, just above the clouds, with the have enlarged that heaven so as to he as magnificent as the universe and as enduring as eternity.

And instead of sleeping thousands of years in lonely graves, waiting a general resurrection, every child of earth has been assured the soul has never died, and has never entered a tomb, but lives right on, and will be co-eternal with God himself.

True, we have robbed the world of flaming hell, but we will give it back to Christians; who know they deserve a good roasting in such a place to fit them for everlasting joy. We are not disposed to be parsimonious in such matters.

Now the Nunneries.

The gens d'armes of France, by direction of the civil authorities, expelled the Ursuline Nuns from their convent at Gravelines, on September 27. A large number of girls were sent for their homes. The French govern ment is in earnest in its determination that Catholicism shall not rule France. Hisses, and the cry of "athelsm," don't seem worth a cent in restricting the movement to dissolve the union between church and

Every civil government should proride for semi-annual visits to church prisons for girls, usually known as nunneries. The inmates should be privately interviewed, and liberated if desired, with full protection thereafter from church interference.' The title "Brides of Christ," should be amended to read "Brides of a celibate

There is Still Hope.

The author of Ancient Britain declared a great fact when he said: "It is not within the power of man to fabricate an imposture that shall

square with the centuries. TIME WILL ONLY TALLY WITH THE TRUTH."

, Again he says:
"It must never be forgotten that the written records of the past for of men who saw in them only the instruments of their own elevation and who never hesitated to mould them to their ambitious theories. These records must therefore be rewritten, and, although the paucity of materials may render incomplete or unsatisfactory all present efforts to restore the entire truth, the dignity of the subject and value of the achieve ment will doubtless stimulate others and still others to the task, until it is successfully and completely accom-plished." your will in principle and you will

Our Fall and Winter Campaign The Grand Rapids Exposure.

who do not read it weekly must re- thereto. and Occult field in connection with our

There is something-u latent oc- Cause. cult force, perhaps—that has caused for nearly twenty years The Progressabout the only avenue by which the N. CIRCULATION should be largely increased, for just in the proportion that is done, just in that proportion its power to do good will be augment-

Mr. Bach, when he retired as editor from the Sunflower, stated that when he commenced the publication of that paper there were thirty-five others in the field, whereas there is only one now. We think he has thirty-five, but be that as it may, the enlarging our field of usefulness.

Figures Tell.

last week at the Fourth Presbyteri-

an Church, Rush and Superior streets,

Rev. Cochran, secretary of the Board

ed States has increased 7 per cent

candidates for the ministry decreased

Another startling statement was

made that "the deceased members of

the church gave more money for

Christian education than is given by

Ecclesiastics 9:5, says: "The dead

know not anything," and the fact as

stated that they give more money to

do the living," is proof positive "The

Preacher," as Ecclesiastes is defined,

Men who live, and think, and reas-

on, have learned it is a waste of money

educate persons for the ministry than

to expend it in educating persons to

The Bride of Christ Injured.

A'nun, aged 17, in a late attempt

escape from a convent at Carthage,

Mo., leaped from the third story win-

dow, and was seriously injured. Miss

Von Tilborze, because of the severity

of her injury, and inability to make

successful escape, will doubtless, be

returned to the convent, and com-

pelled to submit to a degrading pen-

The public at large have little con-

vent walls. Only those who break

their yows, and secure their freedom.

have the ability to reveal the whole

truth, and most of them are re-

strained by modesty from telling what

they know. Enough comes to light

when we learn a celibate priesthood

is at liberty to visit these "brides of

Christ," at all hours, day or night to

A CALL TO ARMS AND BATTLE

Stirring Words from the Presiden

of the N. S. A.

The Official Board of the Nationa

Spiritualists' Association is anxious

to strengthen, by every means at its

command, the efforts of its Auxiliary

State Associations, as well as of al

local societies, who through direct

charters are dependent upon it for

organic existence. It stands ready to lend assistance in perfecting State

organizations in territory where none

its activities must be largely confined

to sections and States where Spirit-

ualists show by substantial effort

disposition to first help themselves

United in endeavor, the local, State

and National workers can achieve re-

sults impossible to the unaided strug-

gie of each alone.

Work is done well when it is done

with a will. Effort is OUR business;

its success is the spirit hosts'. The

winter months, freighted with the

vear, are upon us. Let us avail our-

supplement stated Sunday services by

nass meeting rallies at the most pop-

ular centers. Advise Secretary Kates

at the Washington headquarters, or

the undersigned at 4203 Evans Ave-

nue, Chicago, what you are willing

to undertake and what assistance you

need. Do not seek to lay the fruit

age of your own supineness and in-difference upon others.

The widespread interest of the gen-

eral public in Spiritualism and its

kindred subjects should spur us all

to a renewed effort to present its ver-ities in their most attractive forms.

Let us dare to do our duty every-

where, firm in the conviction that

On earth discord! A gloomy Heav-

en above opening its jealous gates to

tithe of mankind! And below an in-

exorable Hell expanding its levia-

than jaws for the vast residue of

mortals! O doctrine comfortable and

healing to the weary wounded soul of

Hold your thoughts, your mind,

man,-Robert Burns.

succeed. Huling

GEORGE B. WARNE, President N. S. A.

Right eventually makes Might.

the uttermost limits in all sections-

greatest possibilities of the entire

elves of them to push our cause to

Because of its financial limitations

are now found.

receive their "confessions."

know what he was writing about.

preach a superstition.

"While the population of the Unit-

of Education, said;

43 per cent in 1906."

living members."

The Fall and Winter Campaign of half-century old Banner of Light and The Progressive Thinker will be espe- Religio-Philosophical Journal, and cially interesting. It is the only Spir- the Light, of Truth, and several itualist paper published in the United monthlies devoted to Spiritualistic States that furnishes a COMPLICTE and Occult subjects have suspended SYNOPSIS of current events. Those publication, various causes leading

main in COMPLETE IGNORANCE of If without an organ, what would what is passing in the Spiritualistic Spiritualists do to disseminate their wants, their wishes or desires, in connection with the advancement of our The difficulty of starting and main-

taining a first-class Spiritualist paper ive Thinker to PROSPER as no other is now GREATER THAN EVER, and Spiritualist paper ever has. It is now no dollar paper can be started in this country at the present time that can S. A. and State Associations can reach possible approach The Progressive the public. Such being the case, ITS Thinker in size and influence. The price of paper has so increased that the various journals devoted to occult subjects will decrease gradually in number, instead of increasing. Such being the case, Spiritualists generally must look especially to The Progressive Thinker, as the one GREAT Organ-OF THE CAUSE, hence Spiritualists everywhere should work unceasingly to increase its circulation. Not only renew your subscription promptly, but placed the figures a little too high at send in an additional subscriber, thus

SOME N. S. A. REQUESTS. The Chicago Presbytery, in session

Important Facts Set Forth by the Sec-

Pause awhile, gentle reader, and isten! This may some day, if not The N. S. A. is using considerable money in defending and supporting mediums, defending wills in behalf of some auxiliary societies, sending forth literature, preparing a history of Spiritualism, assisting in propaganda, encouraging organization, de-fending the cause from unjust attacks, and in many ways doing a liberal and earnest work for the advancement of Spiritualism for your good and profit. Hence, it needs your assistance. The treasury should grow instead of being gradually depleted. The general fund and Mediums' Pen sion Fund need replenishing, and the Endowment fund must grow until its annual income will support the N. S. A. work. Not a dollar of the Endowment Fund is working capital, except as its accruing interest shall be ap-

You have wanted some new blood in the executive effort of the N. S. A., and now it needs an army of new contributors, and the older and regular ones are desired to continue. can you each, do NOW? I will not exhort you, but with faith in you your early response, which some silent meditation will urge you

You are each and all welcome to some excellent essays on Spiritualism, if you will send a small amount of postage. There are a number of hundreds of dollars worth of these essays lying in this office awaiting your request. Send for them and distribute liberally. I will mail these to any names and addresses anyone may

If every society of Spiritualists will send the names and local addresses of their officers to the N. S. A., the same will be a mutual benefit. I would like to hear the particulars of each edifice owned by societies of Spiritualists.

The N. S. A. desires to have the addresses of each local medium in the United States, in whom the local society has confidence.

Co-operation is in the air, and you must co-operate, or that part of the public work fails. A new era of Spiritualism is proclaimed as having dawned. Who will be a helper in that era to make it a useful one? Do not hesitate to write to me, for I grow in grace and zeal as my mail grows

GEORGE W. KATES. Secretary N. S. A. 600 Pennsylvania Ave., S. E. Washington, D. C.

GRATITUDE OFFICIALLY VOICED A Donation of \$1,000 to the Morris Pratt Institute.

Mr. and Mrs. Allen Sanders. Elyria, Ohio.

Dear Friends:-Although personally a stranger to you both, I take the liberty of expressing my heartfelt gratitude for your unexpected donation of one thousand dollars to promote the work of the Morris Pratt Institute of White water, Wisconsin.

You have thereby given substantial cheer to the sacrificing workers who are guiding that enterprise, while you have, at the same time, greatly aided the noble student band of young men and young women there enrolled, in securing an education unharnessed to dogma, unfettered by creed, and which shall be as all-embracing as Truth itself. of May you each know the abiding

peace of satisfaction which flows from generous deed worthily done. Fraternally gours, GEORGE B. WARNE, President of the Morris

November 1,11907. A VISION OF LIFE.

tiny head, addimpled hand, A steady foot on which to stand, A laughing boy, a face of brown, A terror to all in one small town. college man earnest youth,

struggler after Eternal Truth. A man of State, a lofty station, A power of strength to all the nation, A man of eighty, a parting of ways, A solemn farewell—thus end his days.

A nation in sorrow, a great man gone. world made better in its journey on. ALICE LUBLLA HOLBROOKE.

40 1/2 Cherry Street,

We give below, four communications, touching Rapids, Mich. on the late exposure occurring at Grand Raption, it is his duty to unearth, as far as possible, the Fraud, Rotten, Mr. Forbush, we have been informed, has left that city, evidently admitting under the cloak of Spiritualism and supported by the Spiritualists of this that all his "spirit manifestations" were of city; but instead of standing by those who are now trying to cleanse the conditions here, he is using every earthly origin. Is it not really curious that effort in his power to block those who this man, evidently possessing no mediumship are doing their uttermost to purify existing conditions. whatever, should be intimately associated with bush and offered him money to produce anything under test conditions, and endorsed by, the prominent mediums of Mr. Andre in conversing with me remarked he had had doubts regardthat city?

Letter from Effie F. Josselyn, To the Editor:—I was surprised this morning, on opening the white pages of The Progressive Thinker, to find its columns sullied by an attack on the mediumship of Mrs. Belle Fuller. The writer of the same I had never heard of, but who among Spiritualists and liberal thinkers of this city has not heard of, and favorably, of the true womanly woman and medium, living quietly, doing work for the spirit world, serv ing the interests of those who seek communication from across the borderland. All this she has faithfully done for years, always ready with a kind word and a helping hand to the needy. Is this her reward-to be relegated to the ranks of frauds in mediumship, the most contempti ble business a person can engage in?

I have known Mrs. Fuller for years, and have sat in many of her seances. It is incomprehensible to me how anyone ean do so and doubt the validity of the phenomena that occurs in her presence by use of the trumpet, conveying intelligence and identification of the spirit giving the message. Her work has given general satisfaction, and I am sure this attack will cause her friends and acquaintances the surprise it does me-not because of our gullibility, but because of common sense and reason; yes, there are many in this city who will stand by such a character as Mrs. Fuller has; grand and noble we know it to be, hence being susceptible to spirit influence gives us mediumship that is reliable. At this writing I can form no opinion of ing or accepting anything except that why the attempt to destroy Mrs. which bears the earmarks of decep-Fuller's mediumship has been made. That it is wholly unjust I am con vinced from observation of the medium as a medium and as an indi-I have never believed that as a medium fraudulently that good might come—that truth might be brought to light. I don't think truth EFFIE F. JOSSELYN.

Letter from J. C. Andre.

To the Editor:- I wish to write

a word in defense of a good, honest

conscientious woman. In the last issue of The Progressive Thinker notice a so-called expose of severa of our local mediums by a Mr. Faurot, bringing in the name of Mrs Belle Fuller, of this city. Mrs. man, who possesses a rare gift of less, and as she said a short time ago, when she called me a "fool," Fuller is a quiet, unassuming womany years. She has the confidence of our local society, and stands high as a test medium. When the motive of the so-called exposer is known little weight will be attached to what he says. Mr. Faurot attempted to gain attention of the people of Grand Rapids with his so-called mediumship, which he now says is all fake I think that we can all indorse that statement. He says he the confidence of the mediums, in order that he might expose them. Was it necessary to collect money from poor, innocent people at his seances in order to carry out his plan? The truth of the matter is, his faking was discovered, and now to set himself right he wants to pose as an exposer of mediums, but we do not take him seriously as a fake, or anything else. Our society last April adopted a clause in their by-laws which prohibited mediums and public workers from serving on the Board. Mr. Faurot took up the fight for the poor mediums, and, according to his own statement, he knew at the time that all mediums are fakes: he even threatened us with the dire calamity of withdrawing his name. J. C. ANDRE. Pres. M. S. S. A.

220 Jefferson Avenue, Grand Rapids, Mich.

Reply to Andre and Mrs. Joselyn Under the cloak of false statements Mr. Andre is trying to shield my exposure, and belittle me in my effort also it should be a select audience to do what I feel to be my duty to excluding all the old members to the the public.

