

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. --- SPIRITUALISM

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THE REASON WHY.

The Necessity for Earnest, Honest, Patient Study, in Order to Gain Knowledge.

Many fellow beings whom one respects and whose comradeship, intel-lectually, if not in the close relationship in the affairs of life, one enjoys because of sturdy and sterling quali ties recognized and appreciated, fre-quently say: "I don't understand what you mean." This statement usually comes upon the presentation of some occult natural law fact brought out in the course of exchange of thoughts upon the great problem of life.

m of life. 4 Having met with such a statement time and again, in the course of later years, one is naturally thrown back n self to ascertain, if possible, what is the reason for this, and whether the fault lies wholly with one side or the other, or what really is the Cause.

As a general proposition, one is struck with this: That knowledge does not fall upon the individual uninvited and not invoked; that every individual has to dig for himself for whatever is to be of any lasting benefit.

Again, this digging, in the intellec tual and psychic realm, has in very Breat part got to be done in written fecords left us by those who have gone before.

The farther back we search in very earnest for natural law facts and historic facts, no matter in what line of investigations, the more are we dependent upon such records as the world affords us, and which were written in the past century or any number of thousands of years back and the older the record now to be found in print, the more must one also deal with traditions and folksagas antedating the art of printing or other definite and certain method of preserving a record.

Not only this, but as we trace back, more and more, and especially "western barbarians,,---for such we are in spite of all our boasting and solf-sufficiency-one must learn enter into the spirit of the times in which the record was written? with all the peculiarities pertaining thereto: the mode of thought, the customs and habits, the need of secrecy as matter of self-preservation from the bigoted unlearned who would destroy bodily any sage or scholar ahead of his time; the style of language, especially of the Orient, differing so much from our mode of thought expression as to imagery, word-paint ing, allegory and parable, as to adof no literal interpretation according to our language of to-day in America and Europe; and many other things peculiar to time, place, people and the state of intellectuality and spirituality governing.

There is a certain GRADE of so called thinkers who pride themselves on their self-sufficiency, making all ANCIENT thought superfluous to them, but who do not even stop at that either, but sneer at and condemn, in terms of harshness equal to their arrogance, all who go beyond their little line in retrospection. this position is taken by these

From her golden throne above, And the soft flow'r-scented zephyrs Breathed of hope and peace and love; The night-birds softly twittered In a garden passing fair.

The Maid with the Golden Hair.

T'was night! the moon was, shining

Where sat a man with hoary locks, And a maid with golden hair. 'Grandna." said little Elsie. With her head upon his knee, 'I see so many things each day

That seem so strange to me. "I'm but a little child, you see, And knowledge comes so slow, But you are older and wiser, dear, And surely ought to know.

want to know, dear. grandpa, So many, many things; Why the pretty roses blossom, Why my pet canary sings; Why the dew falls on the flowers, While the moon shines bright and

fair,— All this, and more, I want to know,"

Said the maid with the golden hair. 'I want to know what makes the moon

Stay up in heaven so high; And why such myriads of stars Keep endless watch close by: What makes the glorious rainbow, With its beauteous tints so rare.l'm sure you know, dear grandpa," Said the maid with the golden hair.

'I often have such happy dreams While sleeping in my bed, I fancy heavenly angels hovering o'er my head; Are But when I try to reach them. I clasp the empty air,---Why do they leave me when I wake?"

Asked the maid with the golden.

Dear heart," said grandpa, gently, "These questionings of thine Have long been the theme of sages Of every land and clime, But we may not hope to know all things

Till we reach the mansion fair," Said the old, old man with the silvery locks. To the maid with the golden hair.

When we cross the rolling river, And reach the other shore; When the weary, fitful fever. Of this mortal life is o'er. We shall meet those gone before us, And their joy and wisdom share," Said the old, old man with the snowwhite locks To the maid with the golden hair.

But this we know, my Elsie, That angels point the way To hope, and peace, and knowledge, And a fairer, sweeter day: we heed their loving voices They will lead us safely there.

Said the old, old man with; the snowy locks, To the muid with the golden hair. T'was night! Once more the fairy

moon Her rays of glory shed, And touched, with nitving fingers. A bowed and aged head;

For the thirsting soul of the one he rved chil

STARTLING DISCLOSURES! Pernicious Effects of Christianity Comprehensively Illustrated.

It is the opinion of Mr. V. Stefans ion, ethnologist of the Longwell Mikkelson Polar expedition, who has just returned from the far north. that the pernicious effects of Christianity are more plainly evident among the Eskimos of Alaska and the region of the Mackenzie river than elsewhere.

Divorce, family troubles and discord are unknown to the Eskimos, except in some localities where missionaries have instilled the idea of Christianity. In every instance, de-clares Mr. Stefansson, those farthest way from religion have a much

higher moral and physical standard than those who have been Christian ized. The observations of the eminent ethnologist are convincingly supported by all the traders as well as the Canadian mounted police who

have penetrated the wilds of that country. These men also unhesitatingly corroborate the statements of Mr. Stefansson when he says: "The Christianized Eskimos compare unfavorably with their so-called 'savage' brothers. Where Christianity has 'tamed' them, they are selfish and unwilling to share. On the other hand, if a family living in the remote regions have food enough to keep it only one day, and starvation is staring it in the face, it would no more think of refusing to share

its food with anyone who came along than an American citizen would think of refusing a stranger a drink of water at a public fountain. This communistic idea is absent only where missionaries have taught the Eskimos." This information does not surprise us when we remember that it was the work of Christian missionaries that constituted the primal cause of

the Boxer uprising in China not so very long ago. We have only to refer to history to substantiate the statement that Christianity, whisky, murder and war are closely allied and follow each oher in the order named in so-called "uncivilized" regions. It was only a few days ago that a body of good Christians (delegates from a prominent denomination) went on record as opposed to laws meant to prevent the employing of little children in coal mines and factories. This bunch of Christians by their expressed opposition to a humanitarian series of laws showed themselves to all the world as being slavedrivers at heart. These sanctified gentlemen want little children to waste their-babyhood years in underground hells and cotton-spinning infernos in order that the well-known Christian greed for dollars may be I refer to the recent action fed. of the Congregational National Council. This council declared against an endorsement of the Beveridge-

Parsons national child-labor bill, the members of this council thus evidencing the greed that Christianity had taught them. Think of a body of church members being opposed to giving poor little

in this latter having special reference

to laws and conditions governing all

the heavenly bodies, with equinoxes

"God's every word of it,

GIRL IS RESTORED BY MEDIUM. HUMAN REDEMPTION. Parents Declare Spirits of Unseen How World Brought Back Paughter. Wrong Conditions.

Mr. and Mrs. John L. Nordheim, of Tacoma, Wash., believe that spirince: its from the unseen world assisted them in again, obtaining possession of their daughter, Miss Tillie Nord-heim, the 16-year-old girl who claims to have been kidnapped from the Berlin lodging house here by a woman and five men and taken to Seat tle and thence to Bellingham, from which place she was brought back to Seattle, where she finally escaped from her cantors. The Nordheims are well-to-do peo-

ple living at Rigney, south of Tacoma. They told the Post-Intelligencer some very freaky things that bappened coincident with the absence of their child. Miss Nordheim, who is but 16 years of age, and an unsophisticated country girl, disappeared fromthe place where she was stopping at heathen ground. Tacoma. At the time Mr. Nordheim Third, unfold was in eastern Washington, where he has property interests.

Mrs. Nordheim asked the police here to_aid_in the search for her daughter, and then, beside herself with grief, she sought the aid of a Spiritualistic medium, Clews from Miss Nordheim's associates indicated that she left the city in company with two men and a woman, the four taking the train for Portland.

A city detective with a photograph of the girl went to that city, but no trace of her could be found. The medium consulted informed Mrs. Nordheim, so Mr. and Mrs. Nordheim stated, that the girl had been taken north instead of south, and minutely described the people whom the medium declared had kidnapped her. The description given, Mr. and Mrs.

Nordheim say, exactly tally with the appearance of the people whom Miss Nordheim declares carried her away to Seattle and Bellingham and kept her in durance.

The medium also told Mrs. Nordheim that the girl would finally be restored by the hand of a friend, which was fulfilled in the fact that Mrs. Crosswaite, of Seattle, a friend of many years' standing of the Nordheims, as she was coming to Tacoma, accompanied by her husband, by accident saw Miss Nordheim on the strest and brought her on to her home in Tacoma. There are things about the meeting of Miss Nordheim on the street in Seattle that are very puzzling and peculiar to Mr. and Mrs. Nordheim, and also to the Crosswaites. For instance, . Mrs. Crosswaite asserts that she felt an uncommon impulse drawing her in the direction of Tacoma, until finally, to ind herself of the oppressive psychic call, she determined to come at once to see her friends here 26

She says that in goin; to the Flyer dock from her home she invariably took the shortest route, but that yes terday morning some uncommon influence took her off her route and she went down a street that she had never traveled before in going to the

wharf. It was while walking down this street that she ran into Miss Nordheim. Miss Nordheim appeared chance to get fresh air, healthful exto be overloyed to find herself under ercise, proper food and the rudimonts the protection of friends again, and of a common school education! glad to come on to her home in The foregoing instances of the per-Tacoma nicious effects of Christianity are, of

to Redeem the World from

This subject is one of vast import-How shall we redeem the Nature. orld from so-called diseased conditions, physically, mentally, morally and socially, and lead all mankind

into harmony, health and peace? First. educate man and woman to know themselves; the sin of ignorance cannot be ignored, it is winked at: all there is of sin is broken laws How can one obey the laws of his being when he is ignorant of the laws? Then, first of all, know thyelf, in every department of your body, brain, heart and soul.

Second, make thy body fit for the indwelling of the spirit; next cultivate the brain with all that science can give or do for you-read, think, and in a broad, liberal manner take truth wherever found, on sacred or Third, unfold the spiritual being,

the real man or woman that acts through thy brain. It is this ego, this divine in us, that part of the God manifested in the universe, that has moulded and made us recognize this divinity in ourselves, and obey the laws of thy spirit; make thy body, with all its members, appetites and passions, subject to this divine within thyself. Science, knowledge, education, all aid to give us this light, the truth and the way, yet none of these alone can redeem the human race. It is the spiritual light beaming upon cultured intellect that your points you to the heaven of rest and heace. It is this God manifest in the flesh that lifts up and cures the diseased conditions, and it can give you nower to heal, and prevent physical changes,

so-called sickness and death. This light that lighteth every man that comes into the world is not faith without knowledge, but with knowledge edge as clear as day. It is that faith that takes hold of all things in this life, and gives us a perfect vision through our spiritual senses into the life beyond.

It does not leave us to walk in this earth in darkness, fear, anxiety and feebleness; but opens up to us the highway of truth, joy, courage, peace, harmony and success. Choose this day whether you will serve God or mammon. First seek the kingdom of God and its righteousness, and all these things shall be given. What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man gain in exchange for his soul? Who seeks to save his life from a sensuous standpoint shall lose it, but who loses his life for the truth's sake, for the Christ-life and principles, shall find it. These things are no miracles; it is the unfoldment of the real spiritual life for men, and women.

When living thus true to that di-whity within us, this spiritual un-foldment which comes to those who ascend the spiritual Alps to redeem yourself and to reach your own possibilities

For those who reach that place and those conditions, they are laws unto themselves. You are in possession of that, the so-called world that lives

PECULIAR EXPERIENCES.

Progress, my friends, is a law of ature, "That was not first which is spiritual, but natural, afterward the spiritual." The fair and beautiful always unfold from the rudest beginning. The first developments of minerals, of vegetables, and animais, are universally low and imperfect. The ANGULAR form is first; then suc-

ceeds the circular; then the ascend-ing circular, which is the spiral, and this form merges into the spiritual. For example, the child is first, which is angular; then the youth, which is hasty and impetuous, because changing from the angular to the circular in character; then comesemanhood, which is the perfect circular; then the period of maturity, which is the ascending circular, but which soon becomes a spiral, and glides away into the spiritual realm of life! There is a regular chain of beings from the lit-tle insect to the HIGHEST form of

matter The time hath been when this planet was but a dark and barren desert. Frequent convulsions of earthquakes sent into the air black and grotesque rocks, creating, in a moment's time, channels for the roll of oceans, and forming deep valleys and ravinesdark and dismal as the fabled dominions of Pluto. No bird of song broke the silence; no creeping thing animated the dust. Thus was it once

with our earth. But the eternal principle of Progression continued still to exert its mighty power upon the physical elements, and soon there came forth green leaves from the mountain cliffs ofty palms from the valleys, and mosses quickly gathered in rich profusion upon the craggy acclivities. Another long era passed, and ocean was peopled with living forms---even the earth became animated with mighty saurians; and so, in due order of progression, animals came forth improving in their type and character. in harmony with the advancement and refinement of the elements of food. light, air, and the surrounding geographical conditions. And, finally, the crowning issue of all, as a coro nation of the mineral, vegetable and animal kingdoms, there came forth MAN! And man, physically and spiritually, has steadily advanced from the earliest dawn of human life to

the present day. Still his course is eternally onward, and the once barren and dismal earth is rapidly becoming an incipient paradise. Old theology complains, through its popular devotee, that "Nature is too much praised!" Nay, it cannot be. He who would study the works and ways of God (Nature), must contemplate Nature; and the creation cannot

he examined without inspiring in the true mind gratitude, delight, and religion." Nature teaches that low and imperfect forms always precede high and beautiful creatures. But Nature, my friends, IS NOT LIMITED TO THIS LITTLE PLANET; it is the boundless universe, and, "beautiful"

as the Living God! Love-streams break forth from the deep depths of Deity like the Impetuous gushings of mighty fountains. In its deep harmonious it sends its startin it.

An Interesting Statement by One who is Highly Mediumistic, and in Whose Presence Remarkable Spirit Manifestations Have Occurred-Digging for Money.

I never believed in Spiritualism. although when a child I could do some things, and could locate lost articles and find anything stolen. Once a little girl was drowned in the Ohlo river on her way home from school while playing on a boat landing. The police searched everywhere for her, but could not locate her. However, at last, some children found her shoes on the landing, and the search began in the river, but no success. Like all children I went to see them hunt for the little girl. The officers were dragging the river, dynamiting, etc., and at last gave up. I instructed the chief policeman, who knew me well, to put just one more charge in a certain spot in the river. but he said it was no use and wanted to go, but as I begged him so hard to put off one more charge he consented, and to the surprise of all they got the body of the little girl.

I found several valuable papers which were stolen from the court house, after all the efforts of the officers were unrewarded.