. I understand that he has said that I attempted to gain public attention as a "medium." This I brand as absolutely false. Mr. Andre cannot cite one instance where I ever claimed to be a "medium." I never did; neither did I cater to the "trade."
This is one of Mr. Andre's stories, made up of "all wool and a yard

Here is another: He says, 'truth' of the matter is, his faking was discovered." Put a tag of the same kind on this, and I defy him to prove that I was ever discovered in taking. A Mr. Reed lighted a match in my circle once, but afterward stated that he saw nothing. If discovered, I want to ask the distinguished M. S. S. A. gentleman why (after May 2, 1907) did Mr. Reed, Mrs. Cornelius, and a number of oth ers, come to me for readings? No one doubted my work, and I could have gone on indefinitely, by choosing my sitters, and to-day be raking in the coin from the "poor innocents like the gentleman. Yes, he paid me fifty conts, and said he was per-fectly satisfied with the reading he "Poor innocent!" However he does not realize the fact that he might have spent a great many dollars and then never learned whether he was being bamboozled or not; but the fifty cents spent with me in aid-

What benefit or profit is it to me to expose this illegitimate work? Do you suppose I would suffer the humilia tion in acknowledging my work to tions. be fraudulent simply for the purpose of righting myself? Do you see where I receive any great honor? Then-where the motive?

Brother Andre says: "I will tell He knows. He has been behind the scenes and makes a blundering stagger at a scarecrow creyears the "spirit" manifestations occurring in the presence of these "me diums." being wholly of earthly origin, have sapped upon the public sensitiveness—that which is incorporated in the most divine and sacred: the delve into the sacred portals of the and husbands have been separated under the damnable ruse of "soulmating," right in our own city. This

is done by the "guides."
Knowing this, together with the fact that many hard-earned dollars were passing into their own coffers when there was really suffering in was within my power as a man to cause a portion of this to cease, 1 the name of all sense all that is right and honorable, did not do my duty?

I do not care whether Mr. Andre takes me seriously or not, as I am not sure he is capacitated for receiv- for the west,

In April the society adopted the resolution excluding "public mediums" from the board of control. I fought for the mediums. What was the end justifies the means, when it the result? On May 1 Mrs. Belle means to connive at fraud, posing Fuller gave me information known as "Generals." Prior to this fight she would not recognize me for exchange. Yes. I threatened the "dire calamity" of withdrawing my hame. I did. I left the sorlety governed by Mr. Andre, but unlike Mr. Andre, I did not organize another society, and get behind the fence and expound epi-

taphs not heard in Sunday school. Further I will say that the public does not take Mr. Andre "very seriously," and outside of Spiritualistic circles he is hardly known. I do not attack Mrs. Fuller for

any personal reasons, becase I bear her no ill will as a woman. I merely sively for boys. state what I know-nothing more nor

t up. I am not at all surprised that Mrs. Josselyn takes the stand to testify in behalf of her sister and "educator, Mrs. Fuller (I believe she developed in the class with me). I am also elated with the eloquent plea, the rhetoric of which would be a splendid study for a "prep." class in some female academy. However, I am surprised that her memory has failed. once, and, do you know, "little Net-tie," her "guide," talked to me through a closed door. Oh! no; she never heard of me. I sat on one the pupils. side of Mrs. Fuller and Mrs. Gordon the other. Mrs. J. was not a regular sitter, because she submitted to be intrusted to a board of seven trustees, who are to be appointed by an operation in this city and after the executors and trustees of the will her return was not present but a few

not know the truth in the case are girls born in Philadelphia or in Montwholly to blame for defense, but I gomery county, which adjoins this do say that when a man knows the city. After that the privilege is to facts, and does not heed them, he be extended to those born in Pennsylis a fit subject for a lunatic asylum. vania, and lastly to those born any The Test.

I would require her to sit under wire screen of a fine mesh: the screen to form a complete cage with top all at 18 or earlier, if the trustees deem ceiled and tacked securely to the floor it for the best interest and advant with the medium inside and the trumpet outside. In this case the person of the medium should be searched thoroughly for paper tubes, etc., that might be used in producing voices; circle or class.

E: EDWARD FAUROT.

43 Dudley Place, Grand Rapids, Mich. Letter from Fred B. Terry.

To the Editor:—I am surprised at the attitude of Mr. Andre, the Siate president, is taking regarding the perplexing problems now before the Psychical Research Society of Grand

As president of the State Associa-

After I had denounced Mr. Formediumship for some time; but Mr. Andre continued to attend seances given by Forbush and was also a member of his developing class.

I hold it was Mr. Andre's duty as a true Spiritualist to determine by thorough investigation as to the truth or faisity of Forbush's manifesta-

Now as to the question of the genuineness of Mrs. Belle Fuller's mediumship. Mr. Andre, as the ruling element in the P. R. Society, has made no effort whatever to prove by tests as to the truth or falsity of trary is championing her cause, and has endeavored to delude Mr. Faurot order to determine what evidence is in his possession, which act I would intelligence. There is only one way to prove the genuineness of any mesensibility of love for those who have dium. It cannot be done by hot air or backbiting, but only by an absoheart, but also the fireside. Wives chance for fraud, thereby settling all arguments beyond a doubt, and a genuine medium will not object to giving such a test.

ineness by absolute test, I will gladly worship at her shrine and apologize publicly for the stand I am now take

ing.

Apparently the majority of professed Spiritualists prefer to live on a spiritual diet secured in immense honesty, in the name of manhood and rather than to partake of true spiritual food in amounts small enough

Forbush is down and out. I understand he has left the city quietly I admire the noble stand taken by

The Progressive Thinker. Truth will Yours for truth conquer. FRED B. TERRY.

.50 West Bridge Street, Grand Rapids, Mich,

NO RELIGION IN THIS SCHOOL.

Philadelphian Provides for a Female Girard Institute-Founder Died in Theater -- Preachers May Enter Buildings, but Must Leave Tenets Behind.

To the Editor: -It has been latelyannounced that the will of Robert N. Carson, the millionaire, who died suddenly in a theater in Philadelphia, Pa., provides for a \$5,000,000 instiafter Girard College, which is exclu-

The bequest becomes effective after the death of the widow, Mrs. Frances Carson The institution will be lo cated at Flourtown, just over the city

ine in Montgomers county. The will is almost identical with of Stephen Girard, and, like the latter, provides that the proposed under Mrs. Fuller—at least she was school shall not be controlled by any religious denomination, and that no religious services that are neculiar or exclusive to any church shall be held in the institution.

The girls are to be carefully instructed in the fundamental doctrines Why, I have been to Mrs. Josselyn's of Christianity, and no clergyman of home and took a "subject" there any sect is to be excluded from the "little Net- grounds, but there is to be no proselyting or reference to their own peculiar tenets of belief expressed before

The management of the college is

The college will be open to all poor white girls, both of whose parents are I do not hold that those who do dead. Preserence is to be given to where in the United States.

The age of admission is between 6 and 10 years and of graduation age of the girls.

You do not know how great is the value of friendship, if you do not understand how much you give him to whom you give a friend-a comoditry which is scarce not only in men's houses, but in whole centuries, and which is nowhere scarcer than in the places where it is thought to be most

Pension Fund Gratitude Day.

I am glad that my first official cause of Spiritualism by a generous appeal, or communication, to the Spiritualists of the United States is in the interest of the Pension Fund, to make that is of such great importance to the cause all of us love so well. Our SUNDAY, NOVEMBER 20, 1907. A indigent mediums must not be permitted to suffer. The noble-hearted donor, Brother Mayer, has given it a perpetual help that will partly sustain the present pensioners, but the fund is now so exhausted that there will soon be an impossibility to help these needy ones in a material manner, unless there is an immediate increase of donations. To that end the Board of Trustees has instructed me then respond to this needed call, and to make a call to all auxiliary societies of the N. S. A., and all other societies of Spiritualists, and persons, to take a public collection and solicit SUNDAY OF NOVEMBER.

Each society and person can make that day a memorable one for the Please remember that it is desired

DAY OF GRATITUDE TO THE SPIRITS AND THEIR MEDIUMS FOR THEIR HELP AND COMFORT TO HUMANITY.

If you feel that the new officers of the N. S. A. should be encouraged in their earnest efforts that they shall make for the cause of Spiritualism, show that you are willing to join hands in CREATING A NEW ERA FOR OUR MUTUAL CAUSE. Make all remittances to the N. S. A office, 600 Pennsylvania Ave., S. E.

Washington, D. C. Fraternally. GEORGE W. KATES, Sec'y. MEMORIAL SERVICES.

1907, were held funder! the auspices

excellent program was presented.

will be with us not more forever.

The tribute paid to Mr. Oviatt by B. Parsons is as follows:
"As he once was, Solomon E. Ovlatt

"In obedience to irresistible law,

the fragile cord that bound the spir-

itual to the material; and while it

has been our sad duty to give back the material to its own, we trust

found congenial association in realms

especially adapted to the joyous un-

foldments of the soul's wonderful

the friends who cherish his memory,

take this occasion to give expression

to, and place on record, this testi-

mony of our sincere appreciation of

our departed friend and brother, and

to extend our sympathy to those

whose relationship to him were closer

than the bonds of friendship, stronger

friend and brother's wise counsels, his hopeful words, his love-kindling

ing faith in what he accepted as truth,

his earnest and constant labor and

great family of man, and the bringing into life purer social conditions,

good to the societies to which he belonged, and an inspiring, strength-

friends and companions everywhere.

is left a vacant seat in our temple

of worship; a vacant place in our

social gatherings; a vacant chair in

his family circle, and in the great

a vacuum is formed that will .not

"This Spiritualist Society has lost

a most worthy, helpful and beloved member, his family a good husband

and affectionate father, and the earth-

world has lost one of its true no-

MISS INEZ GLUDEY,
Secretary F. S. S. L.
Lansing, Mich.

BEAUTIFUL THOUGHTS.

Impromptu Verses by W. J. Colville.

From forth our spirit's hidden depths Let gracious influence ever flow,

et waves of kindly purpose guide

born glow.

earth:

known.

hetween.

near.

Blessing the earth with heaven-

We may not stand on sun-crowned

heights, To which ambitious minds aspire,

We may abide in quiet haunts,

Lit only by love's fadeless fire;

But low or high in man's esteem,

It matters not where er we dwell

The beauty of pure radiant thought

We speak of beauty in the flowers.

We tell of beauty in the song Of plumaged bird which wakes to

The beauty which we inly sense,

The beauty we intensely feel,

Tho' every outer ill 'twill heal.

When medicines and instruments

And higher ministries obtain.

Flows not from any outward source

Have done their work and passed

To bless mankind with genial ray,

The power of thought will then be

And all the fulness of its grace,

An unseen but a much-felt power Confined by no bounds of space

friend is traveling far o'er sea,

Another lingers on the land;

Another dwells in spirit land

One dwelleth still in earthly garb

The subtle might of loving thought

Is felt and known those friends

And decks their elsewise barren lives

Each kindly thought a beauteous

As a sweet silent messenger

And as we cultime each day

The fair result of secret life

With love's immortal radiant sheen.

Doth in the psychic realm appear,

That shape to inner sense draws

Pure thought, and gracious thought

Makes outward beauty truly known.

Thro' loveliest eyes in mystic light. Transfiguring the common things

Of life, and making all scenes bright,

beauty which no outward eye

Can fully see or understand,

Let us, wherever we may dwell,

Thus in the garden of the mind

There are no limits to the sway

care.

above.

cloth. \$1.00.

Is not discerned on sea or land.

Send forth thought-forms of beauty

The sick and sad from grief and care.

Fair flowers shall bloom, glad birds

shall sing

And thro' the power of holy thought,
Good-will to every sold we'll bring.

Of righteous thought, celestial love Inspires its mission, thro its power Links earth with legiest spheres

"Continuity of Life a Cosmic

Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker,

on a deeply important subject. Price.

"The Truthseeker Collection

rare 10 10 118
To cheer despondent hearts, and win

as poets faithfully have told

The beauty of the soul that shines

Which gladden all the ways of

May cast o'er all its potent spell.

soon be filled.

"In the passing of our brother there

ening and energizing force to

been a powerful influence for

sacrifice for the betterment of

"We feel deeply the loss of our

"We fully realize that his unfalter-

than the ties of fraternity. .

and purity-inspiring presence.

"We, the members of the First Spiritualist Society of Lansing, and

The Recent National-Convention.

The Retiring President, Harrison D. Barrett, Has Something Interesting Interesting Interesting to Say in Regard to Our Great Movement. He Has Given Fif
[1007, Were held funders the auspices of the First Society of Spiritualists of Lansing, Mich., of which he was a member. The Temple was tastefully decorated by Mrs. Shilpman. An order to the Auspices of the First Society of Spiritualists of Lansing, Mich., of which he was a member. The Temple was tastefully decorated by Mrs. Shilpman. An order to the Auspices of the First Society of Spiritualists of the Fir teen Years of the Best Part of His Life to the N.S.A., and Should Be Rewarded Therefor. He Retires Gracefully, and will Continue to Labor Earnestly in the Fields of Reform.

lives of all who are susceptible to such as was this one of ours. Some the touch of invisible forces. It remains with each individual to show by that which he may do during the coming year, whether or not he has been affected by this unseen yet po-tent influence from over the ocean

It was a representative convention in every essential particular. Twentysix States had delegates upon the floor, all of whom seemed to be imbued with the determination to serve well the constituents who had sent them to the convention. In round numbers, one hundred devoted, enthusiastic and inspired men and wother them to the convention of the most vital measures that received pose for five full days to do the work | der its provisions the Board is em of the great organization in whose powered to appoint special financial interests they had been called to- agents whose sole duty it shall be gether. Among so many, there were, to solicit contributions to the "Theo and of necessity must have been, dore J. Mayer Endowment Fund, some few whose chief aim was to upon the percentage plan. These hear the sound of their own voices agents are to give bonds and shall in impassioned speech upon some es- submit to such requirements as the sential or nonessential that chanced Board may impose in order to safeto be before the Convention. Still, guard this important activity. I be the editor's valuable space. There lieve that these agents, if selected were some things passed over, some much "hot air" on this occasion as with care, can do the N. S. A. a has been noticed in previous Conven- great deal of good. All the delegates things referred to the incoming tions. Some time was wasted, as a will watch with interest the appoint. Board. These conditions must necessmatter of course, but this is to be ment of these agents, and will look sarily obtain in any legislative body, expected in a delegate body whose forward to their reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next and so do not give occasion for pessentently and the reports at the next at the next and so do not give occasion for pessentently and the reports at the next at the constituencies are widely remote one annual convention with pleasurable simism on the part of any delegate.

sarily comes before our annual gatherings. As a matter of fact, it proved that more time is needed for a full, free and frank discussion of all questions of moment that enter into our national work, and hints strongly in the direction of an extension to one full week's time for our future connesday and continue in session eight too much time even then.

We could imitate their example with much profit. There are ques-tions that should be considered rationally and with calmness of spirit for several days, ere a decision is reached. we usually devote to them. The ly-ceum question, State and local socieand kindred topics, to say noth ing of humanitarian efforts, are matin haste, or "referred to the incoming with or without power to act. It may be urged that some of our speakers would lose their Sunday envention in the way of suggestion and section of the United States. instruction than they would lose in dollars and cents. Again, were the fund could be raised, from the income ford to lose even a single Sunday could be compensated for their losses. As the average speaker of to-day does not receive more than \$10 per Sunday, this Speakers' Fund would not have to be a large one in order to meet the expense in question.

The second great fact demonstrated changing the Constitution, lengthening the terms of office of the members of the Board of Trustees. Business men have said to me repeatedly that they could not be expected to make large contributions to any organization of an impermanent character. They cited the fact that it is now in the power of any convention to remove all the members of the Board of Trustees and completely change the policy of the Association. That this has not been done hitherto is due more to what might be called ! "good luck" than to any lack of wish on the part of the delegates at some conventions to take such a radical course. Up to the present time a conservative policy has prevailed. In 1898 and in 1907, nearly all the members of the old Board were removed, two being retained in the former year and three this year. In both instances the choice of

trustees fell upon people who were amply qualified to fill the positions to which they were called. Such good fortune may not always be ours, and when an-entire Board is once removed, and a new and wholly inex-perienced one is chosen, then comes and Means, was composed of some The Board chosen the present year is composed of earnest floor of the convention. They did men and women who will faithfully their level best to replenish the treasdischarge their several duties. I have no fear of them, but they may all of the people to respond with large be removed from office next year and sums of money to their appeal for a Board composed of parties who are aid was not due to the fault of any totally ignorant of the work of the member of the committee. The dele-N. S. A. and its previous history may gates, on the whole, contributed lib-the two errors will be corrected by succeed them. It is to obviate this danger that I have urged that the Constitution be changed so that not more than one-third of the members of any Board can be retired at an annual convention. The fact that some of the members of the new Board did not know one-tenth of the activities in which the N. S. A. is involved until after their final adjournment is good evidence that this

earnestness of spirit and devotion to

The Fifteenin National Convention over whom I had the honor to pre- needed. Beyond all question, the of Spiritualists has passed into his-tory. Its coming and its going made of them had axes to grind, and it apparent to all. While it is true that the usual ripple upon the spiritual is more than probable that, in some sea, but the calm, steady, inflowing tide of, progressive thought has a good sharp edge placed upon said smoothed out every wave and left the ocean of being as if the Convention had not been. No doubt its psychic impress is beating in upon our cause. When it came to concrete the farthermost shores of the infinite see of mental action, to be reflected respond, but this is not an exceptional back as a power for good upon the thing in heterogeneous gatherings, a voluming of them were afraid of hurting other people's feelings, while others did not realize the full import of their failure to act, or, in some instances, of what they did do. I do not think that they were moved as much by emotion this year as has been apparent at some other conventions in past

years. Trustee Evans brought forward an important measure bearing upon the financial question. It was unanimen labored with singleness of pur- the sanction of the convention. Unanticipation.

the legitimate business that neces- at-large will probably appeal to the may make mistakes, but I do no

days. They find that they have none America naturally expect of this offi- will find us many steps in advance of cer. The appointment of Mrs. M. E. what we are to-day.

the times. Taken as a whole, the report was an able one, statesmangagements. This is true, but they ing to wound the tender sensibilities would gain far more from the con- of any Republican or Democrat in any

conventions to be thus extended, a showed the temper of the Convention. support, which I gave them on the id could be raised, from the income which those who could not afto be considered. It was then and there made apparent to all onlookers that the election of officers was the one desideratum in the minds of all delegates. It was finally fixed for three o'clock on the afternoon of the last day. The hour gave general satlast day. The hour gave general sat-isfaction to the great majority of the have consistently held to that statedelegates.

I was much pleased with the Convention's action regarding missionary work. It was recommended that this important work whe left, as far and not undertaken without plan or purpose on the part of the N. S. A. In those States where no State Association exists, the present Board of Trustees can be depended upon to do the right thing whenever they are requested to send missionary workers to those sections. Mass meetings were also wisely left to the discretion of the officers of the State Associations.

The Committee on Revision of our Usages of Ordination did excellent work. To use the language of one of the delegates, "Dead matter was eliminated and all live matter was retained." By this action the Usages were greatly simplified and specifically fitted to the needs of our denomination. The members of this committee have good reason to feel proud of their work. I believe the country at large will likewise approve of the labors of this committee: The Committee on Finance, Ways

of the best men and women on the ury of the N. S. A., and the failure erally, some of them more generously than they could really afford. The financial returns, however, were small. There were few visiting Spir-

should go to their local society. after their final ad-good evidence that this vention clearly prove that a change thange should be of method in respect to raising funds of its present official board. I need hade. is an absolute necessity. Dues and say no more with regard to what As to the personnel of the late con-collections from local and State Asso- I have called the blunders of this vention, I can only say that I was clations, together with impassioned Convention. I have faith in the ultimore than favorably impressed by the appeals to delegates and visitors, and mate triumph of the good, and look begging letters in the Spiritualists, to see the right come uppermost; principle manifested by the delegates papers, will not bring in the money

apparent to all. While it is true that Washington is not a good convention city in some respects, it is not to that fact alone that our small contributions are due. The N. S. A. needs a fund that shall be safely invested, whose income can be applied at the close of each year to

The message of the president was a voluminous document, too long to hold the interested attention of delegates and visitors during its reading. The change in the office of president will, without doubt, give relief in this respect. It contained some valuable matters of fact for the use of the future historian of our movement, and possibly of moment, to the thoughtful Spiritualist of to day. I am aware of the fact that such long documents/give the committee on the President's Report a great deal to do, but that is to be. expected when legislative matters are to be considered as they should be, calmly, quietly and thoughtfully,

The committee which had this re port in charge this year did excellent work. I was much pleased with the recommendations it brought in and forgot my disappointment, if I had any, with respect to those mat-ters which were not mentioned. I work of the Convention, for to do army working for the universal good so would require several columns of things reported adversely upon, some

The present Board of Trustees of The action of the convention in the N. S. A. is made up of earnest, onstrated the fact that five days are none too many for the transaction of and the great work of the editormajority of the Spiritualists of Amerikanow of any one man, or body of ica as a step in the right direction, men, or women, free from proneness this work is done, as it should to err sometimes in judgment: Hence be done, there can be no doubt of the it is true that all mortals sometimes wisdom of the Convention's action, make mistakes. Our present Board As I am personally involved in this will correct all errors as soon as they matter, I cannot with propriety say are made known. I have faith to believe that each and every member ventions. I am convinced that it The selection of Mrs. Elizabeth will do his duty to the best of his would be a wise step on the part of Schauss, of Toledo, Ohio, as National ability, and labor for the best good the Spiritualists of America to make Superintendent of Lyceums, was, to of the N. S. A. and our cause. Good this change. The Universalists open my mind, a most excellent one. She work will be done throughout the their National Conventions on Wed-will do something for the lyceums, next twelve months, and the Sixteenth and that is what the Spiritualists of Annual Convention in Indianapolis

Cadwallader and Mrs. Emma Rood President Warne, Vice-President Tuttle as assistants to Mrs. Schauss Schirm, Treasurer Stevens and Trusmakes good results doubly sure. No tee Maxwell were all unanimously division of our work has been so elected to their respective positions, shamefully neglected, since the early This is a happy augury of the faith instead of the one or two hours that we usually devote to them. The lyceum question state and local societies as has the lyceum. I was very much pleased with the a pledge of loyal support on the part report of the Committee on Resoluthe fraud question, educational tions, even though its members did Kates was chosen by a vote of more not see fit to recommend any change than three to one, which fact is an in our present Declaration of Prin-index of trust on the part of the ing of humanitarian efforts, are mat-ters that should not be passed over in base or "referred to the incoming" upon some of the leading issues of Harlow and Belden were all chosen by safe majorities. This proves that hey have the confidence and esteem like in character, and contained noth- of their fellow workers. No one can question their integrity of purpose, nor impugn their motives. S. A. is safe in their hands and those The report of the Committee on Rules, early in the session, clearly now I renew my pledge of hearty floor of the convention.

In conclusion, let me say that retirement from office does not mean, in my case, any loss of interest in itualism to which I have devoted the best years of my life. I said one year ago that I would not be a canment throughout the year. I was asked by a large number of delegates to reconsider my determination, but I requested all my, friends as possible, to the Stave Associations, am pleased to state that my wishes to refrain from voting for me, and were respected by them on the floor of the Convention. The time had ized it more clearly than I did myself. It has been made, and my successor is the one whom I have long desired to see in the President's chair.

Vice-President Schirm and myself been friends for many years, and he brings a needed element of strength to the present Board of Trustees. He is a lawyer of eminent talents and has the courage of his convictions on all occasions. With him and President Warne barnessed together, a very strong team has been formed having plenty of strength to draw the spiritual load up the most difficult hill. It remains now for the Spiritualists to say by their actions whether they will add to that load by persisting in trying to ride in the wagon, or remain in the road to push with might and main the vehicle up

The good things done far outnum ber the mistakes that were made by the late Convention. I have spoken strongly regarding the two most prominent blunders. All the others are of minor importance and need no special attention at this writing our present officers, or by the next convention. The great majority of people are always anxious to do that which is right, and at heart this is itualists upon whom to draw for contrue of the Spiritualists of America, tributions, while the Spiritualists of although they may be misled by emo-washington felt that their donations tions, or by their failure to perceive the imminence of danger, on certain The meager financial returns ob- occasions. On the whole I am HARRISON D. BARRETT.

To the Editor:—Sunday afternoon COMVENTION NOTES. memorial services at the Temple, for the late Solomon E. Oviatt, who passed to the higher life July 7th,

Paul McArthur, President of the Missouri State Association of Spiritualists, Touches Upon Many Interesting Points Connected with the Late Convention.

the fingers of Nature have loosened cleased and happy, others, perhaps, disappointed and sad. Differences of that the spirit, the real man, has opinion were bound to arise, for no cult on earth differ so widely in their views as we Spiriualists. As a natural consequence the debate at times waxed hot, yet I believe that not one delegate can fail to see, now that the din of the battle is over and the clouds of personal differences and disagreements have cleared away, the dawn of a NEW AND GLORIOUS EPOCH IN THE HISTORY OF MOD-

> I regret, Brother Francis, that owing to a lack of ability, as well as not having a record of the many wise and necessary changes made in the Constitution and By-laws, also Ordination Usages and Other Rites, that I cannot, as per your request the proceedings of the fifteenth annual convention in an intelligent manner. I can, however, state to the Spiritualists of the United States through the columns of your paper, that every measure proposed vas carefully considered, thoroughly discussed, pro and con, and in many instances objectionable sections were stricken out and amendments substituted that satisfied all. There was very little haphazard work done, and an earnest desire was manifesed to sink personal feelings and sectional differences for the good of the cause

as a whole. I do not think I can better illustrate the tendency in this direction has been the means of driving from than to mention two incidents that our State vampires who were about Just after the appointment of a Cre-dential Committee by President Barrett, the grand old war-horse, Mr. Maxwell, president of the Minnesota State Association, rose to his feet and pledged his word that proxy delegates would not be appointed by him to represent Minnesota societies if other State Associations would do likewise. He declared "that he had come to Washington to do no wire-pulling; had no favorite candidates to boom and was for the man or woman who could be of the most service to Spir-itualism, irrespective of who that individual was or where he or she halled from."

Every word came from the heart, and rang true, and amid the hearty bursts of applause, State Association after State Association swung in line and made like pledges. These pledges were (with very few exceptions) kept.

The second incident occurred shortly after. Hon. Chas. R. Schirm, of Baltimore, Md., arose and said that he believed in past conventions much of the inharmony and ill feeling that had arisen was because of a lack of proper understanding. We had not known and understood each other as we should; there had been a lack of fraternal frankness. He said he "believed that all delegates had at heart the cause as ism by one small man standing allowed the standing "believed that all deleso narrow as to permit a feeling of understanding that existed, perhaps because they did not properly understand one another." These frank, manly sentiments aroused a deeling of fraternal love impossible to de-

ple justice right here to a brother my enemies. I was repeatedly whose actions and methods I disliked warned by friends that certain parand opposed in the 1906 convention ties were moving among the deleheld at Chicago, that Charles R. gates warning them to beware of Schirm loomed up this year as, an what they did with that shallow, hotintellectual giant, whose services to headed radical McArthur. As I had our cause at this particular time can- no axes to grind and wished for nothnot be overrated. The future his-tory alone of our movement can re-desire to say simply that if what all veal the value of the work done by him in the defining of terms, etc. It have been obtained in one State be-is possible that again in the future, cause of the radicalism of one shalas in the past, we shall differ in low, superficial fellow, let us trust opinion as to the proper things to that the time will come when such be done, but I shall never fail to radicalism as has proved beneficia honor and respect my brother for the noble work he has done without adopted and advocated by our more money or price for the cause we all

so love.

As for the new Board, I believe it contains some of the strongest men and women in our movement. Several are people who are not dependent upon lecture engagements and ternal love, by co-operation and conse-readings for a living, hence are less cration, when the things tolerated and liable to be swayed by personal interests. I believe that each and every be tolerated and condoned no more one will stand for equal justice to all Then will our secret Spiritualists, our and special privileges to none. Each worker, each individual Spiritualist, have left us because of these things, MUST in the future be measured not come home rejoicing with us that alone by what they have taught, but by what they have practiced.