At the age of 22 I lived in Erie, Pa. There we lived in an old house. the owners having died years ago. Behind the house was an old wood-shed. This old shed was full of old wood of all descriptions to the roof. Every time I went past this particular shed something seemed to want to lead me in. This occurred several times, and at last I told my grandmother what feelings I had when passing this shed. She told me to do as my impressions desired, as the spirits wanted me to do some thing for them. I laughed, as I did not believe in Spiritualism, although my father is a great Spiritualist. So some few days after this I went behind the shed to get some apricots and plums. While there something seemed to drag at me, and before I really knew what I was doing I was in the woodshed throwing the wood out in the yard. Grandma saw me and never said a word, but watched me all the while. After a while I had a hole to the floor, or rather the ground. Then I cleaned away all the rubbish about an old wooden step, and before long I was digging under this step in the dirt and rubbish. I worked for some time and at last Grandma could not stand the strain any longer and asked me what I was doing. I got "I don't up off my knees and said, know." I was ashamed of myself. She told me to go on and she would go in the house. I sat down. She left and soon I was at work again. Soon I found a five-dollar gold piece; then several silver coins; then another five-dollar gold piece: then T went in the house and showed them to grandma. She went out and found some silver also. She said the spir-its took me in there. I asked her

whose spirit, and she said, "the folks that owned the old house." 1 did aot believ in it vet, but always said they must show me before I believed Now I do believe, am convinced ling energies through myriads of and am satisfied and at rest planets at the same moment, arousing In September last I was asleep in the little germs which lie hidden and slumbering in the earth, into the joy the hotel where I was boarding, and of being; yet there is no discord, for one night about 2:30 I was awakened Wisdom describes the method of the by an indian lady who told me to vast accomplishments. As progress go and get the broom. I was scared is the law, so the development of to death almost, but somehow went everything is graduated upon an inand got the broom and brought it finite scale. Trees grew from the to my bedroom. My room-mate was earth upward, and there is a harmony awakened by my being up, but I did not think of him; I sat on a chair. more or less perfect in everything. The coral works with harmonious held the broom out in the air, then skill, and builds the mighty reefs she commanded me to let go of the against which the ponderous waves of broom, but I could not at first; however, at last I did get loose and the old ocean may perpetually roll; and upon these islands cities might stand broom staved in the air. Next she told me to stand it on the end of secure for ages. The song of birds, too, and the waving willows, blend the handle straight up. It remained in harmonious motion. Sweet founthere three or four minutes then fell tains gush forth musically; melodies toward me. Next I put one end on break forth from rippling lakes; the the back of a chair, the other end summer winds breathe joyfully over in the air, and with the same results. green fields, and the distant valleys I did not go to work the next day. murmur forth a peaceful hymn! and when my room-mate came to But this NATURAL HARMONY is dinner they all began to look at me more and more perfect as we ascend and laugh. My room-mate then said: the spiritual scale of being. The songs "Well, you've got over your nightbirds foreshadow the perfections mare, have you?" Then I knew he saw me and I said nothing. That of the human voice. The sweet harmonies of the mid-summer season evening I took him to the room and faintly typify the diversified beauties he told me all I did, and asked me what made me get up that time in the morning and do that. of the Summer Land! The Universe is beautiful as the Living God: bccause it is his temple. I can now make a table, chair, log of wood, or anything, stand up straight or lean out, and some of Transcribed by E. T. DICKINSON. Palmetto Place, Limona, Fla. my friends here come to see me do these strange things. I can make these articles fall in any direction I 000 had been replaced by glass imitawish, at will, and I don't care how heavy they are. If I can lift them tions. on end I can make them stand there Skeptical of Denials. straight, leaning any way at will. I The publication of this dream was can also cure headache by the touch followed at once by semi-official deof my hand, and the object of my nials, but today it was admitted that letter to you is. I would like for you the medals and coins had been subto put me in touch with some suitstituted because of the danger of their able medium so I can develop myself. being carried away during some ex-I am now 29 years old, weigh 185 treme revolutionary disorder. The pounds, have medium dark hair, blue originals, it is declared, are stored in eyes. If you will please write to safety. The disappearance of a jewelme and send me the address or your headed cane which belonged to Peter advice of a good medium I will feel the Great, reported by the "phangreatly indebted to you for your kindness. JAS. A. ENGLE. tom," also is admitted, and many persons believe that the "phantom" may Marienville, Forest Co., Pa. be right regarding the regalia dia-

TRENCCHANT REFLECTIONS. Selected from the Writings of Dr. Andrew Jackson Davis.

more because of their own limitations and a moral laziness peculiar to them, making it burdensome for them to work with brain and mind and soul, may well be believed.

Again, this class, having with ordinary reasoning (and it would seem such reasoning ought to be sufficient for that occasion), determined that the literal interpretation of the Bible. with its fallibilities as well as its adroit Jesuitical mistranslations and interpolations - now the avowed unquestionable God-given basis for all that CURISTIANITY or "Churchianity" stands for to-day-is a reflection on the ordinary common sense of an average free-thinker such a class, swinging to the other extreme. like a pendulum held to one side and suddenly released, lands itself in uitra-materialism, and there revels like a child released from primitive bondage - some for the balance of their natural lives, and others till the intoxication of sudden release and seeming non-responsibility has had time to wear off

This class, within its natural limitations of mediocrity--superinduced and perpetuated by their moral laziness-have an unconscious, at least, antipathy toward all who will not stop at their line and be satisfied as they claim to be. Why this should be, is again something of a problem, lest it be ignoble jealousy, a ready upshoot from such soil of non-progressiveness and moral laziness. That man is arrogant in proportion to his ignorance, is no more true because said by Lord Lytton in his Zahoni, but being seemingly true per sc, it became no less so by Bulwer's reiter-

ation. This, then, perhaps, accounts for the harsh, positive and condemnatory negations so lavishly bestowed upon all true occult students who offer a nositive new and higher truth, or suggest a possibility thereof.

Such critics then, having perhaps not even read one chapter of the Secret Doctrine, of the three large volumes of which it is composed, a work so far-reaching, so profound, such a citation to all olden personages and doctrines, with comparisons provings and disprovings, such a historical array, such a delver into the root of all languages, and the meanand ceremonies, embracing physical ing of words, such an expose of the juggleries of false-religion makers endurance as well as that and soul, and leading to highest posand the motive for the perversion sible conceptions and pyschic power

d on our people, notably the soristian religion dominant in ca. Fistian religion dominant in our free United States,—such critics, knowing nothing of the pro-Ća. found and startling facts revealed in the Secret Doctrine, are not to be wondered at for running around and around in their little circus ring and

making faces at a same-sized orthodox ring from which they escaped. They need being held up to the light, however, for just what they are, lest, like their orthodox brethren, whose noise they are trying to out thunder, they may deceive some as though being the real thing. Recurring to ancient writings and

Had soared to realms afar. And only the lifeless clay was left Of the maid with the golden hair

But hark! a stream of music, sweet A white-robed angel, bright. Pointing with fairy fingers To her home of radiant light; A beckoning hand, a silvery voice, A face divinely fair. 'alls the old, old man with the hoary lowers locks.

To the maid with the golden hair LOA N. RECK. Toledo, Ohio.

413 Thirteenth St.

and astronomical facts, then one be gins to see how WESTERN LITERALpersons, let it be said that he who NESS and has read and studied Rosicruciancommas and all" of Churchianity ism, Masonic Writings, the Secret makes of the whole thing but a bur-Doctrines covering all historic past esque and a farce. Arthur Jennings' book on Phallicism The Biblical Revelations when Sun Worship and other worship, etc. viewed astronomically, with due reetc., knows something of what an gard for Oriental mode of expression, ocean of causes and revelations lies and imagery peculiar thereto, can be back of us, out of which sprang, and read with some degree of satisfying from which is still being watered. understanding by an occult student all that concerns us to-day, in any and perhaps clearly by an initiate. domain, in any walk of life, relig

whilst to an average non-reading-tooiously or any other way that may lazy-to-work negationist, and even to be mentioned. the orthodox Christians themselves. Such a reader will know especially may reasonably seem a crazy-quilt if himself an initiate, too, and holdof absurdities. ng in common with his Elder Bro

The foregoing is but a slight shadthers of The Occult Order, at least owing why a negating disbeliever SOME of the higher teachings with in orthodox Christianity, when he their deeper meanings, and will fairly meets real occult students at once well comprehend what was meant has to say, "I don't understand what you mean." Of course he does not when Jesus (himself an initiate of highest order) said: "Cast not pearls understand, and he never will, exbefore swine lest they turn about and cept two things happen, first, a real and you thirst for more knowledge, and see He will know that all the noted

ondly an actual getting out into the teachers, specially mentioning Moses, field and digging it out for himself, Buddha, Apollonius of Ty-Khrisna, the same as anyone must do to ac ana (who perhaps outranked Jesus quire any knowledge. as an initiate in his powers), Jesus, It is suggested, too, both to Spir-Paul, and scores of others whose itualists and other liberal-thought names might be mentioned, were inpeople, that a thorough reading of itiates and adepts, who, having passed Oahspe, especially its Cosmogony, through and taken an initiatory orwithout necessarily thereby becom deal such as has perhaps no known ng wedded to it, may be something counterpart for severity and test, and of an eye-opener. P. O. CHILSTROM. that the language used by earliest writers regards these, as well as the sayings attributed to these noted his-

taught the neophyte in the initiatory

ceremonies and lessons-all based

of mind

Crescent, Lincoln Co., Nevada. toric characters, has reference to and is identical in major portion perhaps, A NEW RACE. with the very text, emblems, symbols

One Not Corrupted by the Presence of the White Man-Philadelphia Archaeologist First White to See Kuskwagamntes-Theirs the Simple Life-Skins of Birds Furnish Clothes and Vice is Unknown.

too, on occult science, higher mathe matics and astronomic signs with meanings, embracing the very posi-tioning of the pyramids, etc., etc. Dr. George B. Gordon, curator of the University of Pennsylvania's Further, when the very names of archaelogical department, who rethese initiates of early holy and proturned to Philadelphia after a six fane history, whether occurring in the nonths' expedition through the wild-Bible or in any of the older writings est regions of the far northwest, anoccult and philosophic, have a double nounces the discovery of a new race meaning in that they stand for the living along the Koskowim river in character as a man and are represen-Alaska.

Gordon brings back a strange tative of the initiative character as Dr. sumed when passing through the ortale of this new race, which had never deal of admission to the order, and before seen a white man, and which

Mr. Nordheim is firmily convinced course, only a few of the thousands that the gang that he declared capthat come under the observation of broad-minded men and women who tuured his daughter did so in the hope of eventually securing a ransom daily witness the hypocrisy of the for her, return. He is confirmed in Great Fraud Religion's deluded folhis belief by a conference Mrs. Nordheim had with the medium. Tho me-FRANK XAVIER MITCHELL. dium declared that if Mr. Nordheim

would insert a cut of Miss Nordheim in the daily papers and sunounce that he would give a reward of \$50 for her safe return home that his child would be immediately brought to him by a friend. After searching all the week for his girl, Mr. Nordheim yesterday morning decided to do as directed by the medium and was get. ting ready to come to: Tacoma and place the advertisement in the papers when Mr. and Mrs. Crosswalle came with his daughter.-Tacoma (Wash.) Reporter, Oct. 20.

differs from all other tribes of Alaskan Indians.

Dr. Gordon heard rumors of the race in 1905, and after innumerable hardships he reached the territory in which these aborigines live in Adamic simplicity. They are called the Eskimos "Kuskwagamutes." and show strong traces of Mongolian ancestry. Crime and vice is utterly unknown among them and their religion is natural pantheism.

Live Cleanly and Morally.

They know absolutely nothing of corruption and degeneracy with which whites have infected the Athabascan Indians and Eskimos. Dr. Gordon lived for several months among them.

"Though they are dying out," Dr. Gordon said,"they are strong and clean physically and intelligent. They have retained the most ancient char-acteristics of dress and speech. In clothing, instead of wearing furs, they sew skins of birds into robes, using the breasts of loon and various speof ducks which abound in the cies river.'

Of their clothing, utensils, arms,

etc., Dr. Gordon gathered collections and when they arrive, he and other ethnologists will try to discover whether the tribe is of Asiatic origin, or whether it migrated from Lower California.

They are monogamists, and no such thing as vice is known among them. They are permitted by their priests to have more than one wife, but never do se. They have no laws at all, but are governed by patriarchs. They are tall, and the women graceful and beautiful.

"There are only 400 of them left," id Dr. Gordon. "It is to be hoped said Dr. Gordon. for their sake that they die out be fore the white traders get to them. Then they can die as cleanly and happily as they live."

on the sensuous plane of life cannot destroy you nor take you from your heaven where it is peace, harmony great power and health. It will put you where you have mastered yourself-in all departments of your being, then you can become savior to others, to teach, lift up, unfold and heal them.

These truths are not reached in a day. You have went through what the world calls suffering, thus you have attained to these spiritual heights, yet these sufferings should be taken with patience, for they are outgrowths of true growth: it is the leaving of minor-things for the greater ones; it is the leaving your idols, which are earthly toys and sense pleasure, behind you, and taking on and into life higher, sweeter, better and more noble things. It is following in the footsteps of the divine man. It is taking into your life true Christ-spirit-----what often has been called "born again:" this is the redemption of the whole land and the whole world.

When you have thus lived life here in all these departments, it becomes a hundred-fold more beautiful, and while you are living you help to lift all mankind up as well as yourself and when that change called death shall come it will be a sweet transition to planes elysian. A. B. SPINNEY.

Belding, Mich.

DREAM REVEALS RELIC SECRET.

Substitution of Historic Regalia in Russian Museum-Phantom Visits a Clew-Mystery Hides Replacing of Royal Jewels by Imitations.

ST. PETERSBURG, Oct. 29.-The emarkable substitution of certain historic relics of considerable intrinsic value in the Hermitage museum in this city has been revealed, according to a current story, by means of a dream, and the matter has attracted much attention from super-

visited by the "phantom" of the early custodian of the treasures, who complained of their disappearance. The treasures consists of a collection of golden medals struck off by the various emperors of Russia in memory of great historical events, as well as number of antique golden coins found during excavation work in

southern Russia. The "phantom" complained that these had been replaced by copper replicas, and it declared further, according to the writer, that a number of the diamonds belonging to the crown regalla stored in the Hermitage museum and valued at \$10.000 .-

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 plentiful.-Seneca.

The ghosts told us there was no virtue like belief and no crime like doubt, that investigation was pure impudence and the punishment therefor eternal torment. They not only told us all about this world, but about two others; and if their statements about the other worlds are as true as about this, no one can estimate the value of their information .-- Ingersoll.

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monds. -

There is not the least necessity in trying to prevent people from thinking. They are quite ready ehough to be stupid or indifferent without any external inducements. The huge dead

weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can .-- Sir Leslie Stephens.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place .---Seneca. whence it follows that nothing is so

firmly believed as that which a man knoweth least .-- Montague.

stitious lower classes of the capital-Visited by "Phantom." A subscriber to the Russnoe Znamya wrote to the paper saying that for three nights in succession he was

NO. 938

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Charles Bailey allows Investigators to subject him to any test conditions they may desire, and excellent results always follow. Not a single materializing medium in the United States will allow that.

THAT MOST WONDERFUL MEDIUUM ..

Mr. T. W. Stanford's Scances with Charles Bailey, the Spirit Manifestations Being Most Remarkable-Reported by Mrs. Charles Bright for the Harbinger of Light, Melbourne, Australia.

It is a matter of satisfaction to find that the account of the seances, with illustrated supplement, which appears each month and in which the scientific side of Spiritualism as shown in "The Passage of Matter through Matter" is so wonderfully allied to the high spiritual teaching coutained in the addresses, has met with such favor everywhere. Not only in these southern lands, but in the great centers of Spiritualism all the world over are these articles looked for. Some are quoted in full in American papers, while the leading French journal, Revue du Spiritisme, edited by Gabriel Delanne, gives its readers each month a report of the proceedings at this unique seance. This is the more important, as at the present time there is anxious questioning among its old-time adherents as to the future that awaits Spiritualism. One of the most striking signs of the great unrest in America is found in the latest American papers. The Light of Truth, which for the last 39 years has been in existence, and since 1905 under the editorship of Mr. Willard J. Hull, and with Mr. James B. Townsend -as financial supporter, "goes out of existence," says the editor," and I, as its manager, take my departure for broader fields of endeavor." Willard J. Hull changes the name of his paper to "The Journal of Man," which is to include everything in religion and philosophy that tends to his elevation. It will be seen from the statement below that Willard J. Hull has surrendered the flag as a result of the absence of spirituality in its professors.

"I am assured now," he says, "that my perception of the possible failure of Spiritualism as a movement conducted on promiscuous lines of communication between finite spirits in and out of the flesh, was correct. I have liways looked disparagingly on the uses of mediumship that place it in the category of other commodities of exchange and barter. We see the effects of this estimate of mediumship everywhere in the degrading prostitution to which it is now subjected, and the precarious situation of those mediums who have sought to keep their mediumship unsullied by the contaminations of barter.

"During my career as a public character identified with Sphitualism, I have made it a rule to magnify the essential principles of the spiritual philosophy, and so far as the average mind might be able to grasp and make use of it in life, I have advocated an intelligent and discriminative recourse to phenomena. Unquestionably many thousands of persons have become interested in the ordinary thought, nomenclature, etc., of Spiritualism through these phenomena, but I am prepared to affirm that not more than one in a hundred of them has used these phenomena as stepping-stones leading them toward the

said Dr. Whitcomb, "is a vory fine specimen." . This closed a most interesting meeting. 50th Seance. July 26. Address by John B. Gough, entitled "Am I My Brother's Keeper?" Medium, although searched by Mr. Stanford and a gentleman on the press, had his coat removed and body thumped all over when in the trance condition, and controlled by

Dr. Whitcomb, as it was aunounced that a live creature was to be brought. Medium controlled by Abdul, then walked to the other end of the room, sat at the end of table near Mr. Stanford and produced a small bird, the mate of one brought some time ago. Lump of clay with with mosaics, 316 pounds in weight. Bird's nest of a perfect kind which it would be impossible to hide without injury. 51st Seance. August 2. Creswick Evening. The re-

cital, a composition of Mr. Creswick's in spirit life entitled "Vengeance is Mine," in which several characters were introduced, was one of the best ever given. The play occupied nearly two hours in delivery, equal to about four columns of one of the morning dailies. It was a superb piece of composition and acting, and left an impression on those priviliged to be present, which surpassed anything obtainable in the shape of "tests."

Address by Dr. Robinson;

"SPIRITUALISM AND SPIRITISM."

An Inquiry into Chaldean Magic and the Origin of Spiritism, Fortune-telling, Incantations.

[Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins St., Melbourne.] After drawing a diagram on the blackboard, giving

the early Chaldeans' idea of the earth and the universe. Dr. Robinson said he proposed to speak of Chaldean magic and its relation to present-day developments in spiritual matters.

The aucient Chaldeans, he began, scanned the face of the heavens, and took note of the appearance of com-'ets; eclipses; positions of the stars, and other heavenly nhenomena. These were duly noted down and written upon terra cotta tablets, many of which have come down to our day. Some of them have been placed by occult power upon this table. We do not gather from the early Chaldean tablets that they held the belief that a God or gods had created the world. They believed in two opposing forces-spirits of the good and evil spirits-which were responsible for everything. An ancient writer tells us that the early Chaldeans' idea of the earth and the universe was something like the diagram I have just drawn. The earth was like an inverted boat. This zone at the top was the place of the fixed stars, which were ruled over by a good spirit. Underneath were the planets and above this zone were the celestial waters. Coming down to the space between the earth and this zone they believed that here dwelt, the atmospheric spirits, the spirits of the storm, the wind, the hail, the rain, the lightning and the thunder. This space represents the earth and underneath it was an abyss ruled over by an evil spirit. Underneath this abyss was the great reservoir of water. I have no doubt that the Jews got the idea of Hades or the under-world from this Chaldean conception. Here are the great gateways-seven of them-to the under-world. This pinnacle is the great and high mountain, the pinnacle on

which the heavens revolved. At the sides you can see he foundations of the heavens resting at the side of the earth-plane. Underneath were the storm spirits. The Chaldeans believed that every object, every stone, every tree, had behind it a spirit, and, as I said, they were divided into good and evil spirits.

From the earliest tablets we gather that the universe was the outcome of perpetual warfare waged between the good and evil powers. You can easily understand, looking at the diagram, how the Chaldeans believed that the spirits of heaven and earth were more powerful than the evil spirits. The latter dwelt in the under-world, in high mountains, and in marshes. They

corn that they were the spirits of departed friends or relatives, hence they believed that every stone, every tree, and indeed every thought and every word had hehind it either a good demon or a bad demon.

Incantation Against the Evil Eye.

Here is a magical incantaion to avert the Evil Eye. It is strange that even down to sixty years ago a great number of people believed in the influence of the Evil Eye, and at the present day in Italia they have charms to avert its influence. The incantation tablet says: "The baleful demon, the mighty one, cometh like a rushing wind and takes possession. When the sun shines the spell is cast, the evil is wrought. May he be cast out, may he pass away into the dark places and feturn no more. His power is great, his influence is mighty. Oh spirit of the heavens, conjure him! Oh spirit of the earth, conjure him!" Note that when Jesus, the great Teacher, came in contact with men obsessed, He said: "I say unto thee, come out of him!" The Chaldean magicians were held in great respect by the people, and they received support from the State. To insult one of these holy men who had power over these potent evil influences would assuredly bring about the death of the person who was bold enough to do so. One interesting tablet, now in the Museum in France, declares that certain persons having spoken disrespectfully of one of the magicians who practiced the White Magic, there came in the night time a great tempest, and on the following morning five of these persons were found dead. The tablet goes on to declare that the great lords and the great gods fought against the evil ones and the men in the flesh who had dared to insult the

old magician. You will remember in reading Roman history that the Augurs inspected the entrails of beasts and birds, they watched the feeding of the sacred chickens, and drew their prognostications therefrom concerning the welfare of the Roman people. In the same way nothing was done in Chaldea without consulting magicians. We find from a broken tablet that on a certain day one of the early Chaldean kings was about to open a battle with an Amorite king. The tablet declares that on this particular day, at a certain hour, it thun-dered several times, but a break in the tablet prevents us from knowing how many times it thundered. The omens were considered auspicious, and the Augurs gave the word that the king would be victorious. Underneath it is added that he followed the bidding of the magician, and the omen was true. He took great mer captive, cut off their heads and placed them on the gates of the city. The writing on the tablet finishes up with praise of the benevolent snirits. It would anpear that the Chaldeans had no system of medicine like unto the ancient Egyptians. Even in Babylon it was a common practice when any person was sick or ill of a disease to bring him on a bed into the open court, there to lie all the day in case some passer-by might recognize the disease that he was suffering from. A man might have had the same disease himself and in passing would tell the sick man just what cured him. There are evidences, however, that they understood the properties of herbs and sometimes used them. But they placed their supreme faith in good or benevolent spirits, who, at the command or solicitation of the Chaldean magicians, invariably cast out the obsessing spirit or dispelled the disease.

Spiritualism Not Spiritism.

Modern' Spirifism-and I must speak plainly on this subject-is, not to be confounded with modern Spiritualism. One of the Chaldean coremonies has its counterpart in some spiritistic practices. A great fire-was lit and the magician or magicians-reometimes more than one, for the king had a number of these astrologers and, magicians - squatted on their hands around the fire and cast into it a prepared powder. In the black smoke-something like the smoke of burning pitch-that arose from it they read the future or cast the horoscopes of kings and other dignitaries. But modern Spiritism, I must reiterate, must not be confounded with modern Spiritualism. Modern Spiritualism is a blessing to man, sent to teach him the way life and to assure him of immortality. That there are signs and wonders following the teaching of the truth in the present day we know, and so there should be. It was so with Jesus of Nazareth, and in the first centuries. But modern Spiritualism was never intended to forecast the future, or to tell fortunes, or to utter anything that would be injurious to the spiritual or physical welfare of any man or woman on the earth. Modern Spiritism is undoubtedly a curse to mankind. and it is only the necromancy of the Chaldeans under another name. I gather from the tablets that many of those old magicians led evil lives. They were unscrupulous persons, and I have no doubt that they became very rich by their practices. It is a fact, however, that Chaldea as a nation occupied a position of nre-eminence that she could not have attained if she were not renowned for her magicians and her magical arts, and so at the present time we find numbers of persons practicing necromancy in the name of Spiritualism. But it is Spiritism pure and simple. There is a vast difference between Spiritism and Spiritualism. A forecasting of the future, telling of events connected with the private lives of persons, pretending to cast the horoscope of those who come unto them, or the practice of Black Magic, is Spiritism. I am sorry to have to say that I have known some Spiritualists who, for filthy lucre's sake, have told their clients that they would prevent certain people from doing certain things. If they were able to accomplish this it would undoubtedly have caused a great deal of trouble and misery. They invoked the undeveloped spirits; they invoked the spirits that dwelt in the marshes and in the high mountains, as did the ancient Chaldeans, and I have heard -horrible to relate-of them pretending to put disease on certain persons just out of pure malice. That is Spiritism. It does not alleviate mankind; a man's spiritual life gets no support or food from Spiritism. But Spritualism is the bread of life which cometh down from neaven, and a man having once tasted of that bread shall not hunger again. I desire to make this plain, because there are hundreds of thousands of intelligent people at the present day who mix the two together. A large number of those connected with orthodoxy are doing so and it is for this reason that much odium has been cast on true Spiritualism. Don't make any mistake-Spiritism is simply Chaldean, Babylonish necromancy undervanother name. There is muchilito say on this subject and I wish to show you in the first place that it is this Chaldean necromancy that was forbidden to the Jews, as you read in the Old Testament. And I desire to make it equally clear to you that real communion with departed spirits was never forbidden under the Jewish dispensation. That their enemies, were those who practiced Black Magic. the Chaldean magical incantations and ceremonies were sometimes stupidiwe admit, but at the back of it was a foundation of truth, and these evil spirits when invoked undoubtedly came to the assistance of the black magicians. A question once asked me by a gentleman in an audience like this was: "Why are the evil spirits permitted to approach men in the flesh?" There are a did communicate with them. - In those days spirits of great many things permitted, let me observe, that are not approved of in the spirit world. Men lie and of all present the dress of a cannibal was found on the men in the flesh as they are at the present time. But thieve and murder. They are permitted to do this for table. It is fully described in supplement. "This dress," the crude minds of the Chaldeans were not able to dis- a season, but undoubtedly, they are not approved of;

they are under condemnation. Evil spirits as well as good have power to approach your earth plane, and they do so, and if they find congenial company they will come in and take up their abode with that man. There cannot be any doubt about that. The Great Seer taught the people that if, after an evil spirit had been cast out and that man returned to his old habits, his former way of living, the evil spirit might return and bring with him other spirits, and they would take up their abode with him, and "the last state of that man is worse than the first." So, to-day, invoking spirits may be a very dalgerous practice. Communion with your departed friends and relatives is most sacred. You are drawing nigh to the invisible world. It is solemn, serious and sacred. The danger is in drawing around you evil influences. In France some years ago a number of peo ple who were called "devil worshipers" used to congre gate in a tayern and there invoke the devil and his angels. Though the prince of the devils does not exist as a personality, there are any number of demonsdevils if you choose-and many of these evil spirits came around about these devil worshipers, and on one par ticular evening two of the company, who slept at the hotel where the meetings were held, were found dead in their beds with their tongues protruding and their faces black. Notwithstanding every effort was made to trace the murderers, they failed to do so. If they desired to find the murderers they would have to look away from the mundane sphere. I wish you good night.

Further Particulars with Reference to Mr. T. W. Stanford's Seances with the Medium, Charles Bailey.

There have been several remarkable occurrences during the month, both as regards addresses and "apports." On August 30 Dr. Whitcomb said that he wished to thank friends for "the increasing harmony. We expect," he went on, "to perform great things in the future, leading you up to something great." He said that in an old place in India were some excellent "apports" which would certainly excite the wonder of persons in this city. "One that I have seen myself," he went on, "and should desire to be brought, is a large Indian tapestry with a border of scenes from the lives of the Brahmin gods." This was brought on Friday evening, September 13, and proved of exceptional interest. A very strong power was manifested in the circle; the hands of the sitters were joined by request and special singing asked for. Abdullah, who had control of the medium, was found, when the light was turned up, enveloped from head to foot in the piece of tapestry, measuring 11 feet in length and 5 feet in width. Walking down to the room he sang a Vedic hymn with great fervor, and then, disrobing himself, explained the various scenes depicted on the tapestry of Indian workmanship, which was stretched full length in the hands of some of the sitters.

Some people, who do not see the trend of spiritual development going on the world over, are apt to decry the utility of these marvelous phenomena. But on every hand comes evidence of the potent impression being made both on the scientific and lay mind by psychic facts, which can alone prove the spiritual origin of matter. Many are the people whose eyes have been opened to the fact of a spiritual universe all around with its unseen and mostly unsuspected potencies through the phenomena witnessed at these circles. They literally "came to scoff and remained to pray." In an address given by Professor Denton on "Spiritualism from a Scientific Standpoint," on August 16, he said: "Spiritualism becomes more than interesting under these aspects. It opens up another view of life-a glorious view, a wondrous view. Man has had too narrow, too cramped a view in the past. But the moment a man is convinced of the immortality of the spirit and its potencies a new view of the universe is opened to him. Science desires to investigate and demonstrate. The scientific world is in the waiting attitude at present-watching the efforts put forth by a certain number. You are heaping up in this circle such a mass of testimony that the fraud theory is now dying away, and men are looking for some other solution. Go on with your good work." On the evening of August 23 the Rev. Gilbert White, who gives the opening hymn and invocation, said through the medium: "This work must go on, and will have the great and grand results intended. May each and every one of the sitters remember that these phenomena are but a demonstration of a superior power, and may they not fall into the error of coming from time to time just to witness the production of phenomena, lest their faith be in vain. In the old gospel times the teaching of the truth was followed by "signs and wonders," and these also are the signs and wonders phophesied. (In the last days, saith the Lord, I will pour out my spirit on all flesh; and your sons and daughters shall prophesy and your young men shall see visions.) These are the times prophesied; the signs and wonders are in evidence, and they call humanity to serious thought and consideration. It is necessary to show the high motive underlying these phenomena, especially as these circles are attracting attention all over the world." In a letter received by the last mail from Ven. Archdeacon Colley, mentioned in another column, he says, after acknowledging the receipt of the monthly copy of the Harbinger: "It is well used and lent about, and the valuable supplements are all framed, and handed around at my meetings in my hall and at parlor lectures in Leamington, and shown to visitors here at the Rectory." Truly the work is a great and far-reaching one. The following is a brief account of the seances since our last ssue: 52d Scance. August 9. Address by Rev. John A. Dowle on the most important events in his life. Phenomena. Clay with mosaics from Central America. It was explained that the mosaics would be brought for another six months, and would eventually be arranged so as to show the pavement with flowers and border they formed originally. Seed about 11/2 inches long, brought and planted by Abdul in pot. It grew several inches during the sitting, and after being placed in Mr. Stanford's conservatory, would, in the hot weather, it was said, bear beautiful flowers. In India they are offered to Brahm in the temples by the Brahmins. Clay with three spear heads. 53d Seance. August 16. Address by Professor Denton on "Spiritualism from a Scientific Standpoint." Phenomena. Lump of clay with mosaics. Small bird from India brought. Nest of the same beautifully made of small roots of tree. A quantity of red dust called sacred earth. It half filled a good-sized dish that was asked for; is held sacred in India, and only to be obtained in one place. 54th Seance. August 23. Address by Dr. Robinson. First part of a remarkable lecture entitled "When Rome was Mistress of the World." . It was replete with historical facts and deductions therefrom, occupying nearly two hours in delivery. Phenomena. Clay with mosaics. An "apport" from China, the first of its kind. A bag of Chinese silk containing 144 pieces of Chinese money (brass coins). Other apports could not be brought, as the power had been exhausted by the long address. 55th Seance. August 30. Conclusion of address by Dr. Rebinson "When Rome was Mistress of the World." the whole forming one of the most remarkable deliverances given through the medium, full of historical events (Continued on page 8)

November 16, 1907.

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summit of the spiritual pyramid.