We are evolving, up and down; we are demanding cleaner, purer and more capable leaders and workers, and that demand will bring, and is bringing, the supply. We are sow-ing better seed; we shall reap better harvests. We have been criminally lax in the past in allowing those on our platforms whom we would not tolerate in our homes. As a natural consequence we have REAPED IN These are the gifts I ask of thee, THE PUBLIC EYE AND IN THE Spirit serene: COURTS OF JUSTICE THAT WHICH Strength for the daily task, WE HAVE SOWN.

This truth has been recognized in part, at least, by the delegates of the convention just closed, and a And for the hours of rest that come great step has been taken toward the remedying of this defect. A higher An inward joy in all things heard standard of mental and spiritual attainment will be required from those who will in the future aspire to the high and sacred calling of minister of the gospel of Spiritualism. The bars are up, and up to stay. - Promiscuous ordinations are a thing of

cloth, \$1.00. A Scurry, Flurry Cured." By the Blissful Prophet and the past. We have not solved all the great Wm. E. Towne. Tells how to cast problems that confront us as an oraway worry, anxieties, needless cares, etc. Price 25 cents. ganized movement. Perhaps some of us are unreasonable in expecting too much all at once. Life is a gradual growth, a hardly perceptible evolu-Forms and Ceremonies for the Use of tion, and perhaps that which in the

To the Editor:—The fifteenth antito-day of Spiritualism has been renual convention of the N. S. A. has jected and cried down as radical, in closed. The delegates have returned the to-morrow of the movement may their respective homes, some be adopted as the one thing yet to work of purification now on

Perhaps no one left Washington feeling sadder than myself. The one thing which I believed (and still be lieve) would settle the fraud and immoral question was rejected by the delegates by a majority of, I believe, five. The measure was as follows:

WE RECOMMEND THAT AN INDEX BOOK BE PURCHASED BY

THE SECRETARY OF EACH STATE ASSOCIATION, ALSO THE INCOM-WHICH SHALL BE KEPT A REC ORD OF ALL SPEAKERS AND ME-DIUMS FOUND GUILTY OF IM-MORAL CONDUCT OR FRAUDU-LENT PRACTICES, WITH THEIR NAMES, DESCRIPTIONS, AND ALL INFORMATION OBTAINABLE CON-OERNING THEM; AND THAT THIS INFORMATION BE EXCHANGED ONE WITH ANOTHER TO THE END THAT AN UP-TO-DATE RECORD BE KEPT FOR THE PROTECTION OF THE PUBLIC AND THE GOOD NAME OF ORGANIZED SPIRIT-UALISM.

myself and was based on my two years' experience fighting for clean Spiritualism here in Missouri. It had been adopted at our State annual convention held here last February, and the incomplete list which we have compiled so far has been of untold service to us. On two occasions it to locate, but who, because of the data we were able to place in the hands of the authorities, were compelled to move on. Knowing, therefore, the benefit it had been to us confess I felt keenly the position taken by the majority of my fellow delegates. It seemed to me, and arose and told them so (for frank ness is a failing of mine, and may i ever be my greaest), that they had laced themselves and the cause on record before the world as being opposed to doing the practical thing necessary to eliminate that which they had denounced and deplored. I asked those who had opposed the

measure when they returned to their rooms to face themselves in the glass and honestly and soberly ask themselves the question, Why?
The convention was in an uproar Quite a number of delegates, I understand, felt themselves insulted, and that radical fellow, McArthur, killed

himself in the estimation of many I want to say now, as I stated then that no insult was intended to those who honestly opposed the measure believing it to be dangerous to the cause. To those who opposed it because of criminal fear, I have no apologies to make, not one word to

As I sit here and review the result of two years' fight for clean Spiritualthe first thing to be considered most alone. I feel more than ever above all else, and that he trusted that I was right, and that the time in the differences of opinion that will come in the history of the Na were bound to arise, no one could be lonal movement as it has come in Missouri, when radicalism (so called) animosity against a fellow delegate for purity and cleanliness will be en to lodge in his heart. It took the dorsed and supported. Pin that down big man or woman to go to a as a prophecy. Whether it does or brother or sister after a disagreement does not, as long as I can hold to-and endeavor to clear away the misand advocate by deed as well as mere words practical and sure methods for the elimination of fraud and immor ality in our movement. My plain speech placed a club in the hands of people who, for reasons best known I want to state as a matter of sim-to themselves, have SECRETLY been have conceded to be desirable results

> through results obtained will be able leaders. I believe that it will I am optimistic as to the future of our beloved religion. I believe that the time is almost at hand when fraud, immorality, greed, selfishness and envy will be superseded by fracondoned by many in our ranks will be tolerated and condoned no more. wandering brothers and sisters, come home rejoicing with us that Spiritualists and Spiritualism have at last been vindicated and we shall be known and RESPECTED for what we ARE as well as for that which we advocate. God and the angel world speed the day, is the prayer of

Yours very sincerely PAUL MCARTHUR. St. Louis, Mo.

A PETITION.

Courage to face the road, Good cheer to help me bear the trav-

eler's load. . between.

These are the sins I fain Would have thee take away: Ar -Malice and cold disdain, Hot anger, sullen hate. Scorn of the lowly, envy of the great, And discontent that casts a shadow

On all the brightness of the common day. HENRY VAN DYKE. "The Jesuits." . By Rev. B. F. Austin, A. M., B. D. An excellent

Woderful Success of "Actina"

IN THE TREATMENT OF

Every person with impaired eyecight or suffering from weak or discussed eyes should write for our latest free booklet, entitled "Positive Evidence."

The records of phenomenal curos by the "Actina" treatment, as described therein by grateful patients whemselves—names and addresses given—will satisfy the most akepiteal that "Actina" is not only a remarkable, simply and harminess invention, but restores eyesight even after specialists have pronounced cases incurable.



Following are a faw of

A Chicago gentleman, after suffering 12 months with inflammation of the iris, used "Actina" a few He says he can now see as well and as

ris, used "Actina" a few weels. He says he can now see as well and as far as anybody.

An lowa lady writes that after being under treatment of specialists for 15 years, "Actina" completely restored her eyesight and she no longer uses glasses.

Astigmatism and granulated lids impatred the eyesight of a fluriford (Conn.) hady. Specialists failed to cure. As a last resort, against advice of friends, she tried "Actina." She writes:—"For many months I have written almost daily without glasses, No more pain in my eyes and drooping eyelid is restored."

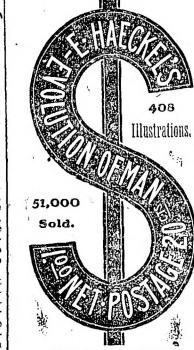
"Actina" removed a cataract from the eye of an Oldahoma lady: releved the closure of a tear duct for a well known Chicago lady, an I in scores of instances people have been able to discard eyestasses through the fatinful use of "Actina." To get an idea of the embusiasm of our patients the entire letters as printed in our book should be read.

"Actina is made on common sense principles, its simplicity, effectiveness add lasting qualities will appeat to any one that will investigate, Let us send you one on two weeks trial. Use it as often as you please and if you are not benefited, or for any other reason are disadisfied, send it back and no charge will be made. Write today. Address Actina Appliance Company, Dopt. 342 M., 811 Walnut St., Kansas City, Mo,

Psychic Light BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national tations given through her mediumship written a book with this title: "PSY-CHIC LIGHT-THE CONTINUITY OF LAW AND LIFE." it is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end, It is chockful, of stirring incidents.

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The Influence of the Zodiac Upon Human Life, With Character Readings of Per-

sons Born Upon the Cusp. The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability an index to the human character and liability to diseases; also gives the gens and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KHRK, lays special stress upon the fundamental principle that "All maladies known to man can be cutively dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, \$1:00.

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Choice Collection of

Beautiful Songs Containing ninety charming songs for

home, camps, circles and meetings—words and music, including 'Only a Thin Vail Between Us,' and its comnanion piece; also beautiful words set works of Lilian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music ne has given her words. President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings and by the friends and he af-firms it as his opinion that Longley's musical compositions have ennobled the world. Price per copy, 50 cents bound in boards; 75 cents in cloth. wholesale rates made to societies

-Maxham's Melodies. Arranged for Solos, Ducts, Quartets, Also Six Poems.

This is a song book adapted to the popular priving listic teste, and is eminedily fitted to do good service in the lecture hall or family circle. Price, 15 cents.

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COSMIAN HYMN BOOK, A collection of original and selected Hymns for Liberal and Ethical Societies for Schools and the Home. Compiled by L. K. Washburn. This volume meets a public want. It comprises 263 choice selections of poetry and music, embedying the highest moral continuous and the

General Survey.

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

THIS GENERAL SURVEY DEPART CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WIL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

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

The ext regular meeting of the Band of Harmony will be held in hall 309 Masonic Temple, November 14. Will the friends please remember the date of the Bazaar, December 12. There will be many useful articles on sale; others which will be neat little remembrances for the approaching holiday. Meals will be served from 11 until 2, and from 5 until 7. Some oc Chicago's well-known mediums will be present to give messages. Send your contributions in early. Hall will be open at 8 o'clock in the morn-

Mrs. M. E. Cadwallader, who took an active part in the last N. S. A. Convention, was in Chicago last week attending to business matters of importance. Mr. G. W. Kates, Secretary ot the N. S. A. writes to her as follows: ing you that the Board of Trustees of the National Spiritualists' Association sage bearer. She is broad-minded, in executive session, duly elected you as a member of the editorial committee, in association with the Superintendent of Lyceums, whose duty it shall be to issue a Lyceum lesson sheet quarterly, as a help to the Children's Lyceum Work. I trust you will co-operate in this movement, and endeavor, with the committee, to develop the Lyceum cause in the United States. Reposing full confidence in you, and trusting that the beloved work of educating the children in the truths of life will continue to have your devoted energy?"

John Markley writes from Elwood Ind: "The First Spiritualist Church of Elwood has had two lectures by Miss Florence Wattles, one of our most talented speakers. She held her audiences spell-bound, and aroused the most intense interest and enthusiasm by her explanations of the Spiritualistic philosophy, and her direct appeal to the hearts of the people. As a result of her two Sunday night lectures, thirteen people joined our society, a larger gain than any orthodox church of the city can show so far this season as the result of their protracted "revival" efforts. shall have Miss Wattles with us again shortly, and advise all societies who wish to build up the cause in their communities to secure this brilliant young speaker, whose eloquence rivals that of Robert Ingersoll.'

S. A. Huntington writes of the Pro gressive Spiritualist Society of Malden, Mass.: "The meetings are still growing in interest, and popularity. Last Saturday, the 27th, we had the pleasure of listening to one of the brightest mediums in New England, Mrs. Ruth A. Swift. She chose for her themes, "Where there is Love at Home, and the Sacred Things in Spiritualism," giving a beautiful and instructive address, after which she devoted one-half an hour to fine message work. At the praise service, brother W. A. Robbins, now of Stoneham, Mass., rendered several solos in a beautiful manner. Miss C. Fannie Allyn of Stoneham, will be the speaker on November 3rd, and Dr. C. E. Huot of Onset, Mass., on the 10th. Circles every- Thursday evening and 11 a. m. and 3. 30 p. m., Sundays."

A. Booth writes from Rockford, Ill. her engagement with the society, she having been with us two Sundays, and her work was entirely satisfactory, giving readings from sealed envelphysical manifestations, through rapping on a table in answering and veriplaasure of attending these meetings Dr. Warne and Mrs. D. L. West of Elgin, will be with us and we hope to have a royal time. There is also a delegation of the Elgin Society coming over to visit us, and we hope they will be amply rewarded for their jour-We expect Mrs. M. E. Weaver, H. D. Barrett and Mrs. M. A. Helyett to work for us in the month of No-

Ruth McMenamin writes from Buffalo. N. Y .: "The First Spiritual Temple has opened meetings for the year 1907 and 1908. Dr. Lockwood has been engaged to give us more of his ceptionally intelligent audience. Mrs. time to act as message bearers. Our meetings are well attended, meeting with great success. We evpect to be favored during the month of December by having Brother and Sister Sprague with us.'

Mrs. Hattie G. Webster writes from Columbus, Ohio: "The West Side Spiritual Church, McDowell street, near State street, has been holding large and enthusiastic meetings every Sunday evening. Mrs. Edith Mc-Crosson, of 1469 N. High street has been our lecturer and message bearer for the past mouth, and has served us well, with the help of her angelic forces. As lecturer she grows better all the time, and as message bearer she has few equals and no superior in our city. We are very fortunate in having this fine appearing little lady as a member of our church. Our society was never more prosperous than at present. 'We had a Halloween Social, October 29, and rep-teresting lecturer and interests the resented "Ye Olden Times" in cos- people very much. What we need is tume. Singing, recitations, and lunch. more earnest workers in the field.

BEAR IN MIND that the editor of MENT 18 ONLY INTENDED TO The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not gree with their respective views.

> We publish this week several highly nteresting and suggestive articles rom those who participated in the ate N. S. A. Convention. One, from irs. M. E. Cadwallader, came too late or this issue. It wil appear next veek, and will excite great interest, as no one in the whole ranks of Spirtualism is better qualified than she s to make suggestions that will lead our Cause on to a higher plane of hought and action.

A correspondent writes from Duxbury, Vt.: "Mrs. Laura Cummings of Hardwick, has been serving the society here the last two Sundays with good satisfaction, and we hope to have her with us another season. This society owns its hall, together with considerable adjoining property free from debt. Its President, F. M. Hunt, is a wide-awake, stirring man, who, with his estimable wife, had charge of the hotel the last two seasons at Queen City Park, and gave fine satisfaction, and the association hopes to secure them for the next season.

Mrs. L. B. Warren writes from Houston, Texas, 10 29, 1907; "Mrs F. V. Jackson of Grand Rapids, Mich. is in the City, at work in the Grand cause of Spiritualism. Mrs. Jackson is at present engaged by the local so-"I take pleasure in inform- ciety, which is highly pleased with her work, both as a speaker and mesenthusiastic, and an earnest worker for the great cause. Her magnetism inspires a feeling of trust, and a desire to seek the truth."