- But this possibility exists in every other department of life as well as in Spiritualism. To choose the good and eschew the cvil is the secret of the soul's progression in spiritual things, and this has been the contention of this paper from its outset. It becomes more necessary than ever for Spiritualists in these southern lands to uphold this higher teaching. Phenomena, such as are produced at the Bailey circles, are capable of scientific proof. It is the great hope for Spiritualism in the future that scientists are giving serious attention to the study of psychic phenomena. To find that the laws of vibration stretch indefinitely beyond the confines of our mortal senses is to grasp the meaning of the universe-to give us something that takes us close to Spirit. It is seen, then, that the psychic world is a necessary and logical sequence to this, and to realize the interblending of the mundane and the spiritual spheres is to take us to the heart of the spiritual philosophy and to the central truth of Christianity. So it is gratifying to find that these circles are doing much that has been craved for them. A gentleman, Rev. Joseph Taylor, of Nelson, N. Z., who has lately been lecuring for the Christchurch Spiritualists, and whose able mamphlet, "Principles of Absolute Philosophy," should be widely read, writes: "I have been able to make excellent use of the supplements containing remarkable 'apports' brought through the mediumship of Charles Bailey. I have often exhibited them and found them to constitute objective lessons of more value than much talk, being, moreover, convenient for carriage and for striking the attention of the outsiders."

Among the many instructive addresses given, the following, by Dr. Robinson on Spiritualism and Spiritism, drawn from researches into Chaldean Magic, is given as especially apt at the present juncture. These two opposing forces-good and evil-White and Black Magichave existed throughout the ages. As will be seen from Dr. Robinson's able address, they are part of a natural law inherent in the universe.

A brief account of the phenomena since last issue will be found below.

48th Seance. July 4. Address by Professor Denton on "What and Where is Heaven?" Phenomena. Small clay tablet, the first of its kind brought to these meetings with two writings on it. Bird's nest with two different-sized eggs. Dr. Whitcomb said it was the nest' of the Buhl-Buhl, in which the Bell bird, which lays a long, narrow, white egg, often deposits an egg; the other egg is that of the Buhl-Buhl. The nest is made of feathers and cocoanut fibre. Clay with Mosaics. Conditions not good. ~

July 12. No sitting.

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49th Seance. July 19. Address by Signor Valetti, entitled "Does God Care?" It was mentioned that two lots of "apports" were to be brought instead of three, as these people first became acquainted with the fact that one would be very large, and procured specially for pho- spirits, good and bad, were able to commune. Stripped tographing purposes and the Museum. Before the ad- of all its mummery, there cannot be any doubt that dress a lump of wet clay with mosaics fell heavily on they were acquainted with the fact that good and evil the table. After the address, the conditions being pro- spirits approached unto them, and that they could and ndunced excellent, the sitters were requested to join hands and to have special singing, when to the surprise | course came down to the earth. They were around about

firmly believed that evil desire was caused by obsession and baneful influences. Hence it became necessary to have certain spells, incantations, sacred words, which the magicians alone understood. I am going to try and show you this evening that modern Spiritism may be traced back and no doubt had its foundation in the necromancy of the Chaldeans. Recent excavations in Mesonotamia have brought to light a vast number of tablets, and many now in the British Museum, and other collections of antiquities are magical or incantation tablets. They were formulas used by the magicians of those days to dispel disease and to cast out the obsessing spirits. 'The poor Chaldean believed himself obsessed by a number of enemies. During the night time the Incubae came upon him and disturbed his sleep; in his waking moments the evil eye, the curse, and the bann had to be avoided; so it was necessary to have a large number of incantations as well as magicians who knew how to dispel the evil influence and cast out the obsessing spirit.

Incantations Against Discase.

Before proceeding further I will recite the text of a few magical tablets which have been discovered-two are now in the British Museum. In case of disease, the sick man was placed on a couch, and in front of the couch the magicians lit a fire. He then took in his hands the hair of a goat, a bunch of dates, and the leaves of a tree, and, after muttering the following words over them, they were handed to the sick man. Said the magician: "The baleful demon has come down upon this poor man. He destroyeth his house. his goods he despoileth, his health fleeth away. Like a hurricane cometh the baleful demon." Then handing a bunch of dates to the sick man he had to repeat those words after the magician, who then added: "And may he depart into another place; may he never return; may he be destroyed like these dates," which he then cast into the fire. Then he took the hair of the goat and said, "May the baleful demon depart from me; may he never return; as this hair is destroyed by the fire so may he pass away from me." And so with the leaves of the tree. After that the sick man was supposed to get well. If he did not get well, it was because of some fault in the man himself or in uttering the formula and incantation-or perhaps the evil spirits were more powerful just then than the benevolent ones. And here I would like to say that the ancient Chaldeans undoubtedly practiced what is so well known in India as White and Black Magic. The magician who was in favor with the good spirits practiced White Magic. but those who invoked evil spirits, as they sometimes did, for the purpose of putting a bann or curse upon If we had time it would be interesting to trace how

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It is a matter of satisfaction to find that the account of the seances, with illustrated supplement, which appears each month and in which the scientific side of Spiritualism as shown in "The Passage of Matter through Matter" is so wonderfully allied to the high spiritual teaching contained in the addresses, has met with such favor everywhere. Not only in these southern lands, but in the great centers of Spiritualism all the world over are these articles looked for. Some are quoted in full in American papers, while the leading French journal, Revue du Spiritisme, edited by Gabriel Delanne, gives its readers each month a report of the proceedings at this unique seance. This is the more important, as at the present time there is anxious questioning among its old-time adherents as to the future that awaits Spiritualism.' One of the most striking signs of the great unrest in America is found in the latest American papers. The Light of Truth, which for the last 39 years has been in existence, and since 1905 under the editorship of Mr. Willard J. Hull, and with Mr. James B. Townsend -as financial supporter, "goes out of existence," says the editor," and I, as its manager, take -my departure for broader fields of endeavor." Willard J. Hull changes the name of his paper to "The Journal of Man," which is to include everything in religion and philosophy that tends to his elevation. It will be seen from the statement below that Willard J. Hull has surrendered the flag as a result of the absence of spirituality in its professors.

"I am assured now," he says, "that my -perception of the possible failure of Spiritualism as a movement conducted on promiscuous lines of communication between finite spirits in and out of the flesh, was correct. I have slways looked disparagingly on the uses of mediumship that place it in the category of other commodities of exchange and barter. We see the effects of this estimate of mediumship everywhere in the degrading prostitution to which it is now subjected, and the precarious situation of those mediums who have sought to keep their mediumship unsullied by the contaminations of barter.

"During my career as a public character identified with Sphritualism, I have made it a rule to magnify the essential principles of the spiritual philosophy, and so far as the average mind might be able to grasp and make use of it in life. I have advocated an intelligent and discriminative recourse to phenomena. Unquestionably many thousands of versons have become interested in the ordinary thought, nomenclature, etc., of Spiritualism through these phenomena, but I am prepared to affirm that not more than one in a hundred of them has used these ful than the evil spirits. The latter dwelt in the phenomena as stepping-stones leading them toward the under-world, in high mountains, and in marshes. They

said Dr. Whitcomb, "is a very flue specimen." . This closed a most interesting meeting. 50th Scance, July 28. Address by John B. Gough, entitled "Am I My Brother's Keeper?" Medium, although searched by Mr. Stanford and a gentleman on

the press, had his coat removed and body thumped all over when in the trance condition, and controlled by Dr. Whitcomb, as it was announced that a live creature was to be brought. Medium controlled by Abdul, then walked to the other end of the room, sat at the end of table near Mr. Stanford and produced a small bird, the mate of one brought some time ago. Lump of clay with with mosales, 3½ pounds in weight. Bird's nest of a perfect kind which it would be impossible to hide

without injury. 51st Seance, August 2. Creswick Evening. The recital, a composition of Mr. Creswick's in spirit life entitled "Vengeance is Mine." in which several characters were introduced, was one of the best ever given. The play occupied nearly two hours in delivery, equal to about four columns of one of the morning dailies. It was a superb piece of composition and acting, and left an impression on those priviliged to be present, which surpassed anything obtainable in the shape of "tests."

> Address by Dr. Robinson: "SPIRITUALISM AND SPIRITISM."

An Inquiry into Chaldean Magic and the Origin of Spir-. Itisin. Fortune-telling. Incantations.

[Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins St., Melbourne.]

After drawing a diagram on the blackboard, glving the early Chaldeans' idea of the earth and the universe, Dr. Robinson said he proposed to speak of Chaldean magic and its relation to present-day developments in spiritual matters,

The aucient Chaldeans, he began, scanned the face of the heavens, and took note of the appearance of com-'ets; eclipses; positions of the stars, and other heavenly phenomena. These were duly noted down and written upon terra cotta tablets, many of which have come down to our day. Some of them have been placed by occult power upon this table. We do not gather from the early Chaldean tablets that they held the belief that a God or gods had created the world. They believed in two opposing forces-spirits of the good and evil spirits-which were responsible for everything. An ancient writer tells us that the early Chaldeans' idea of the earth and the universe was something like the diagram I have just drawn. The earth was like an inverted boat. This zone at the top was the place of the fixed stars, which were ruled over by a good spirit. Underneath were the planets and above this zone were the celestial waters. Coming down to the space between the earth and this zone they believed that here dwelt the atmospheric spirits, the spirits of the storm, the wind, the hail, the rain, the lightning and the thunder. This space represents the earth and underneath it was an abyss ruled over by an eyil spirit. Underneath this abyss was the great reservoir of water. I have no doubt that the Jews got the idea of Hades or the under-world

from this Chaldean conception. Here are the great gateways---seven of them--to the under-world. This pinnacle is the great and high mountain, the pinnacle on which the heavens revolved. At the sides you can see

the foundations of the heavens resting at the side of the earth-plane. Underneath were the storm spirits. The Chaldeans believed that every object, every stone, every tree, had behind it a spirit, and, as I said, they were divided into good and evil spirits.

From the earliest tablets we gather that the universe was the outcome of perpetual warfare waged between, the good and evil powers. You can easily understand, looking at the diagram, how the Chaldeans believed that the spirits of heaven and earth were more power-

cern that they were the spirits of departed friends or they are under condemnation. Evil spirits as well as relatives, hence they believed that every stone, every tree, and indeed every thought and every word had hehind it either a good demon or a bad demon.

Incantation Against the Evil Eye.

Here is a magical incantaion to avert the Evil Eye It is strange that even down to sixty years ago a great number of people believed in the influence of the Evil Eye, and at the present day in Italia they have charms to avert its influence. The incantation tablet says: "The baleful demon, the mighty one, cometh like a rushing wind and takes possession. When the sun shines the spell is cast, the evil is wrought. May he be cast out, may he pass away into the dark places and return no more. His power is great, his influence is mighty. Oh spirit of the heavens, conjure him! Oh spirit of the earth, conjure him!" Note that when Jesus, the great Teacher, came in contact with men obsessed, He said: "I say unto thee, come out of him!" The Chaldean magicians were held in great respect by the people, and they received support from the State. To insult one of these holy men who had power over these potent evil influences would assuredly bring about the death of the person who was bold enough to do so. One interesting tablet, now in the Museum in France. declares that certain persons having spoken disrespectfully of one of the magicians who practiced the White Magic, there came in the night time a great tempest, and on the following morning five of these persons were found, dead. The tablet goes on to declare that the great lords and the great gods fought against the evil ones and the men in the flesh who had dared to insult the old magician. You will remember in reading Roman history that the Augurs inspected the entrails of beasts and birds, they watched the feeding of the sacred chickens, and drew their prognostications therefrom concerning the welfare of the Roman people. In the same way nothing was done in Chaldea without consulting magicians. We find from a broken tablet that on a certain day one of the early Chaldean kings was about to open a battle with an Amorite king. The tablet declares that on this particular day, at a certain hour, it thundered several times, but a break in the tablet prevents us from knowing how many times it thundered. The omens were considered auspicious, and the Augurs gave the word that the king would be victorious. Underneath it is added that he followed the bidding of the magician, and the omen was true. He took great men captive, cut off their heads and placed them on the gates of the city. The writing on the tablet finishes up with praise of the benevolent spirits. It would appear that the Chaldeans had no system of medicine like unto the ancient Egyptians. Even in Babylon it was a common practice when any person was sick or ill of a disease to bring him on a bed into the open court, there to lie all the day in case some passer-by might recognize the disease that he was suffering from. A man might have had the same disease himself and in passing would tell the sick man just what cured him. . There are evidences, however, that they understood the properties of herbs and sometimes used them. But they placed their supreme faith in good or benevolent spirits, who, at the command or solicitation of the Chaldean magicians, invariably cast out the obsessing spirit or

y Spiritualism Not Spiritism.

dispelled the disease

Modern' Spirifism-and I must speak plainly on this subject-is, not to be confounded with modern Spiritualism. One of the Chaldean coremonies has its counterpart in some spiritistic practices. A great firewas lit and the magician or magicians ; sometimes more than one for the king had a number of these astrologers and ; magiciahs - squatted ; on their hands around the fire and cast into it a prepared powder. In the black smoke-something like the smoke of burning pitch-that arose, from it they read the future or cast the horoscopes of kings and other dignitaries. But modern Spiritism. I must reiterate, must not be confounded with modern Spiritualism. Modern Spiritualism is a blessing to man, sent to teach him the way of life and to assure him of immortality. That there are signs and wonders following the teaching of the truth in the present day we know, and so there should be. It was so with Jesus of Nazareth, and in the first centuries. But modern Spiritualism was never intended to forecast the future, or to tell fortunes, or to utter anything that would be injurious to the spiritual or physical welfare of any man or woman on the earth. Modern Spiritism is undoubtedly a curse to mankind, and it is only the necromancy of the Chaldeans under another name. I gather from the tablets that many of those old magicians led evil lives. They were unscrupulous persons, and I have no doubt that they became very rich by their practices. It is a fact, however, that Chaldea as a nation occupied a position of pre-eminence that she could not have attained if she were not renowned for her magicians and her magical arts, and so at the present time we find numbers of persons practicing necromancy in the name of Spiritualism. But it is Spiritism pure and simple. There is a vast-difference between Spiritism and Spiritualism. A forecasting of the future, telling of 'events connected with the private lives of persons, pretending to cast the horoscope of those who come unto them, or the practice of Black Magic, is Spiritism. I am sorry to have to say that I have known some Spiritualists who, for filthy lucre's sake, have told their clients that they would prevent certain people from doing certain things. If they were able to accomplish this it would undoubtedly have caused a great deal of trouble and misery. They invoked the undeveloped spirits; they invoked the spirits that dwelt in the marshes and in the high mountains. as did the ancient Chaldeans, and I have heard -horrible to relate-of them pretending to put disease on certain persons just out of pure malice. That is Spiritism. It does not alleviate mankind; a man's spiritual life gets no support or foed from Spiritism. But Spritualism is the bread of life which cometh down from heaven, and a man having once tasted of that bread shall not hunger again. I desire to make this plain, because there are hundreds of thousands of intelligent people at the present day who mix the two together. A large number of those connected with orthodoxy are doing so and it is for this reason that much odium has been cast on true Spiritualism. Don't make any misthe formula and incantation-or perhaps the evil spirits take-Spiritism is simply Chaldean, Babylonish necromancy under another name. There is much 2 to say on this subject and I wish to show you in the first place that it is this Chaldean necromancy that was forbidden to the Jews, as you read in the Old Testament. And I desire to make it equally clear to you that real communion with departed spirits was never forbidden under the Jewish dispensation. That the Chaldean magical incantations and ceremonies were sometimes stupid we admit, but at the back of it was a foundation of truth, and these evil spirits when invoked undoubtedly came to the assistance of the black of all its (mummery, there cannot be any doubt that magicians. A question once asked me by a gentleman dress a lump of wet clay with mesaics fell heavily on they were acquainted with the fact that good and evil in an audience like this was: "Why are the evil spirits spirits approached unto them, and that they could and permitted to approach men in the flesh?" There are a did communicate with them. - In those days spirits of great many things permitted, let me observe, that are table. It is fully described in supplement: "This dress," the crude minds of the Chaldeans were not able to dis- a season, but undoubtedly, they are not approved of;

good have power to approach your earth plane, and they do so, and if they find congenial company they will come in and take up their abode with that man. There cannot be any doubt about that. The Great Seer taught the people that if, after an evil spirit had been cast out and that man returned to his old liabits, his former way of living, the evil spirit might return and bring with him other spirits, and they would take up their abode at the right hand corner of the first with him, and "the last state of that man is worse than the first." So, to-day, invoking spirits may be a very dadgerous practice. Communion with your departed friends and relatives is most sacred. You are drawing nigh to the invisible world. It is solemn, serious and sacred. The danger is in drawing around you evil influences. In France some years ago a number of peo nie who were called "devil worshipers" used to congregate in a tavern and there invoke the devil and his angels. Though the prince of the devils does not exist as a personality, there are any number of demonsdevils if you choose-and many of these evil spirits came around about these devil worshipers, and on one particular evening two of the company, who slept at the hotel where the meetings were held, were found dead in their beds with their tongues protruding and their faces black. Notwithstanding every effort was made to trace the murderers, they failed to do so. If they desired to find the murderers they would have to look away from the mundane sphere. I wish you good night.

Further Particulars with Reference to Mr. T. W. Stanford's Seances with the Medium, Charles Bailey.

There have been several remarkable occurrences during the month, both as regards addresses and "apports." On August 30 Dr. Whitcomb said that he wished to thank friends for "the increasing harmony. We expect," he went on, "to perform great things in the future, leading you up to something great." He said that in an old place in India were some excellent "apports" which would certainly excite the wonder of persons in this city. "One that I have seen myself," he went on, "and should desire to be brought, is a large Indian tapestry with a border of scenes from the lives of the Brahmin gods." This was brought on Friday evening, September 13, and proved of exceptional interest. A very strong power was manifested in the circle: the hands of the sitters were joined by request and special singing asked for. Abdullah, who had control of the medium, was found, when the light was turned up, enveloped from head to foot in the piece of tapestry, measuring 11 feet in length and 5 feet in width. Walking down to the room he sang a Vedic hymn with great fervor, and then, disrobing himself, explained the various scenes depicted on the tapestry of Indian workmanship, which was stretched full length in the hands of some of the sitters.

Some people, who do not see the trend of spiritual 'development going on the world over, are apt to decry the utility of these marvelous phenomena. But on every hand comes evidence of the potent impression being made both on the scientific and lay mind by psychic facts, which can alone prove the spiritual origin of matter. Many are the people whose eyes have been opened to the fact of a spiritual universe all around with its unseen and mostly unsuspected potencies through the phenomena witnessed at these circles. They literally "came to scoff and remained to pray." In an address given by Professor Denton on "Spiritualism from a Scientific Standpoint," on August 16, he said: "Spiritualism becomes more than interesting under these aspects. It opens up another view of life-a glorious view. a wondrous view. Man has had too narrow, too cramped a view in the past. But the moment a man is convinced of the immortality of the spirit and its potencies a new view of the universe is opened to him. Science desires to investigate and demonstrate. The scientific world is in the waiting attitude at present-watching the efforts put forth by a certain number. . . . You are heaping up in this circle such a mass of testimony that the fraud theory is now dying away, and men are looking for some other solution? Go on with your good On the evening of August 23 the Rev. Gilbert White, who gives the opening hymn and invocation, said through the medium: "This work must go on, and will have the great and grand results intended. May each and every one of the sitters remember that these phenomena are but a demonstration of a superior power, and may they not fall into the error of coming from time to time just to witness the production of phenomena, lest their faith be in vain. In the old gospel times the teaching of the truth was followed by "signs and wonders." and these also are the signs and wonders phophesied. (In the last days, saith the Lord, I will pour out my spirit on all flesh; and your sons and daughters shall prophesy and your young men shall see visions.) These are the times prophesied; the signs and wonders are in evidence, and they call humanity to serious thought and consideration. It is necessary to show the high motive underlying these phenomena, especially as these circles are attracting attention all over the world." In a letter received by the last mail from Ven. Archdeacon Colley, mentioned in another column, he says, after acknowledging the receipt of the monthly copy of the Harbinger: "It is well used and lent about, and the valuable supplements are all framed, and handed around at my meetings in my hall and at parlor lectures in Leamington, and shown to visitors here at the Rectory." Truly the work is a great and far-reaching one. The following is a brief account of the seances since our last ISSUA: 52d Scance. August 9. Address by Rev. John A. Dowie on the most important events in his life. Phenomena. Clay with mosaics from Central America. It was explained that the mosaics would be brought for another six months, and would eventually be arranged so as to show the pavement with flowers and border they formed originally. Seed about 11/2 inches long, brought and planted by Abdul in pot. It grew several inches during the sitting, and after being placed in Mr. Stanford's conservatory, would, in the hot weather, it was said, bear beautiful flowers. In India they are offered to Brahm in the temples by the Brahmins. 'Clay with three spcar heads. 58d Seance. August 16. Address by Professor Denton on "Spiritualism from a Scientific Standpoint." Phenomena. Lump of clay with mosaics. Small bird from India brought. Nest of the same beautifully made of small roots of tree. A quantity of red dust called sacred earth. It half filled a good-sized dish that was asked for; is held sacred in India, and only to be obtained in one place. 54th Seance. August 23. Address by Dr. Robinson First part of a remarkable lecture entitled "When Rome was Mistress of the World." .It was replete with historical facts and deductions therefrom, occupying nearly two hours in delivery. Phenomena. Clay with mosaics. An "apport" from China, the first of its kind. A bag of Chinese silk containing 144 pieces of Chinese money (brass coins). Other apports could not be brought, as the power had been exhausted by the long address. 55th Seance. August 30. Conclusion of address by Dr. Robinson "When Rome was Mistress of the World," hands and to have special singing, when to the surprise course came down to the earth. They were around about not approved of in the spirit world. Men lie and the whole forming one of the most remarkable deliverof all present the dress of a cannibal was found on the men in the fiesh as they are at the present time. But thieve and murder. They are permitted to do this for ances given through the medium, full of historical events (Continued on page 8)

November 16, 1907.

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summit of the spiritual pyramid."

But this possibility exists in every other department of life as well as in Spiritualism. To choose the good and eschew the evil is the secret of the soul's progres-Bion in spiritual things, and this has been the contention of this paper from its outset. It becomes more necessary than ever for Spiritualists in these southern lands to uphold this higher teaching. Phenomena, such as are produced at the Bailey circles, are capable of scientific proof. It is the great hope for Spiritualism | other collections of antiquities are magical or incantain the future that scientists are giving serious attention to the study of usychic phenomena. To find that the laws of vibration stretch indefinitely beyond the confines of our mortal senses is to grasp the meaning of the universe-to give us something that takes us close to Spirit. It is seen, then, that the psychic world is a necessary and logical sequence to this, and to realize the interblending of the mundane and the spiritual spheres is to take us to the heart of the spiritual philosophy and to the central truth of Christianity. So it is gratifying to find that these circles are doing much that has been craved for them. A gentleman, Rev. Joseph Taylor, of Nelson, N. Z., who has lately been lecuring for the Christchurch Spiritualists, and whose able pamphlet, "Principles of Absolute Philosophy," should be widely read, writes." "I have been able to make excellent use of the supplements containing remarkable 'apports' brought through the mediumship of Charles Bailey. I have often exhibited them and found them to constitute objective lessons of more value than much talk, being, moreover, convenient for carriage and for striking the attention of the outsiders."

Among the many instructive addresses given, the following, by Dr. Robinson on Spiritualism and Spiritism, drawn from researches into Chaldean Magić, is given as especially apt at the present juncture. These two opposing forces-good and evil-White and Black Magichave existed throughout the ages. As will be seen from Dr. Robinson's able address, they are part of a natural cast into the fire. Then he took the hair of the goat law inherent in the universe.

A brief account of the phenomena since last issue will be found below.

48th Seance. July 4. Address by Professor Denton on "What and Where is Heaven?" Phenomena. Small clay tablet, the first of its kind brought to these meetings with two writings on it. Bird's nest with two different-sized eggs. Dr. Whitcomb said it was the nest' of the Buhl-Buhl, in which the Bell bird, which lays a long, narrow, white egg, often deposits an egg; the other egg is that of the Buhl-Buhl. The nest is made of feathers and cocoanut fibre. Clay with Mosaics. Conditions not good.

July 12. No sitting.

49th Seance. July 19. Address by Signor Valetti, entitled "Does God Care?" It was mentioned that two lots If we had time it would be interesting to trace how of "apports" were to be brought instead of three, as these people first became acquainted with the fact that one would be very large, and procured specially for photographing purposes and the Museum. Before the adthe table. After the address, the conditions being prononneed excellent, the sitters were requested to join

firmly believed that evil desire was caused by obsession and baneful influences. Hence it became necessary to have certain spells, incantations, sacred words, which the magicians alone understood. I am going to try and show you this evening that modern Spiritism may be traced back and no doubt had its foundation in the necromancy of the Chaldeans. Recent excavations in Mesopotamia have brought to light a vast number of tablets, and many now in the British Museum, and tion tablets. They were formulas used by the magicians. of those days to dispel disease and to cast out the obsessing spirits. ' The poor Chaldean believed himself obsessed by a number of enemies. During the night time the Incubae came upon him and disturbed his sleep; in his waking moments the evil eye, the curse, and the bann had to be avoided: so it was necessary to have a large number of incantations as well as magicians who knew how to dispel the evil influence and cast out the obsessing spirit.

Incantations Against Disease.

Before proceeding further I will recite the text of a few magical tablets which have been discovered-two are now in the Brilish Museum. In case of disease, the sick man was placed on a couch, and in front of the couch the magicians lit a fire. He then took in his hands the hair of a goat, a bunch of dates, and the leaves of a tree, and, after muttering the, following words over them, they were handed to the sick man. Said the magician: "The baleful demon has come down upon this poor man. He destroyeth his house, his goods he despoileth, his health fleeth away. Like a hurricane cometh the baleful demon.". Then handing a bunch of dates to the sick man he had to repeat those words after the magician, who then added: "And may he depart into another place; may he never return; may he be destroyed like these dates," which he then and said, "May the baleful demon depart from me; may he never return; as this hair is destroyed by the

fire so may he pass away from me," And so with the leaves of the tree. After that the sick man was supposed to get well. It he did not get well, it was because of some fault in the man himself or in uttering were more powerful just then than the benevolent ones. And here I would like to say that the ancient Chaldeans undoubtedly practiced what is so well known in India as White and Black Magic. The magician who was in favor with the good spirits practiced White Magic. but those who invoked evil spirits, as they sometimes did, for the purpose of putting a bann or curse upon their enemies, were those who practiced Black Magic. spirits, good and bad, were able to commune. Stripped

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November 16, 1907.

THE PROGRESSIVE THINKER

Scenes In Spirit Life.

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

Acts and Scenes in Spirit Life.

'Will you serve a slight repast?' asked. She bowed and withdrew. Shortly after she brought in a silver salver, together with a dish of fruit, and placed them upon the table. "Come, let us be seated," and placed a chair for the miniser.

"Really, Petersilea," he said, "I am hungry; but it seems preposterous that spirits should be hungry and

"Take a slice of this dainty bread," I said, as I passed it to him; and there being a carafe, I poured out a glass of the sweet elixir of lifeimmortal life!

"Help yourself to some of this fruit -spiritual fruit, it is. Could anything be more perfect and beautiful? cate." The minister's eyes sparkled as he

looked at it, and he sipped from his glass the red wine of life. Now, I want to say right here, that this elixir is not an intoxicating liquor, but an elixir of life, which represents the spirit; for there are wish in a very short time. other beverages besides water, which

are harmless and refreshing. "How incredible it seems," he said, "that I, as a spirit; am eating and so sent for you to come here, as I drinking."

"How incredible," I said, "it used to seem to me, that spirits could all that has been related to the reader. stand before the throne of God, sing- "And now, Abby, can you help me ing his praises, and playing the harp, with a heavy crown of gold upon their heads-by the way, that crown would become pretty weighty and tiresome after awhile. My head was always very sensitive, and still is. I could scarcely bear the weight of a light hat. I think I should want to tear that crown off and throw it downand, then, to stand, throughout eter-What nity, without food or drink! do you think of it now, my friend? here by the time the father awakes; That is what you have preached to the world since you were a very young man. Now this is more natu-ral-more as it should be." The minister looked at me pleasantly. "Really," he said, "I feel glad that

sisters."

"No. indeed." said Abby.

I was in error.' "But it would have been better to

have known and preached the truth would it not? Yes, if I could have known.'

"Well, now, sir," I continued, "la-bor with all your might to teach othors, who are yet preaching such nonsense, the truth; for he who works will surely win. But you are weak We will make you happy and strong first. Have you no near relatives here in spirit life?"

'None that are very near," he an-"My father and mother are swered. still on the earth. I never had but one sister. She is still there. One brother, and he went, as misionary, them. China. I have not yet visited my father, mother, or sister; nor searched out my brother; for my mind has been so intent-on my own little family. I have scarcely thought of any-

"Have you no children here in spir-it life?" why, yes; I must have.

and you will understand more about the child is." The book was written long before The minister looked eager and fola telephone existed on earth. Yes; lowed me with alacrity. Abby had spirits have telephones: but we do taken a seat, and the child was upon not have any wires connected with her lap, resting its sunny curls against her breast, one little arm about her our telephones; 'they are worked on, the same principle as wireless teleneck. Abby arose as we entered, hold-

ing the little girl by the hand. graphy. I could speak to Abby by thinking "And you are she who was once of her intently, holding the thought called Miss Judson?" asked the minof her firmly in my mind until I had attracted her attention and she had

Abby bowed, together with her oldesponded. These thoughts back and fashioned courtesy. orth vibrated within the ether. The minister's , eyes flashed forth "Abby Judson!" I called forcefully admiration.

and distinctly. "Yes," answered Abby, "I am that "Mr. Petersilea, did you call me?" person whom you once called a reneame the response.

gade and apostate. You perceive that nothing can be hidden, and I am well "I did. If it is convenient will you come here to the conservatory. I have versed in all that has been said of something of importance to communime.

"Madam, I humbly beg your par-"All right," came the response. don. "It was granted, even before the will be there, shortly."

asking," she said, with a sweet smile. "I must have seemed such to you, at that time; but time makes all I had not long to wait, for spiritual beings can accomplish whatever they things right and straight at last, and the apostate and renegade restores to When Abby stood before me, after you your lost child." She led the little creature forward. "What is your name, darling?" she whispered, greeting each other warmly, I said: "I have need of your assistance, and

as she did so. thought the work could thus be bet-ter accomplished." 4 then old her "Hope," answered the child: "but they call me Daisie at the school. Is

this my papa?" "And now, Abby, can you help me to find this child? She would not "This is papa," said the minister, as he caught up the little one in his be taken very far away from her forarms, kissing her sweet face a numour home on earth-not far away ber of times. She stroked his head, his face, his beard, with her little from her father, mother, brother and hands; and, with each stroke, new beauty appeared, as though it had

"You will be able to find this child been concealed beneath a covering of much better than I can." care and helplessness, which the lit-"I shall discover her whereabouts if possible," she replied. "It may be tle hands deftly removed.