Correspondent writes: "The Metro politan Spiritual Society, on Sunday_ evening, October 27, had the pleasure of listening to a very able discourse by Dr. J. H. Randall, at the new Hall, 756 East 47th street. All were pleased with the ideas set forth and hope to secure his services once a month. The lecture was followed by messages from the spirit side of life, giving through the pastor, Mrs. Maggie Walte. Sunday evening, November 10, she will by request, give the story of her life, or why she left the Catholic Church to become a Spiritual Medium; following her talk she will give some demonstrations of spirit presence. On Sunday evening, November 3rd, Mr. J. R. Griffiths, of London, gave the discourse, followed by messages by Maggie Waite and several mediums. All are welcome at the new Kenwood Hall. Services every Sunday evening. It is one of the largest and handsomest Halls in the city, is on the first floor, and is steam heated. All cars transfer by, the door opposite the South Side Elevated Station."

Ella D. Palmer writes from St. James, Minn.: "We have just turned from the M. E. Church, this forenoon. The pastor preached his farewell sermon. I never heard such itualism! -- Why, Miss Harlow, with all of her grand eloquence (and we love her) could not have portrayed our belief more than he did. I say 'Hosanna," when a Methodist minis ter can stand before his congregation and state to his people that he will shake the dust from his sandals, and seek newer and broader fields of

Mrs. May A. Price writes: "Will you kindly let me ask, through your paper for phenomenal experiences from the readers of The Progressive Thinker. I find truth appeals to different people in different ways. Many will read a story in a secular paper, who never read Spiritual literature. I am writing short stories for secular papers, illustrating spiritual phenomena in fiction. Editors are pleased to get them. Facts and fiction go "Mrs. Dr. Caird has just concluded hand in hand, seeds of thought are sown and some will fall on fertile soil and lead to greater knowledge. If you have had a peculiar experience, or can tell one that has come to some it to me and I will weave it into a story. It may be just what some one

opes; clairvoyant, clairaudient, also one else, please write it out and send fying questions. Those who had the needs to help them, yet can only get the needed help that way. We can were highly pleased with the results all become missionaries. Address me obtained. On Sunday, November 3, at No. 234 First street S. E., Washington, D. C." Mrs. M. L. S. Chase of West Pull-

man, reports excellent success of the Spiritual . Culture Society at Block's Hall, 116th st and Michigan avenue. Sunday evening there was a large and appreciative audience to enjoy the very able platform workers. Dr. C. A. Burgess of 54 Pearce st., gavve good talk on organization. Dr. Wilkins, 40 Loomis street, spoke substantially on the same subject and read a poem as an invocation at the opening of the meeting. Mrs. J. L. Longstaff, Mrs. Barbara Hilbert, Mrs. elegant lectures, which draw an ex- Harper and Gustav Tampel gave messages of love from the other side of Lewis Chase and your humble servant life. After the meeting luncheon have been engaged for an indefinite was served in the ante-rooms and arrangements made for next meeting, at which Nora E. Hill will preside as lecturer and message bearer."

George H. Brooks spoke Sunday evening, October 20, in Meadville, Pa., to a large audience. He is to speak there again on the 27th; then he goes to Pittsburg, Pa., to fill a ten months engagement with the First Church of Spiritualists. Address while there will be 205 Bouquet st. He will respond to calls for funerals also. All mail and telegrams should

be sent to the above address. J. Goodwin writes from Hamilton, Canada: "We are on the onward move here. There are many people who are inquiring after truth, the truth that makes them free. Mrs. F. Spalding of Norwich, Conn., served the soclety for September. We enjoyed her lectures very much, also the messages. Mrs. Griffen of York, Eng., is serving us for October. She is a very inATTENTION, LYCEUMS!

HAVING BEEN ELECTED "NA-

TIONAL SUPERINTENDENT OF LY-EUMS" I DESIRE TO CORRES-OND WITH CONDUCTORS AND EADERS OF LYCEUMS, THAT WE MAY WORK TOGETHER FOR THE GOOD OF THE CHILDREN GENER. ALLY. "THE SPIRITUALIST LY-CEUM QUARTERLY" WILL BE IS-SUED IN THE NEAR FUTURE, AND WILL BE FURNISHED TO ALL WHO WANT IT AT COST. WE URGE ALL LYCEUMS TO SEND IN A REPORT OF THEIR MEMBER-SHIP AT ONCE IF POSSIBLE. ELIZABETH SCHAUSS.

617 Congress St., Toledo, O.

Lucy S. Carroll writes from Washington, D. C.: readers of this paper know how we are flourishing. We are holding our meetings, in a private parlor on Church street, with good attendance. Our first hour is devoted to reading, followed by a general conference; then the last half-hour to the phenom ena. At present, in Washington, we are not strong enough financially to keep up the public meetings, yet we are working along a line of social reform, recognizing all as brothers and Last Wednesday evening, sisters. Mrs. Emma Lowrey entertained the Spiritualist Society in an estimable style. After our usual meeting at 10 p. m., Mrs Lowery announced luncheon, with all the good things of the season. You see we are yet tainted enough with orthodoxy like chicken, and the trimmings. After luncheon games, singing and dancing for the mery-go-round people. Miss Hella Berg, from Canton, Ohio, entertained us with fine music and dancing.

Mrs. F. V. Jackson writes: "I am serving the First Society of Houston Spiritualists. I would like to make engagements for the winter months, and also for camp work. Terms reasonable. Address me at Hotel Stevens, 1615½ Congress avenue, Houston, Texas.

Ada M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its regular meeting Friday, October 25. Mrs. Anna Chapman was speaker and message bearer, and proved herself fully equal to the occasion. November 8 a sale will be held. Doors open at 2:30 p. m. Mediums will be present to give readings. The public supper will be given at 6:30 p. m., and a prize will be drawn on the admission tickets."

Rev. J. H. Demby, pastor, writes: The Progressive Spiritual Church holds its services every Sunday at 3329 Vernon avenue, from 4 to 7 p. m. Special services will be held Sunday, November 10, at which time there will be a program consisting of a poem by Dr. T. Wilkins, secretary of the State Association, an address by Dr. George B. Warne. President of the National Spiritualists' Association, and Illinois State Association; also paper will be read on Spiritualism by Mr. B. B. Johnson. music, vocal and instrumental, and fine service of song, and readings will be given by some of our prominent mediums. All persons interested are cordially invited."

Dr. J. A. Briggs writes: Spalding, inspirational speaker and test medium of Norwich, Conn, during the month of October, has served the First Spiritualist Church of McKeesport, and Ladies' Aid. She is a forcible and pleasing speaker, taking her subject from the audience. Her message work very satisfactory in bringing comfort and consolation to many.'

Frank T. Ripley has the Sundays of February, March and April open for engagements to lecture and give nessages. Address all letters to him in care of General Delivery, Cleve-

land, Ohio. The Fraternal Daughters held their weekly meeting October 30, in Atlas Hall. The afternoon was given over to readings, and in the evening we had our ghost party, as announced previously. The Hall was decorated properly, and when it came time to turn down the lights the ghosts ap-peared in goodly numbers, and looked so real that it made the nervous ones think of looking for their hats and wraps; even his Satanic Majesty was there, as large as life, and as natural looking as ever he was painted. Our meeting came to a close with games, and a real Halloween supper, which was enjoyed by the largest number of young people who have met with us this season, and the meeting was one of the most successful every way that the Fraternal Daughters ever had. Our next meet-

ing is November 6, 2:30 p. m., 406 Ferd C. Suhrer writes: "Vice-Prestdent, A. W. Bloom of the Fraternal Order of Spiritualists gave us a brief, but helpful talk on Sunday afternoon. October 27. It is gratifying to see so many bringing their sealed letters to get readings from, and a pleasant sight to witness the consolation afforded the bereaved by receiving a eommunication from some loved one one important feature connected with our services, about which nothing has been mentioned in The Progressive Thinker, and that is our Flower Fund. For those who wish to have a flower or two purchased in memory of some loved one, there is a recentacle at the entrance in which they may deposit a few cents for that purpose, and at the conclusion of the services the bouquet is either given to some sick member, or taken to one of the hospitals. Imagine, if you can, the wonderful eloquence of these silent messengers, as by their beauty ferer the thought that they are not forgotten. We are pleased to make the acquaintance of the new mediums nearly every Sunday, some of whom preside over th different circles. Our supper committee is showing improvement under the changed plans, which is duly appreciated. The song service at 6:30 is also receiving more support, and Mr. Hadley is leading in the right direction. More male voices are needed, and we ask your help. Mrs. Frances E. Finch of Evanston contributed largely to the enjoyment of those present at the concert, by reading an original poem. Miss Clara Sommers favored us with a reading, and received a hearty encore. Miss Johnson, our soloist, is

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

TO KANSAS SPIRITUALISTS.

An Important Work Contemplated by the President.

In fulfillment of my work as President of the Kansas State Spiritualist Association, I'am'arranging to make a tour of the State, lecturing on the principles of Spiritualism. To the end that the greatest number of people shall be reached at the least expense to societies and individuals, please write me at once so the route shall be mapped out. Let us have a good report to tur nin next June Yours for progress.
BESSIE BELLMAN.

Winfield, Kan.

winning friends and favor by her sweet singing and engaging manners. Mrs. Henrietta Lichtig, as speaker for the evening, impressed the congregation favorably. Tests and messages followed, and were a source of much satisfaction. A number of new names were added to our membership again on Sunday, and we will have another initiation in November. Mrs. R. S. Lillie speaks for us on the 10th, and 17th. Tell your friends. Hygela Hall, 406 Ogden avenue, cor ner Robey. Top floor.

The Ladies of the Sunflower Club will give a reception in honor of the new President of the National Spiritunlists' Association, our beloved brother, Dr. George B. Warne, on Saturday evening, November 9, at their hall, 70 East Adams street. Invitation is hereby extended to all who feel interested in this important occasion to come and join in the festivities that have been prepared by the ladies, who never spare pains in do-ing the honorable. Everyone who has the whole cause at heart seems greatly pleased over this promotion of our fellow-citizen to the highest position in the ranks of Spiritualism, and the occasion will be made one of note and interest to all Mrs. Dr. Dobson Barker writes from

San Jose, Cal.: The First Spiritualist Union of San Jose, Cal., and the Mutual Helpers and Sunset Lyceum, both auxiliary societies of the F. S. U., have just closed a three day's mass meeting under the management of Arthur S. Howe, State President, and Mrs. M. E. G. Howe, State Director and Missionary, both of Los Angeles, Mr. and Mrs. Hows are able and efficient workers, doing much for the cause in our city and elsewhere. We held three sessions each day during our convention, which were well attended. Sunday evening the large hall was full to overflowing. press of the city gave a very favorable report, showing us all the courtesy we could ask. The Times, of the city, says: 'The mass meeting now being held in Hall's Hall, under the auspices of the local Spiritualist societies of San Jose and the California State Spiritualist Association have been well attended. if. The reception to the State President; Arthur S. Howe, and his wife on Friday evening was a most enjoyable affair in spite of the stormy, weather. Musical selections by the famous Gibson orchestra were enthusiastically received and endorsed. The vocal selections by So-prano Vocalist Mrs. Bock and Mrs. Cromatarie were also well received as was the bass solo by Mr. Howe, Short speeches by President Howe Mrs. Howe, John Harker, Jos. Murray, Dr. George Bailey and Mr. Lemay of Los Gatos, were marked with applause and interest. The sessions on Saturday were well attended. The morning meeting was a general conference on the subject of Spiritnalism. Beside the State president and wife of Los Angeles. The vicepresident, Mrs. Salome Cowell of Visitors are Oakland was present. present from San Francisco, Oakland, Santa Cruz and Mountain View. Special Lyceum session on Sunday at 10 a. m. Lecture and messages by the well known and able workers, who will take part in the afternoon evening sessions. All are cordially welcomed. Special musical program,

including the Gibson Orchestra, which will be present at each session." W. F. Schumacher writes: "The Church of the Students of Nature at Van Buren Opera House, had a large and intelligent audience. After the uplifting discourse of the pastor, Brother E. Banks gave tests. ter Schumacher gave the flower readings. All were appreciated and recognized. We hope to see all those gifted mediums each Sunday at 7:30 at our hall."

Correspondent writes. "The Philadelphia, Society of Spiritualists, Pa. opened the fall season the first Sunday in September, with Mrs. Frank Luce as speaker and medium. She is a local medium whose work is very creditable. Following Mrs. Luce, the first Sunday in October, was Professor Macurda of Lynn, Mass. This was his fifst engagement with the society and he was greeted with a large and intellectual audience. A first midweek meeting was held at the hall Thursday evening, October 10. Mr. Macurda was greeted by a large and appreciative audience. His work was of a different phase than ever be-fore presented to a Philadelphia au-dience, combining astral readings with demonstrations of spirit return. thus proving the continuity of life thus proving the continuity of life. A Children's Lyceum, with Mrs. Harry Shope as conductor, held its first session October 6, It was well attended and a marked interest is being manifested by both young and old. Under the direction of one of the young ladles of the lyceum, a musical sketch is being rehearsed, which will be played later for the benefit of the lyplayed later for the benefit of the ly-ceum. Each Sinday a nice musical program is rendered-by Mr. and Mrs. Harry Shope. There is a strong movement on foot among the members of the society le purchase a building on one of the principal streets, and convert it into stores on the first floor, and using the second story for be used for rooms to entertain speakthe N. S.-A., Mr. Harry Shope represented the society as a delegate. Professor Macurda's work pleased the society so much that he was engaged May, 1908. The speakers for the bal- notes, leaving us in debt on our

November, Mrs. Kate M. Ham, Haverhill, Mass.: December, Miss Elizabeth Harlow, Columbus, O.; January, Mrs. Antonnette Pettingill, Malden, Mass.; February, Mrs. C. Fannie Allyn, Stone-ham, Mass.; March and April, Mrs Kate M. Ham, Haverhill, Mass.; May, Prof. Macurda, Lynn, Mass."