"O, how much she resembles her that I shall be able to have the child mother," said the minister. "I should know her among a thousand other so I will be as expeditious as possible. children; and she is the counterpart Adieu, but expect to see me again

of what Nettie was at this age. How very shortly. much I thank you, and the Professor, We have little time for idlenessfor your kind interest in my welfare. no more than those of earth life have. But what shall I do with the child. We do not look to, nor pray to God, now that I have her? I do not feel to give us everything here, while we myself competent to care for her propremain idle. An idle person here erly, and yet I would like to see her would be as unhappy and full of misevery day-would like to be very near chief as one of earth would be; yet there are idle spirits, plenty of them, her, and have her with me much of the time.

who care to do no good works; they "That can easily be arranged," said wander about somewhat as tramps of Abby. "I will take the little one in-to my home, care for her tenderly, earth do, finding fault with everybody and everything, envying those who and teach her as rapidly as she is able are industrious, and trying to destroy to learn. But you, my dear sir, must enter into some good work that will all that may be orderly and beautiful; for the mind must work in some occupy your mind to the exclusion direction. There are those who would like to destroy Abby Judson's school of sorrow and despair. You were, on earth, a minister of the so-called gosand scatter her pupils and little home-less ones in all directions, although pel, which means good news. Why not be a minister now of good newsthey, themseives, would not be capathe good news of immortal life, and ble of teaching or caring for any of aid those who are hopeless and de-There are others, just as of spairing, as you have been? earth, who envy me my powers as a

"If I have no hope," said the minmusician, and would like to tear down ister, "how can I aid those who are and destroy our large and elegant hopeless?" conservatory of music; yet they could "What would you hope to attain?"

not play, and musical harmony is not asked Abby. "I had hoped to remain with my yet developed within their souls. Andrew Jackson Davis is right

vehicle; and where you may become

a pupil if you like; there is no end

of hope in that direction, for eternity

is before you, and what may you not

others, would be more in my line-

more like that which I have been ac-

"But how can you teach others un

I think not."

"Then you cannot preach the truth

You

"I think preaching, and teaching

be able to accomplish?'

customed to do."

'No! no!

family on earth for many years. That about mischievous spirits-in other s now taken from as, laie souis honed. when I should come to die idle man on earth, and I certainly I should see God and his beautiful Christ; that I should enter the pearly So, while I awaited Abby's return gates of heaven and sing God's praise I gave lessons to waiting pupils, while the minister still slept on, poor soul. forever more. This, I now find, was all an illusion. My wife and little He needed rest just now. Neither had children are filled with sorrow at my he been an idle man on earth: but now, in a short time, as I well knew, loss, and I am powerless to comfort them, or provide for their material he would be at work for the truth wants. Indeed, although happier than with all his might. In the old-fashat first, still what is there to, hope ioned heaven these idle ones were taught that there was nothing to do "If you are happier than you were throughout eternity but shout the at first, then there is good reason praises of God, and God was expected to suppose-that you will attain to to do all the work, and whatever was greater happiness as you go on. You done that seemed wrong, why, God have been in this life but a very short did it. His ways were mysterious and time now, and yet considerable has past finding out; man was wholly been brought to pass in that short irresponsible. That is one great reaperiod of time; and, really, you are son why we have so many tramps here in spirit life. They would rather shout than work. But thanks to the already looking five years younger than at first, showing that the soul has already advanced quite a little. good that naturally exists within the larger half of humanity, they like to If you have not seen God. I have brought to you your own sweet, little work and are filled with good works baby girl. If you have not entered Early in the, what would be to the minister, morning, Abby returned, bringing with her a little girl of some the pearly gates of heaven, you have entered a grand conservatory of music, where the simple twanging of a

As They Emanate from the Pen of Henry Morrison Tefft. THOUGHTS. QUARRIED and matter of his composition, and the orator in the manner of his ora-FROM MANY, MINES.

tion Individuals die, nations die, worlds Each man sees in an object or in Everything is mortal¹¹ Life is a thought just what he is capable of of suggestions, but few fulfill-understanding, and no more. Nature Mankind will never falter in look- dividual. A beautiful landscape, a ments.

ing after the "fountain of youth," the gorgeous sunset, a song, a melody, "philosopher's stone," and the ideal a picture, a statue—all ining differ-society. There are certain instincts ent messages to different souls. No which are common to all men; there two persons live in the same world, are certain characteristics which are have the same thoughts, the same common to each nation, to each time enjoyments or the same sorrows, and age. The man who said, "The Every individual life stands alone; love of money is the root of all evil" What is pleasing to one is torture uttered the most complete truth ever to another; what is beauty to one spoken. Why should we censure a is ugliness to another, person for using every means that "The thoughts that stir the poet's comes to his hand, whether right or heart Are not the thoughts that others

die.

full

wrong, to get money? The world puts a premium upon fraud, upon stealing, upon hypocrisy, upon leading immoral lives. The man apart, who has no money, whatever his char-acter may be, loses caste. By fair And oftener work his woe than weal.

means or foul you must get wealth. A criminal is more respected that a pauper. No man can now run for office, without money. The success of any party must be purchased. Can a government be purified if the elec-torate's bought? Can you draw pure lyre." water from an impure fountain? Each individual to a certain extent is responsible for, and a sharer in, the sins of the people which whom he associates. The effect of one indi-vidual life may be but little noted to the sensibility of the reader. The Each individual to a certain extent sometimes a single family have the power to elevate or debase the whole profoundest thought or passion sleeps in a mind until an equal mind and heart finds and publishes it." community in which it lives, Yea, Life has no value unless we study it is no stretch of the imagination to its lessons. There is no point from say that a dozen men could be named which the universe can be viewed as in the United States whose combined a whole. We see a part, and prophesy efforts would do more to cleanse the a whole. We see a part, and prophesy moral and political standing of the ceptions must be expressed in figures, people, regulate their living and give

types and symbols. economic direction to their habits and customs of life, than all the preachers actual and real are simply shadows. There is no such thing as color as in the land. a, physical entity; it is only a mental One generation plants the seed that is to fructify and bear fruit in the conception. -There is no such thing

as sky. next. The people are fooled, cajoled, flattered, led — sometimes driven; Every atom, of matter contains all the possibilities of life, morals, rethere is no other way to control their ligion, philosophy, poetry and song. minds. Reason will not do it, neither It only requires time to bring inorwill argument.

ganic substance to full fruition in There are all kinds of slavery all the nobler qualities of mind and moral, religious, social, intellectual and physical bondage. Theione is as heart. Life is a development, a natural process; yet there are scientists authoritative as the other. inA precewho say it may be a creation. dent, a custom, a habit, is as binding on a community as a statute is in learn." says Axel E. Gibson. "to be lieve in a universe that, with all its proceedings at law. For blind obedi-ence to authority thesiordinary mind ence to authority thesiordinary mind seems to be well adapted. Nothing is ridiculous, absurd or out of place mitting this, every substance must is ridiculous, absurd or out of place necessarily consist essentially of the when fashion once sets the pace. Nothing is regarded as sinful or imsame basic elements, sinc() a unity of source implies a unity of essence. moral that public opinion indorses or Man is then not the only being on tolerates. our planet endowed with mentality;

We abhor the savage tribes on account of their dress, their indecent in every physical molecule must like-exposure and practices, but they are wise inhere mental and physical attributes, though latent and to a large exonly following immemorial customs, tent as yet unavailable." formulas and social laws, the same Mind controls matter and directs as civilized nations do. "Humboldt." says Herbert Spencer; "tells us that energy. First the thought, then the an Orinoco Indian, though quite re-gardless of bodily comfort, will labor a fortnight to purchase pigment permanency in material things. The where with to make himself admired; and that the same woman who would all phenomena occur has not yet been

SCINTILLATIONS ipon a man. Nature is not just; she knows nothing about morality, or what is right or what is wrong. Both the animate and inunimate world are built up on the law of sacrifice. One species of animals has had to die so that a higher type might live. One order of plant and vegetable life has given way to make room for others. Every animal and plant has its parasite. Whatever benefits mankind comes through sacrifice. It is the taw of "Out of sorrow have the worlds ife. been built; and at the birth of a star Love Affairs or how to improve your here is pain." ondition financially and socially?

the same wondering eye that we do

Every event is eternal. There is no past, no future; all is present. Divisions of time and space are of human invention. Much that we call instinctive in man comes from habit, education and environment.

To get a broad view of mankind we must read all history, study all peoples, times and conditions. Many things that we have been taught were of divine origin, or miraculous origin, are nothing but natural evolutionliving history and experience. In proportion as knowledge increases, miracles diminish. The story of Moses being rescued in the basket of bullrushes; the sory of the deluge; the incident of Aaron turning the rod into a serpent; the immaculate conception, are all echoes of similar facts that have floated down the stream of time in the current of tradition.

All theories must finally stand or fall on the verdict of science. The They are born of high imaginings. Kindled to life by passion's fire, mind of man will in time figure out is o'er earth's dross his fancy flings much that is now deemed supernatu-ral. Abraham Lincoln was as divinely The golden dreams that wrap his sent into the world as Jesus Christ, and had as important a mission. To-Beauty comes from within, and not day the spirit of his life is being felt from without. We appreciate and understand just what Nature, educain every part of the globe. Some men's fame increases with age, others diminish. The preface of a book is always written last. Mozart, the great musical composer, was buried

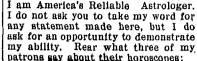
> n an unknown and unmarked grave, but later on. eulogies have been pro nounced to his memory, and monuments erected and societies named in his honor. Ruskin is quoted as say-ing that "A house is not in its prime until it is five hundred years old." Time adds luster to great characters and blots out the small ones. The judges who condenined Socrates are unknown. Few men can tell the What to us seems name of the judge before whom John Brown was tried, yet the name of Socrates has come down through all the ages, and the name of John Brown will be known until the word liberty, shall perish. Time is the crucible through which all characters, opinions and doctrines must pass. Contemporaneous events are but little noted. The panorama of life moves swiftly. We only get a glimpse of picture before it is gone and others take the place in too rapid succession "We for us to fully comprehend the mean-

ing. The biography of a great man cannot be properly written until he has been dead a thousand years. To get a correct view of history it has to e seen over a large field. We are utterly incompetent to justly estimate the present. The critic is bounded by He judges the world his horizon. from one particular standpoint. Outside of his environment his calculation is worthless. It is impossible to deeply sympathize with a person we have never seen, or with a situation we have never experienced.

Has vice any knowledge of virtue. coarseness of refinement, ignorance of earning? Does the miser know any of the enjoyments of the spendthrift? The dividing he two conditions

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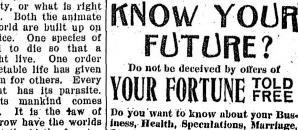
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WOULD YOU

lost a little babe, scarcely a month old, some six years ago. O! it cannot be possible, Professor. Have I may not be idle here. really a child here?"

'You certainly must have," I replied, "and we will make it our business to find it."

"How are we to do that?" he asked. "Such a little babe as it was, but two or three weeks old.'

"Now, brother," I said, "as you have been telling other people, for so many years, all about these things. you ought to be able to find your own little child. As a Weslevan Methodist, I suppose you did not preach that hell's floor was paved with the skulls of these little ones-not quite so bad as that, brother; but as you were a minister of the so-called gospel, I suppose you thought your little one was heaven, swinging the harp, and singing praises to God; but, how could such a babe possess understand-Do you play and sing yourself, my brother?'

No; I never could play; sing a little, I did, sometimes." "Then you could not play the harn.

ven here? "No

'Well, we must find that child. I have a very dear friend here in the spirit, who has a large school, Peraps she may find out something bout your little one, for she is filled with good works: Abby Judson. Fossibly you have heard of her? And

"Indeed, so," he answered. where is the minister who has not?" Well, Abby is a grand soul."

"Our fraternity have always looked upon her as a sort of renegade from the church of God-Adoniram Judson's daugher! it really seemed too

"Well, that same daughter shall find your daughter for you. It was on the earthly plane. The mother a girl, I think?"

"Yes, a wee, little creature, of three weeks.'

"After you have rested thoroughly, the remainder of what to you may be called night, we will pay Abby a visit, and see what she can do for us in that direction. Have you slept yet since you have been in this world her father?'

"Not yct," answered the minister; but, I have been weary and worr with care, worry, and perplexity, not finding things as I expected, and not knowing just what to do.'

"We do not have real night here, but to the weary soul, lately from earth, there is a correspondence. Now, come with me, and I will conduct you to an apartment for just such souls as yourself.

I took the weary minister to a beautiful room in the building, and mak-ing it dim like a soft twilight, I gauzy curtains, and left him to rest: gauzy curtains, and left him to rest; meanwhile I would see what could be done for him I to have a for the set of the set my friend Abby. "Telephoned?" you ask, surprised-

"Do spiritual beings have telephones? Well, my dear sir; or madam, tele-

phones originated within the spiritual asked. spheres. Read "Mary Anne Carew"

six years, as pretty and dainty a little creature as one would wish to wish at. "And so you were successful, and

found her?" I said. "As you see," she replied. "But

it required quite an amount of perseverance on my part. Once or twice I came near giving up the quest, but my soul commanded me to go on, and, at last. I was rewarded. You see.

the child passed into spirit life so exceedingly young, and having no very near relatives that cared to take care of such a little creature, she was placed with a kind spirit who had passed to this life in giving birth to

this

less you are first taught yourself? a babe. The babe lived and is still You do not desire to go on propa-gating errors, do you?" had taken this little creature; but, after it became older, it was placed in a school where, by making many unless you first know what is true. inquiries, I was at last able to trace

You now know that you survive the her, and here she is-a beautiful little creature, is she not?" dissolution of the material body; all others here know that as well as you "Beautiful, indeed! Receive my thanks. I am very grateful, Abby, do; but those of earth do not. for your kindness. You will remain are fitted to teach that great truth to and help me to make her known to the earthly world. You know that you

can communicate with those of earth: "Indeed I will," responded Abby, You can also teach that. You have As I thought the minister had, by not seen the God that you used to time, rested sufficiently, I went teach about on earth; neither the heaven, nor the hell, nor the devil.

to the room to wake him. He lay, calmly sleeping, his face gradually You can tell the people the truth about that. You have met your own losing its hopeless, despairing expreslittle child, and she has, from a tiny sion, loking more youthful, even alinfant, become a child as large as most boyish, as he peacefully slept. I gently awoke him. He opened his one of six years ought to be. You eyes and looked at me surprisedly. can also tell that, and her mother "Ah, I forgot," he exclaimed—"for-

"Ah, I forgot," he exclaimed-"for-I am sure. Now, I shall take you to got that I had left my material body: thought I was still with my wife and my home, and introduce, rous to my hought ing it dim like a soft twilight, I little ones." He gave a slight groan, husband—my other half—and you husband—my other half—and you and his face began again to take on shall visit my school, and, if you have a slight groan below the state of the stat would like, you shall be a teacher. therein, teaching such branches as be done for him. I telephoned to the well; besides, I have a pleasant you are qualified to teach. See, what a grand vista of hope opens up before surprise for you. Make yourself presentable, for Abby Judson is in the you; but, I think, according to your former ideas of heaven, after getting music room. -She wants to see you,

there, hope would have been at an and she is not alone." "Has she found my child?" he end-that is, such a heaven would slay all hope. She has, and a lovely little creau (To be continued.)

not hesitate to leave her hut without a fragment of clothing on, would not dare commit such an act of indecorum as to go unpainted.'

and looks remain the same. Someone quotes a certain philoso-pher as saying that "every child is born into the world like a piece of body is constantly departing. Someblank paper, that you may write There knowledge and life from which all thereon whatever you will." thought, wisdom and force proceed is nothing as inconsistent in its action as a human being-civilized or un- It is confidently believed by some that

civilized. Brute instinct is more to it will yet be possible for people to be relied upon than reason; for the communicate with each other without former, upon a given state of facts, the use of language, voice or words. always acts the same; not so with Is thought substance? centrated_into form? It is claimed reason. Man is a creature of time. place and circumstance. He varies that it can, "Thought," says one writer, "is a wonderful power when with every climate, whether frigid, torrid or temperate. The pronuncia-tion of a word is often a matter of it. * * Persistent thought, with the geography. In giving testimony the image of that which has form and size Hindu swears by the waters of the well defined in the mind, and directed Ganges and the Christian by the to that end, can be photographed, the Bible. It depends in what age and vibrations of the clear-cut thought under what conditions a person is taking form in the atmosphere of born whether he is a saint or a sinthat which is in the mind of the ner, a misionary or a warrior, a revo- thinker, are carried through the lens lutionist or a conservative, a reformer of the camera to the sensitive plate." Science is not only teaching us the or a mountebank.

harp is considered quite primitive, 'Had John Alexander Dowie lived cinship of all peoples in blood and a thousand years ago," said Rev. the identity of all languages and Thomas B. Gregory, "he would have still farther and holds to the openess and where music is carried into the heights of exquisite sublimity: where been an emperor-a Charlemagne or still farther and holds to the oneness one may get in touch with all the grand, harmonious souls that have a - Hildebrand." of Nature, the sameness of mind, matever lived; for music is a wonderful Consistency is not the trait of a

ter and spirit. master mind. Time fades out the Nature furnishes the pattern for faults of men and brightens their vir- our art, for our mechanism. There is tues. Greatness wants' room, dis- nothing new but discovery. Whether tance, perspective, to give it value, our inventions, or our philosophy is Some people's view is microscopic; new or old, we know not. How many they take more pleasure in viewing times they have appeared and disapthe brain of an ant than in look- peared upon the earth is unknown.

ocated or named

ing at the most brilliant star. A Much that passes for new thought three-cent piece held close enough to is as old as the Vedas or the Zend the eye is sufficient to obscure the Avesta. Neither history nor tradition light of the sun. The great reform- penetrates far into the past. We talk ers of the world were first dema- of the beginning and the end of time gogues, then patriots. without knowing the meaning of our

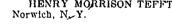
No man can estimate the value of words. We are lost when we speak his own life. Often, the most un-promising child becomes the head of the "First Cause," the "Absolute," the family. The wisest writer cannot tory," relates that when Hiero, king tell which of his works will perish of Syracuse, asked Simonides to define teil which of his works will perish of Syracuse, asked Dimonidus to denue and which will be immortal. Some-times a single character in fiction will brand a whole nation. Shakspeare stamped the character of Shylock-on every Jew that has been born since it answer, he still doubled his time. "The Merchant of Vellice"Ilwas writ- The King, surprised at his behavior, ten. A man, a bookd a work of art, demanded his reason for it. ten. A man, a bookd a work of art, may represent the history of a time, a race, or a civilization. What Napo-leon spoke, France thought. The ge-nius of Burns made the lafiguage of Scotland classic. Ansinghe sentence written that will be read for a cen-tury outweight a volume that lasts. 'It is.

tury outweighs a volume that lasts which we cannot see. The problem of only for a day. It is not words that count, but ideas. Bichafer Watson if it were impossible to sin, there If it were impossible to sin, there Gilder, says of Napoleon, iHis words would be no virtue in goodness. What Gilder says of Napoigon, joins as a we call ugly and deformed, in the went to their mark as quick as a we call ugly and deformed, in the speaks, infinite mind is beauty and symmetry. stroke of lightning. Is, not Nature constantly bringing under one's feet." order out of chaos, beauty out of Every person possesses a mental and ugliness, incorruption out of corrupspiritual individuality of his own, diftion? Does not the fragrant flower fering from all others, as clearly marked and outlined as his physical spring up and grow out of the foul and noisome dunghill? It has been form. This characteristic manifests said that the laws of disease are as. itself in every department of life. beautiful as the laws of health. Onr The sculptor voices it in his statue. faculties are not perfectly-developed the painter in his picture, the singer until we can look upon a worm with in his song, the writer in the style

is marked and distinct-each living No one can explain, while the suband moving in a different sphere. stances that compose our bodies are Sight is not light. But "all of us continually changing, our personality are playing some part in the pro-Con duction of life's harmony." Buzzards sciousness is steadfast though the and vultures act as scavengers on the land; sharks and dogfish act as scavwhere there is a living fountain of engers of the sea. There is nothing more useful than a microbe.

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tragedy, with pathos, with beauty. •• It all depends upon the soul that surveys. * * The discerning man sees the great in the little, the uncommon in the commonplace, the abiding in the fugitive. To Keats a moldering urn calls up an hour of buried Hellas to live in immortally in the memory of man. To Blake a fiv upon a leaf touches him with kindly sympathy and sends upon his heart a vision of the oneness and the wonder of all To Lowell the aimless circling life. of a goldfish in a globe calls forth lyric scripture on the meaning and mystery of existence HENRY MORRISON TEFFT.

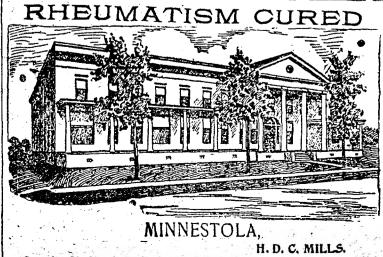


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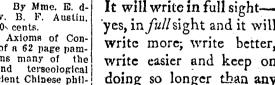
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Scenes In Spirit Life.

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

graphy.

and distinctly:

ame the response.

* *

wish in a very short time.

Acts and Scenes in Spirit Life.

"Will you serve a slight repast?" asked. She bowed and withdrew. Shortly after she brought in a silver salver, together with a dish of fruit, and placed them upon the table. Come, let us be seated," and I

placed a chair for the miniser. "Really, Petersilea," he said, am hungry; but it seems preposterous that spirits should be hungry and eat.

"Take a slice of this dainty bread,' I said, as I passed it to him; and there being a carafe, I poured out a glass of the sweet elixir of lifeimmortal life!

'Help yourself to some of this fruit -spiritual fruit, it is. Could any-thing be more perfect and beautiful?" cate.' The minister's eyes sparkled as he looked at it, and he sipped from his will be there, shortly."

glass the red wine of life. Now, I want to say right here, that this elixir is not an intoxicating liquor, but an elixir of life, which represents the spirit; for there are other beverages besides water, which

are harmless and refreshing. "How incredible it seems," he said, "that I, as a spirit; am eating and drinking."

"How incredible," I said, "it used ter accomplished." I then old her to seem to me, that spirits could all that has been related to the reader. stand before the throne of God, singing his praises, and playing the harp, with a heavy crown of gold upon their heads-by the way, that crown would our home on earth-not far away become pretty weighty and tiresome after awhile. My head was always very sensitive, and still is. I could scarcely bear the weight of a light sisters.' hat. I think I should want to tear that crown off and throw it downand, then, to stand, throughout eternity, without food or drink! What do you think of it now, my friend? That is what you have preached to the world since you were a very young man. Now this is more natural--more as it should be." $\mathbf{T}\mathbf{h}$ minister looked at me pleasantly. "Really," he said, "I feel glad that

was in error." "But it would have been better to have known and preached the truth

would it not?" 'Yes, if I could have known. "Well, now, sir," I continued, "la bor with all your might to teach others, who are yet preaching such nonsense, the truth; for he who works will surely win. But you are weak yet. We will make you happy and strong first. Have you no near rel-atives here in spirit life?"

'None that are very near," he an swered. "My father and mother are still on the earth. I never-had but one sister. She is still there. One brother, and he went, as misionary, to China. I have not yet visited my father, mother, or sister; nor searched out my brother; for my mind has been so intent-on my own little family, I have scarcely thought of any thing else.

'Have you no children here in spirit life?' -why, yes: I must have.

babe, scarcely

and you will understand more about the child is." The book was written long before a telephone existed on earth. Yes; spirits have telephones; but we do not have any wires connected with her lap, resting its sunny curls against our telephones; 'they are worked on her breast, one little arm about her

neck. Abby arose as we entered, holdthe same principle as wireless teleing the little girl by the hand. I could speak to Abby by thinking And you are she who was once of her intently, holding the thought of her firmly in my mind until I had called Miss Judson?" asked the minister.

Abby bowed, together with her oldattracted her attention and she had responded. These thoughts back and forth ylbrated within the ether. fashioned courtesy. The minister's eyes flashed forth "Abby Judson!" I called forcefully admiration.

"Yes," answered Abby, "I am that person whom you once called a rene-"Mr. Petersilea, did you call me?" gade and apostate. You perceive that nothing can be hidden, and I am well versed in all that has been said of "I did. If it is convenient will you

come here to the conservatory. I have me." "Madam, I humbly beg your parsomething of importance to communi-"All right," came the response. "I

don." "It was granted, even before the asking," she said, with a sweet smile. "I must have seemed such to you, I had not long to wait, for spiritual at that time: but time makes all beings can accomplish whatever they things right and straight at last, and the apostate and renegade restores to you your lost child." She led the When Abby stood before me, after greeting each other warmly, I said: little creature forward. "What is "I have need of your assistance, and your name, darling?" she whispered, as she did so, so sent for you to come here, as I

thought the work could thus be bet-"Hope," answered the child; "but they call me Daisie at the school. Is this my papa?' "And now, Abby, can you help me "This is papa," said the minister, to find this child? She would not as he caught up the little one in his arms, kissing her sweet face a numbe taken very far away from her for-

ber of times. She stroked his, head, from her father, mother, brother and his face, his beard, with her little hands; and, with each stroke, new "No, indeed," said Abby. "You will be able to find this child much better than I can." beauty appeared, as though it" had been concealed beneath a covering of care and helplessness, which the lit-"I shall discover her whereabouts tle hands deftly removed.

if possible," she replied. "It may be that I shall be able to have the child "O, how much she resembles her mother," said the minister. "I should here by the time the father awakes; know her among a thousand other so I will be as expeditious as possible. Adiey, but expect to see me again children; and she is the counterpart

of what Nettie was at this age. How very shortly." We have little time for idlenessmuch I thank you, and the Professor for your kind interest in my welfare no more than those of earth life have. But what shall I do with the child We do not look to, nor pray to God, now that I have her? I do not feel to give us everything here, while we myself competent to care for her propremain idle. An idle person here would be as unhappy and full of miserly, and yet I would like to see her chief as one of earth would be; yet every day--would like to be very near her, and have her with me much of there are idle spirits, plenty of them, who care to do no good works: they

the time," "That can easily be arranged," said wander about somewhat as tramps of Abby. "I will take the little one inearth do, finding fault with everybody to my home, care for her tenderly, and teach her as rapidly as she is able and everything, envying those who are industrious, and trying to destroy to learn. But you, my dear sir, must all that may be orderly and beautiful; for the mind must work in some enter into some good work that will occupy your mind to the exclusion direction. There are those who would of sorrow and despair. You were, on like to destroy Abby Judson's school and scatter her pupils and little homeearth, a minister of the so-called gos pel, which means good news. Why less ones in all directions, although not be a minister now of good newsthey, thomselves, would not be capable of teaching or caring for any of the good news of immortal life, and aid those who are hopeless and dethem. There are others, just as of spairing, as you have been?'

earth, who envy me my powers as a musician, and would like to tear down "If I have no hope." said the minister, "how can I aid those who are and destroy our large and elegant conservatory of music; yet they could hopeless?" "What would you hope to attain?"

not play, and musical harmony is not asked Abby. yet developed within their souls. Andrew Jackson Davis is right

about mischievous spirits-in other idle souls: but I was never as

FROM MANY, MINES. Individuals die, nations die, worlds The minister looked eager and folfull of suggestions, but few fulfilllowed me with alacrity. Abby had taken a seat, and the child was upon ments.

THOUGHTS QUARRIED b

Mankind will never falter in looking after the "fountain of youth," the "philosopher's stone," and the ideal a picture, a statue-all bring differ society. There are certain instincts which are common to all men; there are certain characteristics which are have the same thoughts, the same common to each nation, to each time and age. The man who said, "The love of money is the root of all evil" uttered the most complete truth ever spoken. Why should we censure a person for using every means that comes to his hand, whether right or

The world puts a premium upon Can Beauty comes from within, and no from without, We appreciate and understand just what Nature, education and environment have fitted us for, and no more. Emerson says: "The profit of a book is according to the sensibility of the reader. The profoundest thought or passion sleeps in a mind until an equal mind and heart finds and publishes it." Yea Life has no value unless we study its lessons. There is no point from which the universe can be viewed as a whole. We see a part, and prophesy in part. Our noblest and deepest conceptions must be expressed in figures, types and symbols. What to us seems actual and real are simply shadows. in the land. There is no such thing as color as a physical entity; it is only a mental

onception. -There is no such thing as sky. Every atom of matter contains all the possibilities of life, morals, religion, philosophy, poetry and song. It only requires time to bring inor-

moral, religious, social, intellectual all the nobler qualities of mind and heart. Life is a development, a natuand physical bondage. The one is as ral process; yet there are scientists who say it may be a creation. learn," says Axel E. Gibson, lieve in a universe that, with all its motley array of life and form, has one single source and origin. * * Adseems to be well adapted. Nothing mitting this, every substance must necessarily consist essentially of the same basic elements, sincipa unity tolerates:

count of their dress, their indecent exposure and practices, but they are only following immemorial customs, formulas and social laws, the same as civilized nations do. "Humboldt," says Herbert Spencer, "tells us that an Orinoco Indian, though quite re-gardless of bodly comfort, will labor "I had hoped to remain with my a fortnight to purchase pigment permanency in material things. The mily on earth for many years. That where with to make himself admired: family on earth for many years. That hope is now taken from me. I had hoped, when I should come to die, not hesitate to leave her hut without incated or named. Not hesitate to leave her hut without incated or named.

SCINTILLATIONS the same wondering eye that we do upon a man. Nature is not just; she knows nothing about morality, or what is right KNOW YOUR or what is wrong. Both the animate and inaniniate world are built up on the law of sacrifice. One species of animals has had to die so that a As They Emanate from the Pen of Henry Morhigher type might live. One order of plant and vegetable life has given way to make room for others. Every animal and plant has its parasite. Whatever benefits mankind comes through sacrifice. It is the taw of and matter of his composition, and the orator in the manner of his ora-"Out of sorrow have the worlds life, been built; and at the birth of a star Each man sees in an object or in

there is pain." Every event is eternal. There no past, no future; all is present. Divisions of time and space are of human invention. Much that we call instinctive in man comes from habit, education and environment.

To get a broad view of mankind we must read all history, study all peoples, times and conditions. Many things that we have been taught were of divine origin, or miraculous origin, are nothing but natural evolutionliving history and experience. In proportion as knowledge increases, miracles diminish. The story of Moses being rescued in the basket of bullrushes; the sory of the deluge; the incident of Aaron turning the rod into a serpent; the immaculate conception, are all echoes of similar facts that have floated down the stream of time in the current of tradition.

fall on the verdict of science. The mind of man will in time figure out much that is now deemed supernatural. Abraham Lincoln was as divinely sent into the world as Jesus Christ, and had as important a mission. To day the spirit of his life is being felt in every part of the globe. Some men's fame increases with age, others diminish. The preface of a book is always written last. Mozart, the great musical composer, was buried

in an unknown and unmarked grave. but later on, eulogies have been pronounced to his memory, and monuments erected and societies named in his honor. Ruskin is quoted as say-ing that "A house is not in its prime until it is five hundred years old." Time adds luster to great characters and blots out the small ones. The judges who condemned Socrates are unknown. Few men can tell the name of the judge before whom John Brown was tried, yet the name of Socrates has come down through all the ages, and the name of John Brown vill be known until the word liberty. shall perish. Time is the crucible through which all characters, opin-

ions and doctrines must pass. temporaneous events are but little noted. The panorama of life moves swiftly. We only get a glimpse of a picture before it is gone and others take the place in too rapid succession "We for us to fully comprehend the mean "to be-

ing. The biography of a great man cannot be properly written until he has been dead a thousand years. To get correct view of history it has to be seen over a large field. We are utterly incompetent to justly estimate the present. The critic is bounded by his horizon. He judges the world from one particular standpoint. Outside of his environment his calculation is worthless. It is impossible to doeply sympathize with a person we have never seen, or with a situation we have never experienced.