C. Hand, secretary, writes from St. Louis, Mo.: "As our leader, Laura M. Jones, has returned, we have started in our winter's work with an earnestness, and her lecture Sunday afternoon was an indication of what will follow. We predict much success for the Third Spiritual Society of Louis. An invitation is extended to all visiting St. Louis to make themselves at home with us,

Oscar A. Edgerly writes from Columbus, O.: "On Sunday, October 27, I concluded my first month of a threemonths' engagement with the First Spiritualist Church (corner Fourth and State streets), Columbus, Ohio. The attendance has been good. I find my audiences in this city composed of a class of people who appreciate scientific and intellectual discourses. The church building in which our meetings are held would be a credit to any denomination, I think this society can well be proud of owning. such a building. The success of my efforts here are largely due to the unselfish and untiring co-operation of a faithful few, prominent among the number being Mr. Joseph Slater, Mr. John Arras, Mr. Parsons, and Mrs. and Mr. Sailey. Miss Elizabeth Harlow is also serving a society in this city, which gives me the opportunity much pleasant fraternizing with her, which I greatly enjoy. I always take a deep interest in her work, and I feel that she does in mine. I attended the N. S. A. convention in Washington, D. C. I think that it was the most practical and efficient ever held by the N. S. A. One of its features that I thoroughly enjoyed was the report from The Hague Peace Conference, as given by Mrs. Cora L. V. Richmond. To me her report was intensely interesting and wonder fully comprehensive. I think we Spiritualists of America were greatly blessed in having such a capable representative at that great convention. Address, until January 1, 1898, Room 28, Norwich Hotel, Columbus, Ohio.

Mrs. Emma Snow Hoyt, secretary of the Michigan State Spiritualist Association, writes: "Once more I will ask you to favor me by inserting the following in your most valuable paper, which is a constant caller at our home, 64 Division street, South Battle Creek, Mich: As the constitution and by-laws of the Michigan State Spiritualist Association were amended at the last convention, and consequently have to be reprinted, we will include names of all ordained speakers—that is, those ordained by the Association; also chartered societies; and also a list under the head of "Resident Workers"-those in Michigan capable of attending weddings, funerals and lecture calls; will those wishing to be represented in the above list kindly forward name and address, plainly written, to me at

once, and oblige, Mrs. Emma Snow Hoyt, secretary." Mrs. H. L. Bigelow writes from San Jose, Cal.: "Our rainy season set in in earnest on the 25th ult. On the same day the first session of mass meeting of Spiritualists of California was held in this place by the State Spiritualist officers. The meeting continued until Sunday evening the 27th inst. Unabated interest and good attendance at all sessions. Further report will be forwarded to The Progressive Thinker."

C. I. Hatch writes from 9. Anniestreet, Appleton Hall, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. E. A. Allbe, in the chair. The business meeting was held at 5 p. m. The meeting in the evening was very interesting, many speakers being present; among these were Dr. Stiles, Mrs. Waterhouse, Mrs. Mason, Mr. Sampson, Mr. Bakstram, and others. Preparations are being pushed for the golden jubilee, on the afternoon and evening of November 15. The best of talent will be present on this occasion. All are invited to be present. Reception from 3 to 5:30 n. m. Grand celebration in the evening-all free." Hattle F. R. Peet, secretary writes:

'The ladies of the Illinois Sunflower Club are busy with preparations for their approaching - bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons: Mrs. Isa Cross, general manager; Mrs. A. W. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman Psychic Committee: Mrs. B. Hilbert country grocery store; Mrs. Keller, on candy; Mrs. Goodrich, toilet articles and cosmetics: Mrs. Kirchner, on dolls Other booths will be added. supper will be served at 6 o'clock. Come and bring your friends. Friends will please send their contributions to the bazaar to No. 40 Loomis street, care of Mrs. J. R. Francis, President.

Correspondent writes: "The meeting, Sunday evening, November 2, of the Society of the Psychic Forces (Mr. and Mrs Cleveland managers) was well attended by a deeply interested audience both in the short address by Dr. T. Wilkins, and the messages by Emil Heyman and Mrs. Cleveland. This is a splendid meeting at which to find good message work and educative lectures. The enthusiasm is good and much interest is being awakened upon the minds of skepics. They hold regular services at Wilcox Hall, 361 E. 43rd street, each Sunday evening, beginning at 8

Hattle G. Webster writes from Columbus, Ohio: "The West Side Spir-itual Church is noted for large gatherings on any occasion, religious or se-cial, and Monday evening was no exception to the rule. The member and friends turned out en masse to celebrate in 'ye olden time fashion in costume, music, etc., Halloween, was a most joyous occasion. Our an audience room; the third story to socials are an important factor in our organization, and a very profitable ers in. At the recent convention of feature, giving us a chance to meet with the general public and gain their good will and confidence. The social netted us twenty-one dollars. and five cents. We are now able to for the only month remaining, that of lift one of the one-hundred-dollar

nine-hundred-dollar lot just one hundred dollars. We expect to close ECZEIRA GUIFEC that shortly. We will then own a \$1.00 that shortly. We will then own a \$1.00 four-thousand-dollar property. We Treatment

ful as well as profitable meeting in to own nothing.

Grand Rapids, October 26 and 27, under the auspices of the Psychical Research Society. The meeting was a success, both socially and financially.

Opening Saturday evening, at 7:30: Address of Welcome, Dr. J. C. Batdorf; response, J. C. Andre, State President: addresses, Dr. Edson Titus and E. W. Sprague; messages, Mrs. Carpenter, Mrs. Fuller, Mrs. Sprague. Sunday, 10:30: Conference led by

Dr. Spinney. Sunday, 2:30: Addresses, Dr. Spinney and Mrs. Jennie Martin; solo, Mrs. Emma Hoyt; messages, Mrs. Carpenter and Mrs. Belle Fuller. Sunday, 7:30: Addresses by Mrs. Carpenter and E. W. Sprague; mes-

Sunday, 7:30: Addresses by Mrs.
Carpenter and E. W. Sprague; messages by Mrs. Carpenter and Mrs.
Sprague.

It was a spiritual feast from start to finish; every speaker being in the best of condition and spirits, and Grand Rapids people are to be congratulated on their generous hospitality, for every one was made to feel comfortable and nothing was left undone by them. Some strong pleas were made for honest mediums, and in defense of wronged mediums, which were heartily encored, and which were heartily encored, and showed the kindly feeling between all workers present, and sympathy for those wronged by unreliable and ignorant people. Every lecture presented was a strong one. E. W. Sprague took for his subject, "Come, let us reason together." It was a masterly effort.

FROM SOUL TO SOUL.

Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains five songs, with murelic by the eminent composer, James C. Clark. 250 pages, beautifully bound, Portrait of author. Price \$1.00, postpaid. which were heartily encored, and

The message bearers simply outdid

success it was; to all friends who assisted financially, may they live to see the rewards of their efforts.

It is the intention of the M. S. S. A. to hold these mass meetings often, to arouse interest through the State, and

call 1907 the banner year of State work done. The State Association has accepted an invitation from Detroit, and expects to hold a mass meeting there the first part of November. Any society which thinks the M. S. S. A. could arouse interest and help it grow, and will write the secretary, we HUDSON TUTTLE, Berlin Heights, O. will be glad to hold a mass meeting for it, and furnish good speakers and

message bearers. Once more we extend our sincere thanks to the Psychical Research Society and the friends in Grand Rapids, and all who assisted.

MRS. EMMA SNOW HOYT. Secretary M. S. S. A. Battle Creek, Mich. A CORRECTION.

From the Secretary of the Michigan State Spiritualist Association. he had been informed by Dr. Geo. B. Warne, that I, the secretary of the

M. S. S. A., had informed him (Dr. Warne) that we, the M. S. S. A., would, or rather had repudiated our agreement with the N. S. A., in regard to the Goff Will Case. I wish to state most emphatically that such is not the case. I have never made any such statement, and Dr. Warne surely could not have informed Mr. C. of any such thing. I

have all correspondence with Dr. Warne in the copy book, and I fail to find where I made such statement. We, the M. S. S. A., intend to stand by our agreement, or rather an agreement made by a former board, to a etter, but want a little time to look up a few items that seem hard to flud record of.

Mr. Chapman also says, to send money for the Goff defense to him, regardless of the M. S. S. A. This certainly looks bad for the honesty of the M. S. S. A. However, all friends who feel disposed to help in the Goff Will Case can forward all money to the secretary, and I assure you it will not only be thankfully received, but used for just what it is sent for, and placed on record correctly, as Mr. Chapman has no authority to accept money for the M. S. S. A.

MRS. EMMA SNOW HOYT.

Secretary Michigan State Spiritualist Association, 64 Division St., So., Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

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

. Passed to spirit life, October 26, Miss Lilian Borgerman, aged twentyone years. Hers was a beautiful life, refined and gentle. She was a great lover of music and flowers. dread disease consumption, or the white plague, fastened upon about one year ago, since which time she had been a great sufferer. Funeral was held at the home of her father. A large number of sympathizing friends were present. Services conducted by I. W. Pope.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study. The Power of Self-Formation, De-

voted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

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PUBLICATIONS

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THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, \$1.25; postage, 10 cts. THE EVOLUTION OF THE GOD and Christ Ideas. Price, \$1.25; postage 10 cents.

EMMA ROOD TUTTLE.

ASPHODEL BLOOMS AND OTHER

The message bearers simility outdid themselves, every message being recognized.

I wish to extend to the Psychical Research Society the heartfelt thanks of the M. S. S. A. for all courtestes extended, especially for the serving of a bountiful supper Sunday evening, and their kind hospitality extended to all members of the State Board and visitors; to all speakers, mediums and workers who assisted in the meeting and helped to make it the glorious success it was; to all friends who ANGELL PRIZE-CONTEST RECITA-

TIONS.
To Advance Humane Education.—For To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or Individuals alming to establish right over wrong, kindness over crueity, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for-the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

Address all orders to

SUNDAY MEETINGS IN CHICAGO. Societies of this city, holding meet-

ings in Halls are requested to send in otice. They must be brief The Church of the Soul, Cora L. V. 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.

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

Under date of October 12, you published a letter from H. L. Chapman of fourth Thursdays of each month. Central Spiritual Church holds ser-

vice, Trimble Hall, 1977 West Madison street, near 40th avenue, commencing at 7 o'clock, conducted by Mr. and Mrs. Howes. The Students of Nature, Mrs. M

Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m. First Church Psychical Research meets in Kenwood Hall, 4308-10 Cottage Grove avenue; meetings every

Sunday from 3 to 10 p. m. Schaeffer, president, 2003 Indiana avenue. The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 n. m.; circles, 4; supper, 5;

Song service, 6:30; concert 7; even-The Church of Spiritual Revelations. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets. Dierkes, conductor. Residence

743 N. 66th street. The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. 8 p. m., lectures, music and messages. Brockway, pastor; residence 2962 Prairie Avenue.

Grove Club Hall, 40 East 31st st., meets every Sunday night at 8 p. m. Messages for all. All welcome. Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m., at Kenwood Hall, 756 E. 47th st. The Church of Progressive Spiritialists, (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

The First Spiritual Temple, New

holds services at 8p. m. every Sunday, 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager. Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa

Cleveland. Services every Sunday evening: also Wednesday evening, at 7:30. Lecture, music and messages, 320. Flournoy street. Mary B. Hill Pas-

THE RELIGION OF CHEERFULNESS By Sara A. Hubbard.

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This department is under the man

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name requesting private answers, and while am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John Whitworth requests an explanation of the following, which really explains itself, and we present It as reported for the readers to an-

On returning last Tuesday from an evening visit, my wife was startled by finding that she had lost her coral Her daughter told her the next that she would find it, and not to worry. This proved true, for last Friday evening we attended a public card party, and after we had been there an hour or so the chairman announced that a lady's breastpin had been found on the floor, and desired the owner to come for it. My wife once recognized the pin as the

Mr. Whitworth inclines to the belief in spirit interference, and it may be asked, by what other force could the feat be accomplished? The only other supposition is that the pin caught in the folds of her clothing and fell out after she had laid aside her wraps. It is improbable, well nigh impossible.

E. W. Wissendunger:-Q. "To the ence. Conditions may cause imper-fect answers, but there is more than ing to establish law and order out this: there is a law it is the law of compensation, by which every detail of human conduct is squared and balanced, one against another. There will never be peace on earth or in-heaven until this harmony is brought about by this balance of good and bad deeds. If we are false and untrue, the messages we receive show us the harm there is from departing from the truth, and that such will come to us until we have only the

A .- In other words this correspondent re-states the fundamental prinpiple that like attracts like, and car-ries this to the extent of the claim these nations personified every force tion that they so much need, while to those who are absolutely truthful and pure, nothing but truth and purity can come. Yet the story devil tempting by falsehood a Christ, illustrates how near the evil may approach and persuade the most. righteous, and inculcates the more notable lesson, that if the pure soul for their supreme delty powers far receives, it receives such messages at their worth, and is not affected there-

G. W. Goodman: -Q. "What is the

puppery and convent is considered, of what we have to-day; only to-day and the ease with which a priest may induce a woman moulded by superstition and believing in the holy father, to renounce the world and give herself to Christ, it would seem the meaning of the term "canonical

vice" should be transparent. Through all the middle ages the vices of the priesthood were almost incredible, and although not sanctioned by a council, they were, by tacit consent and understanding, and thus by the unwritten law "canon-

the priesthood there was no reproof. until the protestations of Luther. The prisons against the entrance of any and however veiled under religious pretense, shows with a clearness that makes its object unmistakable.

ciety of Seattle, has evoked the ire out in a debate on Spiritualism. There will be no debate,' he angrily 'I would not condescend to dignify any such discussion by the name of debate. * In this case believe in the manifestations, Rev. Matthews says: 'That is a mistake. In a great majority of cases where scientists have investigated the

Analysis and Synthesis

The Proper Way to Thoroughly Study a Material Thing, as Well as a Proposition.

By analysis or the separation into that within the past few years every its component parts, the chemist separates a compound into distinct parts, and shows exactly what the substance s composed of. Not only does he show what it is composed of, but he is also able to show the amount and arrangement of each element that enters into the compound as well as the conditions under which the union oc-

By analysis the expert assayer takes a crude, rough-looking ore and separates it into its component parts, and shows exactly the kind, amount and quality of each metal that it

contains.

By synthesis, or the putting together of elementary substances, the chemist is able to construct a compound that cannot be distinguished

from an original substance.
It was thought, however, that given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessive that ures was an organic product that ly large, especially letters of inquiry requesting private answers and while there were substances that only Na- sion, for a time, of this body, and ture could produce by organic growth, that perhaps the longer he stays in requesting private answers, and while metamorphosis or the breaking down of freely give whatever information I of living tissues; but in 1857 Wohler demonstrated that urea could be built up by chemicals, and later on it was discovered that practically all the compounds of carbon could be manufactured in the laboratory: hence today the term "organic chemistry" is a misnomer, and practically so recognized by the chemist.

What is true of chemistry must also sooner or later enter into the

For a long time, and to a large ex-tent it is yet believed by the great mass of the people, that a so-called miracle, or wonder, or apparent un-natural manifestation that could not be explained from any known laws, was too complex for any laws to apply to it, and therefore it was the product of a deity.'

Recent investigations by scientific men into the realm of the so-called miracles has shown, however, that by eliminating the element of superstition and that natural credulity that surrounds all matters of this kind. there yet remains residual pheomena that cannot be explained by any present known laws. They will as surely keep at trying to unravel this as they are now trying to unravel many other of Nature's mysteries.

Nothing has ever occurred that cannot occur again under exactly similar question, 'Why are there contradictions in communications,' which was felicitously answered in a late number of the December o ber of The Progressive Thinker, I times, can be and are duplicated towish to add from my own experi- day, and here the trained mind is of chaos, bigotry and superstition.

. Why, then, do the Jews and Christians make so much ado about what ancients had, and say nothing of the wonderful phenomena that we have here and now?

It is well know that legends and superstition hang a halo around times and places that make them an object of veneration and fear; but barring all this, there is yet the effect of environment to be taken into consideration. Thus the effect on the Jews and early Christians of the environments of the Greeks, Romans and Egyptians, must be taken into conof Nature, and attributed God-given qualities to them, and as the Jews, through encouraging the office of prophet, had the Spiritualistic phenomena well developed, it is but right to think that they personified it and called it God. Rightly they claimed

superior to the other nations' Gods. Thus by a process of analysis, or investigation by the modern scientist, all the elements that enter into the Jewish conception of a supreme demeaning of the term 'celibacy was ity are proved to exist to-day, and one of the canonical vices,' used by by the same process it is proved, as a writer in a recent number of The well, that the phenomena personified and called Holy Spirit by the early A.—When the provision of the Christians is exactly the counterpart we do not personify, and our environ-

ment is that of critical investigation, no matter where the path leads to By the process of synthesis the scientist removes some of the halo and glitter of the phenomena of bygone days and transfers them to our age so all the world can compare them here and now with what we have with our mediums to-day.

Truly the scientist stands with awe and wonder at the display of forces, as yet comparatively unknown to him or made the rule of conduct. and frequently in apparent direct con-Against the horrible debauchery of flict with those forces with which he priesthood there was no reproof, is familiar. Indeed, if he were less of a scientist, and if he had other whole scheme of celibate priests, and than a scientific environment, and if nunneries, and convents-barred like he had more of the element of fear and superstition in him, and if he outsider but the priests—even against were living in the age with the government inspection—is vicious, psychological environment of personifying everything that he did not un-derstand existed, no doubt he would also call it God. Instead, however, R. S. Bell:—Q. "Waiter A. Hall, it opens out to his view a world as president of the First Spiritual So- yet unexplored, and with true and it opens out to his view a world as sincere regard he stands amazed at of Rev. Matthews, of the Presbyterian the vista that opens up before him. church, by attempting to bring him and the effect is to make the hardest-

hearted skeptic truly religious. No wonder Sir Oliver Lodge stated

A .- About the antipode of truth there is nothing to argue about.' To The names of scientific men, enough the claim that the foremost scientists to fill half a column, might be given who have investigated and cepted the spiritual theory as the only adequate explanation. Sir William Crookes, Alfred R. Wallace, so-called mediums, they have discov- Lombroso, Richet, Prof. Hyslop, Fredered them to be frauds.' Is this crick Myers, assuredly are in the van

scientist in Europe has turned preacher; no wonder that materialistic Lombroso had to change his mind and

ecome a Spiritualist.

Truly, the more the thinking individual sees of the former cause of religious outbursts, the more truly he becomes religious: only he strips where it rightly belongs: among the sciences that are controlled by true and just laws, that if broken bring their own penalty.

Not only the wonders of these, a

yet, unknown laws lift him up, but the fact that he is directly concerned with those laws, makes him at once studious and deeply religious, and he reasons that if he has within him a personality that survives the death of the body, that there must be reason for that personality to have possesthe body the better it is for his future development, and the analogy that the apple which hangs on the tree until it is ripe has the best aroma, flavor and color and is the most lucious, prompts him, to take better care of the body, and he studies the needs and uses of the same instead of the abbses to which he has formerly subjected it. This, then, becomes a social question to him, for he will no will no longer dissipate his time in idleness and gluttony, nor destroy his body with alcohol and tobacco.
Well, then, can the trained mind continue to study and classify these laws that surely control this worder

ful phenomena? Can the honest medium afford to help by aiding and encouraging in every way; although at times it may be hard to be subjected to such severe tests, but in the end only good will appear, and the dross and tares will disappear, and the true, honest medium will come out with honor and

The Spiritualist should encourage in every way possible the investiga-tion by the trained minds of to-day of the phenomena that are so much ignored, for what is true must sooner or later be openly accepted by science, and the more the investigation the sooner it will be accepted.

The threshing and winnowing pro cess may be severe at times, but in the end the wheat with its golden color and intrinsic value will shine the brighter.

Thus as the scientist analyzes more the phenomena, he will show the Jew as well as the Christian that the phenomena they worship so much are existent to-day, and that it is the real basis of their religious impulses, and when they see this clearly, they will meet you not as heretics or one that lief and knowledge, but they will meet you as a brother; for in all things to-day the people all over the world attach their faith and convictions to the impartial work of the scientist, whom they have learned to know and respect as an impartial seeker after truth, regardless of for-

mer convictions.

The next thing that will be done in the evolution of the religious question, then, is to show the Jew as well as the Christian that science is buildthey, themselves, are worrying about chaff that higher biblical criticism is brushing away. Perhaps science will show the Christian that the reat law of love that Jesus so earnestly advocated is a basic principle in the evolution of self. To show this properly under scientific conditions s equivalent to making a believer out of him, for all humanity to-day is respecting science and scientific meth-DANIEL S. HAGER, M. D.

NO COLOR LINE AROUND THE MANSION DOOR

Chicago, Ill.

Written For and Read to the Church Of Progressive Spiritualists (Colored), of Chicago, by the Author.

Some white folks are good Christians, and some colored folks as well, But they each have lost their Devi and their brimstone flery hell. And no corner will be granted on re

Nor do spirits draw the color line around the mansion door.

The modern Christian vanity just fits the modern creed, Where religion builds big churches with the money people need. They can worship God in fashion and with diamonds covered o'er. But they cannot draw the color line

around the mansion door. All the gaudiness and tinsel, all the steeples large and high, Cannot pave the way to heaver when a person comes to die.

All the pomp of human beings, who are selfish to the core. Will not, cannot draw the color line around the mansion door.

All religions ever fostered or estab lished on the earth. Have been given through the beings of a meek and lowly birth,

And no God of love can sanction, on that bright, celestial shore, And no Master draw the color line around the mansion door.

Oft in dingy, lowly hovels are more Christ-like Christians found Than in palaces and mansions on the earthly plane abound, and while all alike are favored with the things for them in store, They can never draw the color line around the mansion door. DR. T. WILKINS.

CURED. WORRY, HURRY, SCURRY, FLURRY.

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book points the way. Price, 25 cents.

CHEERING WORDS.

As They Emanate, from Mr. Grimshaw, Touching the N. S. A. Convertion.io

To the Editor:-Now-that I am no longer a "bloated" officeholder, but a mere laymantel can with propriety respond to your kindly invitation to give my impressions of the late convention. The personnel of the convention

was very gratifying. i.I doubt whether a more representative hody of Spir-itualists ever assembled than that which met in Washington during the late convention; but to be candid, I must confess that as legislative bodles our conventions are a total failure; the work done is not commensurate with the time and money expended in coming together.

On my return home an old vete-an asked me what we had done, and I, without giving the mater much thought, responded: Oh! we did some good work. We elected a new Board; perhaps that was an inspira-tion, for one delegate remarked that one of the great needs of our organization was the injection of new warm blood in the Board, and this operation was successfully performed before the close of the convention; there was so much new warm blood in evidence that the whole board was be spotted with it. Now we shall see what we shall see.

This is not intended as a knock

against the new Board, for nearly all of them are my personal friends. We might have searched the country over without finding a more able man to succeed Brother Barrett than my friend Dr. George B. Warne. We know that so long as he is at the helm the N. S. A. will stand for a clean, unadulterated. Spiritualism. Brother Schirm, too, ought to prove a tower of strength with his earnestness and legal ability. Brother Kates is sure to make a good secretary, and with his good wife as social leader at headquarters, we may expect to hear of great doings down on Penn-sylvania Avenue, The convention honored itself by re-electing Brothers Stevens and Evans, and our good Sis-Longley; the other members of the Board are all good people.
But to return to the convention.

What was actually accomplished? The first day was spent in the preliminary exercises, and the reading of the excellent but lengthy reports of our president and secretary. These reports, full of suggestions for the welfare of our Cause, were, according to regular procedure, placed in the hands of committees to be pruned (Brother Barrett would say "emascu cise form. In due course these com-mittees made their reports, and the convention accepted most of their recommendations without dissent or

The convention placed itself em phatically on record as favoring mediumship of every reputable phase and as determined to wage relentless warfare against the fakes who. like barnacles, have become attached to the good ship of Spiritualism.

The convention manifested a splendid spirit in its ready acceptance and hearty endorsement of the revised Usages: Usages from which much of the dead matter of the old form has been eliminated; busnes which, if the N. S. A. Board insist upon being lived up to, cannot fail to accomplish much good, in demanding a higher order of intelligence among our Ordained Ministers, and limiting the endorsement of mediums to those who are worthy of recognition.

The work of raising an endow endorsement, and I sincerely hope the example set by our good friends, Mr. and Mrs. Saunders, of Ohio, stimulate many others to give to this worthy fund, because it matters not who may be elected to office, without funds little can be accomplished.

The lyceum work met with scant courtesy. The Spiritualists of this country are slow to wake up to the necessity of doing something for the children; some little concessions were made and a Quarterly Lesson Leaflet is to be published.

The foregoing was practically all the business done at the late convention, if my memory serves right, except talk; perhaps this interchange of ideas is a good thing; but am inclined to believe with Brother Barrett, who-declared that the speakers dodged the main issue. The question is what can we do to strengthen our weak local societies? Spiritualism in the abstract is growing rapidly, BUT ORGANICALLY IT IS ON

THE DECLINE.

What shall we do about it? I believe much good might be accomplished by the Board appointing committee who should make it its business during the year to get in touch with societies everywhere, and note the conditions favorable success, and the causes of failure. Let this committee be given all the support and information possible from headquarters, and then when it reports at the next convention we shall have something definite to discuss. This same policy might be followed with regard to other vexed questions, and then convert our conventions more into the form of consultative conferences.

I may be mistaken in my impressions and findings, but I present them for what they are worth, In conclusion, let me say I am just

as loyal as ever to the N. S. A. I am optimistic as to its future, as I believe the spirit world has more to do with shaping its destiny than most of us are aware, and I am convinced that eventually the N. S. A. will save our movement from its present state of chaos, and place it where it right-fully belongs: in the forefront of the

world's great religious movements.
Yours for truth and progress,
T. GRIMSHAW.
1535 Bacon St., St. Louis, Mo.

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SIGNS ALONG THE WAY.

Once more I am back in Columbus, Ohio, with my people, and we are all hard at work. As I look back over the summer and early fall's work, 'hard at work. ask myself, "what are the hopeful signs, and have we gained ground? can truly say we have, and in the right direction.

There is a strong and determined effort being put forth by the intelligent people in our ranks for a clean comprehensive system of work. This is our only safety. It has gotten so that no medium of the phenomenal side is willing to go under test conditions, or at least those that have made the greatest sensation in the immediate past. The first mediums of Spiritualism all had to, and won, and I say they should now. The mediumship of early days was

produced along very simple and primitive lines, and these methods were the ones that established the Cause. But we have carelessly drifted away from the simplicity of the spirit and its ways and have been following the phosphorus paint and trumpet blasts, that have ASSUMED to be the real article, until, when a genuine medium appears in the simple primitive way of honesty and truth, we have turned up our nose, not realizing that we were the fools. But in the last year the officers and best people have been waking up to these things as never before, and are making effort to steen the ship back to a wholesome course; and I hail it as a most glorious sign The Progressive Thinker has stood like the North Star in this work pointing us aright, while the unthinking and rascals have tried to aunihilate it by their abuses, BUT INSTEAD WE HAVE SEEN THEM FALL ONE BY ONE, WHILE IT IS SHINING BRIGHTER THAN EVER, This fall I was in attendance at

the Minnesota State Convention, and want to say that this is one of the banner States in our organized movement. I wish more of the States would adopt their methods and energy. The State itself realizes and appreciates the efficient workers at its head, and have been unanimous in keeping them in their respective places. President Maxwell is a bundle of energy and determination. Vice-President Whitwell is a silent well from which can be drawn strength-and counsel at all times and Secretary Irvine is a man that lets none of the details go wrong; and these officers that have been sev eral times re-elected are well susained by a board of trustees that are a credit to the work and State. All hail to Minnesota!

Our National Convention is now thing of the past, and there were many vital changes made; yet I feel they are for the wellbeing and pro-gress of the work. Each officer elected is a man or woman of experience in our work, in some of its lines, and they are of ONE MIND: that we must bring our Cause to the standard of intelligence and honesty The whole convention was most earnest and interesting. All the dele-

gates proved themselves there for WORK, and much GOOD work was I feel the signs were never more hopeful or healthy. We have a long road yet to go to get everything where we want it, and there is much hard work to be done, but we have made a good beginning. Let us press forward to the end, without flinching. Every Spiritualist in America can do something to help it along. Let each

one to help do this. We need counsel, sympathy, MONEY and your en-From now until December 1 I will be here, for December and January will be in Philadelphia and Pitts burg; February back here for the rest of the season. My address is 345 East Long St., Columbus, Ohio. ELIZABETH HARLOW.

TRENCHANT SUGGESTIONS

With Reference to Materialization Tests.

To the Editor:-Here is a simple proof of spirit power being present in a circle, that it would be im-

possible to gainsay.

Get a blacksmith to provide several solid chain links or solid iron rings (which can be bought at a hardware store). Let them be examined and let members in the circle write or scratch their identification marks on them.

I think spirits who give demonstrations of materialization phenomena ought to be fully able to pass these rings or links through one another and make a chain of them: also they could take apart a solid chain provided by one of the sitters.

There is nothing impossible in this test, and I fail to see how fakers could imitate it. One of the most interesting of all tests is to have a bucket of hot water, on which pour a layer of melted paraffine. Invite the spirit forms to dip their hands or faces in this melted wax and then harden the mould thus made, by dipping it into a bucket of cold water, then again into the wax and once more cool off in the cold water. In this way the sitters get permanent and tangible results that they can take away with them and show to their friends-something to show, instead of a mere memory.

In order to counteract the possible explanation of the all-wise skeptic.

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"HOW SHALL I BECOME A MEDIUM?"

The Strength of Faith.

As Sublimely and Beautifully Presented by the Los Angeles Record, of California.

Did you read in The Record the other day that article about the Detroit woman who preached a funeral sermon over her husband's body? She said: "Why should we mourn! He has entered into a larger life. It is like a brief separation between friends when one goes on a journey. We say good-by for a little while."

Isn't this sublime faith? Isn't it the sort of faith we're all after? When young, we go striving after jobs or money, or home runs, or

some girl's smiles, or something that's a little better than what the the other fellow has, as if this life were all and would run on forever, Then death takes our mother, father, sister or some other dear one, and we turn from our heedlessness and begin to ask if this life is really all, if we are never again to see mother's dear face or feel father's kind hand on our shoulder.

When old we feel that life is short. The years, since youth, have fairly whirled by. Life seems to have been pretty much made up of hard work, losses, disappointments. We ask is THIS ALL?

Sooner or later, no matter how great or small a success of living we have made, each one of us makes for himself or herself a faith. We say to ourselves, if this life is all, then it is a joke and fraud on the human being, and we reach out for what eternity may hold and yearn to know its secrets. - We have seen mother close her dear eyes forever. We have put flowers in little dead hands that only yesterday were warm upon our face. We have taken, perhaps, our sweetheart wife in our arms and clung to her and held her dying body tight against our heart in vain combat with death. And then we have gone back to this life's routine to build up and live upon faith that we shall again have those whom we have "loved and lost awhile." This is faith's birth, in many cases. It is the Creator's best, most merciful gift to mankind. Without it, what is life and all the material things which we can gain? We all die to-morrow.

"Why should we mourn? He has entered into a larger life." True. Much grief is but expression of selfishness. It is hard to tear from the mother's neck the arms of her dead child and make her satisfied with the faith that the babe is safe and happy on the breast of the Great God who made her and who was not cruel enough to make the GREAT PLAN end with this life.

How it wrenches the heart to come home from the cemetery and look upon the empty chair! Even when gray hairs come to us and we look back over the long years, a smile or a handelasp that was missed all through the long struggle come again to us, and we mourn. We forget the "larger life." We forget that to the dead the time encompassesd by our lives is but a breath; that the separation is brief indeed, save as viewed from our own selfish standpoint.

"We say good-by but for a little while." Such faith is really all that religion has to offer, and it is enough. Blessed is the life of which such faith is the inspiration!

A little while, weeping mother, bowed father, mourning husband, wife, sister, brother, and you shall again have your loved and departed ones, under the plan of a Creator who is all mercy and love. We say good-by for but a little while. The reunion is for eternity!

Interesting Phenomena.

Proof Positive of Spirit Return and Communion With Earth Friends.

To the Editor:-Herewith are presented phenomena which utterly preclude the possibility of subjective telepathy or mental collusion.

Although similar to much of the invaluable scientific data obtained by the Psychical Research Society, and the conditions may appear frivolous to the fastidious, their importance must be obvious to the investigating mind. In this particular insstance I have been positively assured that an excarnate human intelligence has communicated with us mortals, so much so that I have sent details to Professor Hyslop for his

Having forwarded to The Progressive Thinker an essay on "The Dynamic and spiritual power of the sunbeam," weeks elapsed before the editor could find space for its insertion, and I had arrived at the conclusion that the article was too speculative for recognition.

In the meantime my subscription had expired. So convinced was I of the rejection of my communication that I wrote for return of the essay, if not available. No reply had been received up to that particular time.

My wife was absolutely assured in her mind that the matter was refused admission, and we had both put the details altogether out of our minds. In fact, I did not purchase from the local dealer the cur-

Just before lunch hour, my wife being clairaudient, distinctly heard the voice of one of her spiritual attendants say: "Go down town and get a Progressive Thinker." Mrs. O. impatiently remonstrated with the spirit, as she saw no reason why she should get the paper. She then saw the spirit who deliberately pushed her across the floor.

Thinking that issue might contain something about Mr. Colville's announcements, whom we were expecting as our guest during his forthcoming visit to Seattle, as we had received no reply to our letter, she complied with the request, but did not open the paper until she arrived

The article referred to was there, published over my signature. Dr. Hudson is here placed upon the horns of a dilemma.

No mortal had directly or indirectly imparted the information. It couldn't be telepathy or thought transference from the editor, because he does not know of my wife's existence.

No friend here in Seattle ever intimated the fact. Even if they did mentally they would think of me-not my wife, and I solemnly swear on my sacred honor that such a suggestion never entered my mental sensorium.

A Father Visits His Son in Spirit.

About three months ago my friend, Joseph Alonzo Scott of this city, passed on to the higher life. His sister-in-law, who is not a Spiritualist, distinctly saw him immediately after his transition, open the gate leading to her home, and smilingly disappear from her view. Some weeks afterwards this same lady, having occasion to go east of the Cascade mountains, took with her the child of the deceased, a boy about six years of age. Being much afraid of coyotes, he left his crib one night and begged his aunt to take him into her bed. She did so, when immediately there appeared the spirit of the father, who soothed the child with his magnetic manipulations; held up his hand to Mrs. Scott, list meetings, and paid \$1 each time. to implore silence, then smilingly withdrew. Just after the passing over the mother of this same spirit saw him in a dream, and he told her that the trouble in his eyes did not affect him now.

My wife has seen him repeatedly, and held a long conversation with

Two Clairvoyants, Abssolutely Strangers, Have the Same Vission.

While attending service in the Unitarian meeting held in Druid's Hall, Wellington, New Zealand, on Sunday morning, June 3, 1906, my wife was interrogated by a stranger, thus: "Are you clairvoyant?" "Yes," she replied.

"What do you see round Dr. Jones while he is preaching?" contin-

"I see an Oriental spirit; dressed in a turban; also a middle-aged lady, and an old, gray-haired man who looks like a German Professor. returned my wife.

"This," said the interrogator, "is exactly according to the description of a lady friend of mine who is also clairvoyant.'

The lady referred to was absolutely unknown to Mrs. O., therefore there could be no collusion or mental telepathy in the manifestation.

A spirit Appears to a Friend Six Thousand Miles Away With Flowers Emblematical of Her Transition.

While we were in New Zealand, in the month of May, 1906, there passed away one of the sweetest spirits that evere wore flesh! a person-Seattle, Washington.

THE NOTORIOUS HOWLANDS.

They Appear in Court and are Committed for Trial.

Clarence Howland and his wife court this morning before a very material magistrate, and were mitted for trial on charge of having conspired by deceit and falsehood to defraud the public.

Mrs. George W. Low appeared firs in the witness box. Mr. Price, for the crown: "You

went to a meeting at the house of Mr. and Mrs. Rynex, on Bathurst

"What kind of meeting?" "A spiritual meeting." "Did you believe you were going

o see a spirit?" "Yes. But I've changed my mind now, because they were cheating me."

"Did you pay any money?"
"Yes, a dollar."
"What was to be done for the dol-

"Spirits of dead friends were to

be produced."
"Did you eyer see any?" "One was brought out-my hus-

band's mother." "What did the spirit say to you?" "She was pleased to see me and kissed me on the cheek."
"Did you ever see another?"
"Yes."

"Whose?"

"One supposed to be granny, but granny and my mother-in-law were "How many spirits have you seen altogether?'

Magistrate—"And you paid a dol-lar each time, What had the others to do with it?"

"They attended the meeting." Mr. Price-"What was Mrs. Howland?

"Materializing medium." "Did she materialize your mother in-law?'

"Before you went did you consu Mrs. Howland or Mrs. Rynex?" "Yes. Mrs. Rynex said I would be throwing money away.'

'She was supposed to be indepen-

'Did you see Mrs. Howland?" "Yes. She said she hoped to convince me that materializing was

"What did you see?" "A white spirit in a cabinet. It said Granny, Granny is here. Mr. Howland led me to the cabinet and the spirit said 'Lena.'" Then what happened?"

"The curtains closed again. Then Mr. Howland said 'wait a minute.'" Then what happened?" "The curtains opened again and the

spirit kissed me, gave me a chrysanthemum, and a message." "What was the message?" "It told me to be good to Willie."

"What did the spirit say when you grabbed it?" "It squealed and hollered."

"What did you think the flower "I thought it was from the spirit world, took it home and tried to wan

"Were you deceived?" "Yes; grossly." Mr. Godfrey, defending-"Are you

Spiritualist?" "I was an investigator. "Taint what am going to be now.' "Doesn't your husband go off in a

trance? Didn't he go into a trance and tell you to go to the house of Mr. Rynex?" "No; he does not go into trances."

Magistrate-"Perhaps he uses another kind of spirits. Mrs. Low resented the insinuation.

Mr. Godfrey-"What did Mr. Howland say to you when you went?" "That anything might happen from an impersonation to a materializa-

"Mr. Howland always got the dol-Magistrate-"Yes, that seems to

be the only material part of the business. Mr. Godfrey - "That night you grabbed the spirit you were not de-

ceived? "What took place?" "Mr. Howland came into the room.

All the doors appeared to be closed. Mrs. Howland went into the cabinet, and we all joined hands. Then the cabinet doors opened, and there were flowers here." Mr. Godfrey-"How did they get

there?" "Don't know. I didn't examine

"Then a white figure appeared?" "In lace, which could be used as

"What did you do?" "I grabbed Mrs. Howland, and the

lights went up."
"What had Mrs. Howland on when you grabbed her?" "A skirt. The lace was torn off by Mrs. Rynex while I was holding her."

'Why didn't the police get it?" "She ran into the kitchen." Mr. Price—"When you grabbed her

what did she say?" "She screamed and said: "For God's sake let me go. You're a mother, so am I. My mother is dying in the States."

Mr.-G. W. Low, husband of the previous witness, corroborated his wife's story. He had been twice to Spiritual-On the first occasion he saw a spirit he believed to be his mother.

Mr. Price—"What do you think now?" That it is all a humbug and a fake." He saw his wife grab Mrs. Howland, and heard her scream.

Mr. Price-"When you saw the spirit you thought to be your mother, what happened?" "She called me her boy, kissed me and told me to be good to Willie."

we left for the Antipodes.

a spiritual message.

vision.

paper on that line of progression.
A. C. DOANE.
Summerland, Cal. "Any other spirit materialized to

dahl, giving particulars of the passing away.

al friend, who resides here in Seattle, and was well and strong when

One morning my wife said to me: "Either Anda Sauer or Mrs. San-

Months elapsed, and eventually we received a letter from Mrs. San-

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"Well, someone, supposed to be

Magistrate-"You paid, and believe

my mother, and give her a week to

Mr. Godfrey-"When you saw what

"Yes; I could not identify the voice,

though. It was muttering and weak."

on humbugging people in the mean-

time, the police must bring them here

and I'll deal with them."-Byening

Telegram, Toronto, Canada, October

HYPNOTIC MEDIUMSHIP.

I see The Progressive Thinker as

new-modeled ship, capable of sail-

Its managers are all progres-

ing in the air, or on water. I see

spirits and mortals co-operating in the management of this new-modeled

sive thinkers, therefore will progress

through the hypnotic sea of priest-craft that Spiritualism is now floun-

dering, in and come out on the flowery

plane of pure Spiritualism, where the

true light of each one's own unfolded

spiritual senses will be the spiritual

climb the golden stairs of Nature's

evolutionary laws. True ministering

angels will take the place of controll-

ing, earth-bound spirits and fakerism

will not be identified with Spiritual-

ism, for self-control will take the

Spirit control is the last effort made

by priestcraft to enslave the human

mind. When Spiritualists wake up

to the realization that spirit control

is of priestly origin, and self-control

is true Spiritualism, then the true

line between Spiritualism and priest-craft will be drawn. This is the

work of progressive thinkers, and The

O. O. OYSTON.

searchlight of the soul.

place of spirit control.

schoolgirl friend of mine was, but I

knew no one of the name given.'

vour knowledge?"

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