Has vice any knowledge of virtue. coarseness of refinement, ignorance of

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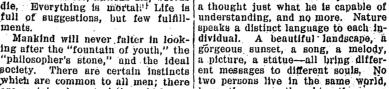
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is ugliness to another. wrong, to get money?

fraud, upon stealing, upon hypocrisy, upon leading immoral lives, The man who has no money, whatever his character may be, loses caste. By fair means or foul you must get wealth. A criminal is more respected that a pauper. No man can now run for office, without money. The success of any party must be purchased. a government be purified if the elec-torate's bought? Can you draw pure water from an impure fountain? Each individual to a certain extent is responsible for, and a sharer in, the sins of the people which whom he associates. The effect of one indi-vidual life may be but little noted in the world in which it moves; but sometimes a single family have the power to elevate or debase the whole community in which it lives. it is no stretch of the imagination to say that a dozen men could be named in the United States whose combined efforts would do more to cleanse the moral and political standing of the people, regulate their living and give economic direction to their habits and customs of life, than all the preachers

One generation plants the seed that is to fructify and bear fruit in the next. The people are fooled, cajoled, flattered, led — sometimes driven; there is no other way to control their minds. Reason will not, do it, neither will argument.

ganic substance to full fruition in There are all kinds of slavery; authoritative as the other, in A prece-dent, a custom, a habit is as binding on a community as a statute is in proceedings at law. For blind obedi-ence to authority the lordinary mind genus to be well adouted. is ridiculous, absurd or out of place when fashion once sets the pace. Nothing is regarded as sinful or im-moral that public opinion indorses or

of source implies a unity of essence. Man is then not the only being on We abhor the savage tribes on ac our planet endowed with mentality; in every physical molecule must likewise inhere mental and physical attributes, though latent and to a large extent as yet unavailable." Mind controls matter and directs energy. First the thought, then the visible expression of it. Spirit is constantly taking on form; there is no

enjoyments or the same sorrows, Every individual life stands alone, What is pleasing to one is torture to another; what is beauty to one

"The thoughts that stir the poet's heart Are not the thoughts that others

From the world's creed they're al apart.

And oftener work his woe than weal.

They are born of high imaginings, Kindled to life by passion's fire, As o'er earth's dross his fancy flings The golden dreams that wrap his lyre,"

old, some six years ago. O! it can- idle man on earth, and I certainly not be possible, Professor. Have I may not be idle here. really a child here?"

plied, "and we will make it our business to find it.

"How are we to do that?" he asked. "Such a little babe as it was, but two or three weeks old."

"Now, brother," I said, "as you have been telling other people, for so many years, all about these things, you ought to be able to find your own little child. As a Wesleyan Method- praises of God, and God was expected ist. I suppose you did not preach that hell's floor was paved with the skulls of these little ones-not quite so had did it. His ways were mysterious and as that, brother; but as you were a minister of the so-called gospel. I suppose you thought your little one was in heaven, swinging the harp, and singing praises to God; but, how could such a babe possess understanding? Do you play and sing yourself, my brother?

No; I never could play; sing a little, I did, sometimes." 'Then you could not play the harp,

ven here?

'Well, we must find that child. have a very dear friend here in the spirit, who has a large school, Perhaps she may find out something about your little one, for she is filled with good works: Abby Judson. Fossibly you have heard of her?' 'Indeed, so," he answered. And

where is the minister who has not? 'Well, Abby is a grand soul,"

"Our fraternity have always looked upon her as a sort of renegade from the church of God-Adoniram Judson's daugher! It really seemed too bad.

"Well, that same daughter shall find your daughter for you. It was a girl. I think?'

Yes, a wee, little creature, of three weeks.'

'After you have rested thoroughly, the remainder of what to you may be called night, we will pay Abby a visit, and see what she can do for us in that direction. Have you slept yet since you have been in this world?

'Not yet." answered the minister: but, I have been weary and worn with care, worry, and perplexity, not finding things as I expected, and not knowing just what to do."

We do not have real night here but to the weary soul, lately from earth, there is a correspondence. Now, come with me, and I will conduct you to an apartment for just such souls as yourself."

I took the weary minister to a beau tiful room in the building, and making it dim like a soft twilight, I pointed to a pure, white bed, within gauzy curtains, and left him to rest; meanwhile I would see what could be done for him. I telephoned to

my friend Abby. "Telephoned?" you ask, surprised-"Do spiritual beings have telephones?'

Well, my dear sir: or madam, telephones originated within the spiritual asked spheres, Read "Mary Anne Carew"

should see God and his beautiful

So, while I awaited Abby's return, Christ; that I should enter the pearly gates of heaven and sing God's praises 'You certainly must have," I re- I gave lessons to waiting pupils, while orever more. This, I now find, the minister still slept on, poor soul. He needed rest just now. Neither had all an illusion. My wife and little children are filled with sorrow at my he been an idle man on earth; but loss, and I am powerless to comfort them, or provide for their material wants. Indeed, although happier than with all his might. In the old-fash-ioned heaven these idle ones were at first, still what is there to, hope taught that there was nothing to do for?

"If you are happier than you were throughout eternity but shout the at first, then there is good reason to suppose-that you will attain to to do hll the work, and whatever was greater happiness as you go on. You have been in this life but a very short done that seemed wrong, why, God time now, and yet considerable has past finding out; man was wholly irresponsible. That is one great reabeen brought to pass in that short period of time; and, really, you are son why we have so many tramps already looking five years younger here in spirit life. They would rather shout than work. But thanks to the than at first, showing that the soul has already advanced quite a little. good that naturally exists within the If you have not seen God, I have larger half of humanity, they like to work, and are filled with good works. brought to you your own sweet, little baby girl. If you have not entered Early in the, what would be to the the pearly gates of heaven, you have minister, morning, Abby returned, bringing with her a little girl of some entered a grand conservatory of music, where the simple twanging of a six years, as pretty and dainty a litharp is considered quite primitive le creature as one would wish to wish

and where music is carried into the heights of exquisite sublimity; where "And so you were successful, and found her?" I said. one may get in touch with all the "As you see," she replied. "But grand, harmonious souls that have it required quite an amount of perever lived; for music is a wonderful everance on my part. Once or twice vehicle; and where you may become I came near giving up the quest, but my soul commanded me to go on, and, of hope in that direction, for eternity of hope in that direction, for eternity is before you, and what may you not at last, I was rewarded. You see. be able to accomplish?" the child passed into spirit life so ex-

"I think preaching, and teaching ceedingly young, and having no very others, would be more in my linenear relatives that cared to take care more like that which I have been acof such a little creature, she was placed with a kind spirit who had customed to do.'

"But how can you teach others un passed to this life in giving birth to less you are first taught yourself? a babe. The babe lived and is still on the earthly plane. The mother had taken this little creature; but, You do not desire to go on propagating errors, do you?" "No! no! I think not."

after it became older, it was placed "Then you cannot preach the truth in a school where, by making many unless you first know what is true. You now know that you survive the inquiries, I was at last able to trace ner, and here she is-a beautiful litdissolution of the material body; all

others here know that as well as you "Beautiful, indeed! Receive my do; but those of earth do not. You thanks. I am very grateful, Abby, for your kindness. You will remain are fitted to teach that great truth to the earthly world. You know that you and help me to make her known to can communicate with those of earth; her father?'

tle creature, is she not?"

'Indeed I will," responded Abby: you can also teach that. You have As I thought the minister had, by this time, rested sufficiently, I went not seen the God that you used to teach about on earth; neither the to the room to wake him. He lay, heaven, nor the hell, nor the devil. calmly sleeping, his face gradually You can tell the people the truth about that. You have met your own little child, and she has, from a tiny losing its hopeless, despairing expression, loking more youthful, even almost bojish, as he peacefully slept. I gently awoke him. He opened his eyes and looked at me surprisedly. ("Ab I forget" be male and the surprised of the state of the surprised of the state of the surprised of the state of the

and Nettle would be glad to know it, 'Ah. I forgot." he exclaimed-"forgot that I had left my material body; I am sure. Now. I shall take you to thought I was still with my wife and my home, and introduce you to my little ones." He gave a slight groan, husband-my other half-and you and his face began again to take on shall visit my school, and, if you would like, you shall be a teacher therein, teaching such branches as a hopeless look.

"Cheer up!" I said. "All will yet be well; besides, I have a pleasant surprise for you. Make yourself prea grand vista of hope opens up before you; but, I think, according to your sentable," for Abby Judson is in the music room. -She wants to see you, former ideas of heaven, after getting and she is not alone." there, hope would have been at an end-that is, such a heaven would "Has she found my child?" he

slay all hope. "She has, and a lovely little creau (To be continued.)

a fragment of clothing on, would not dare commit such an act of indecorum as to go unpainted."

Someone quotes a certain philoso blank paper, that you may write thereon whatever you will." There knowledge and life from which it It is confidently believed by some that as a human being-civilized or un-

civilized. Brute instinct is more to it will yet be possible for people to be relied upon than reason; for the communicate with each other without the use of language, voice or words. former, upon a given state of facts always acts the same; not so with Is thought substance? Can it be concentrated_into form? It is claimed reason. Man is a creature of time, that it can. "Thought," says one place and circumstance. He varies with every climate, whether frigid. writer, "is a wonderful power when there is a persistent purpose behind torrid or temperate. The pronunciait. * • Persistent thought, with the tion of a word is often a matter of geography. In giving testimony the image of that which has form and size Hindu swears by the waters of the well defined in the mind, and directed Ganges and the Christian by the Bible. It depends in what age and under what conditions a person is born whether he is a saint or a sinner, a misionary or a warrior, a revolutionist or a conservative, a reformer or a mountebank.

"Had John Alexander, Dowie lived a thousand years ago," said Rev. Thomas B. Gregory, "he would have been an emperor-a Charlemagne or a - Hildebrand." Consistency is not the trait of a ter and spirit.

master mind. Nature furnishes the pattern for Time fades out the faults of men and brightens their vir- our art, for our mechanism. There is Greatness wants room, dis- nothing new but discovery. Whether tues. tance, perspective, to give it value. our inventions, or our philosophy is Some people's view is .microscopic; new or old, we know not. How many times they have appeared and disapthey take more pleasure in viewing the brain of an ant than in lookpeared upon the earth is unknown. ing at the most brilliant star. A Much that passes for new thought three-cent piece held close enough to is as old as the Vedas or the Zend the eye is sufficient to obscure the Avesta. Neither history nor tradition light of the sun. The great reform- penetrates far into the past. We talk

ers of the world were first demaof the beginning and the end of time gogues, then patriots. without knowing the meaning of our No man can estimate the value of words. We are lost when we speak his own life. Often, the most un- of the "First Cause," the "Absolute." promising child becomes the head of the "Eternal." Rollin in his "His-

the family. The wisest writer cannot | tory," relates that when Hiero, king tell which of his works Will perish of Syracuse, asked Simonides to define and which will be immortal. Some- God, "The poet desired a day to contimes a single character instiction will sider the question proposed to him. brand a whole nation. Shakspeare On the morrow he desired two days; stamped the character of Shylock on and whenever he was called upon for every Jew that has been born since his answer, he still doubled his time. "The Merchant of Vedice'il was writ- The King, surprised at his behavior, every Jew that has been ten. A man, a bookd a work of art, demanded his reason for it. 'It is. may represent the history of a time, replied Simonides, because the more a race, or a civilization. What Napo-leon spoke, France though?' The ge-scure it becomes.'" scure it becomes.

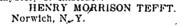
nius of Burns made the lafiguage of As we look backward or forward Scotland classic. Ansingh sentence our vision is soon bounded. There is written that will be read for a cena point in the moral world beyond tury outweighs a volume that lasts only for a day. It is not words that which we cannot see. The problem of only for a day. It is not words that good and evil can never be solved. count, but ideas. Bichard Watson if it were impossible to sin, there Gilder says of Napoleon, jiHis words would be no virtue in goodness. What went to their mark, as guick as a would be no virtue in goodness. What we call ugly and deformed, in the stroke of lightning. When he speaks, Infinite mind is beauty and symptotic Infinite mind is beauty and symmetry. it is as if an earthquake had passed Is not Nature constantly bringing

order out of chaos, beauty out of spiritual individuality of his own, dif-foring from all states in corruption out of corruption? Does not the fragrant flower fering from all others, as clearly marked and outlined as his physical spring up and grow out of the foul and noisome dunghill? It has been form. This characteristic manifests said that the laws of disease are as in every department of life. beautiful as the laws of health. Our The sculptor voices it in his statue. faculties are not perfectly-developed the painter in his picture, the singer in his song, the writer in the siyle luntil we can look upon a worm with

is marked and distinct-each living and gained wealth, happiness, No one can explain, while the suband moving in a different sphere. stances that compose our bodies are Sight is not light. But "all of us continually changing, our personality are playing some part in the pro-duction of life's harmony." Buzzards and looks remain the same. Conand vultures act as scavengers on the land; sharks and dogfish act as scavengers of the sea. There is nothing of Astrology. My system has stood nore useful than a microbe.

The world is a great machine shop. Every force, power, passion and created thing-forms a necessary part in its complex machinery. Who is prepared to say that a single individual life could be spared to the universe of God? "All things somewhere of God? ouch infinity. To the seer no life is common or empty. To him the meanest life may come freighted with ragedy, with pathos, with beauty.

• • It all depends upon the soul that surveys. • • The discerning man sees to that end, can be photographed, the he great in the little, the uncommon vibrations of the clear-cut thought in the commonplace, the abiding in taking form in the atmosphere of the fugitive. To Kents a moldering that which is in the mind of the urn calls up an hour of buried Hellas thinker, are carried through the lens to live in immortally in the memory of the camera to the sensitive plate.' of man. To Blake a fly upon a leaf Science is not only teaching us the touches him with kindly sympathy kinship of all peoples in blood and and sends upon his heart a vision of the identity of all languages and the oneness and the wonder of all tongues, but it is pushing the lines still farther and holds to the oneness To Lowell the aimiess circling ife. of a goldfish in a globe calls forth a of Nature, the sameness of mind, matlyric scripture on the meaning and mystery of existence."



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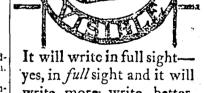
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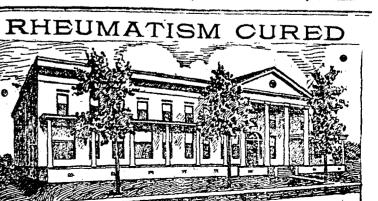
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SATURDAY, NOVEMBER 16, 1907.

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AN ENTIRELY NEW DEAL.

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 trific. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

A Close Resemblance.

There is a close resemblance between the clams and Christians. The former seclude themselves in their shells, and when approached every avenue to their interior is closed, and thus remains so long as the intrusion lasts.

The Christian, when approached with facts, shows the fallacy of his creed by imitating a clam. He shuts his eyes and ears to truth, will not listen to reason, but contracts his shell more closely. The priests do the thinking for Catholics, and laymen must follow their direction under threats of excommunication and damnation if they disobey. Certain Books are prohibited from being read by the Pope, while ignorance on scientific subjects seem enjoined on every communicant. Protestants have no index prohibitions, but the works of the world's great thinkers are as effectually excluded from many Protestant libraries and from being read as is accomplished by the positive Catholic prohibition.

HON. ABRAM H. DAILEY.

Bible Spiritualism.

The reader should be informed at

Noble Experiences.

"In childhood and early youth I

A Good Story.

This distinguished Spiritualist, author and lawyer, passed to spirit life a few days ago. Full particulars will be given next week.

A Great Man to the Front.

chamber. Convinced that Elisha pos-Great men, leaders of the people sessed such nower he determined to and of great achievements, have been gain control of his person. Learning common to all ages. We must not the prophet was in Dothan he sent think that Paine with His pen, Washhorses, charlots and a great host to ington with his sword; or Lincoln capture him. with his emancipation proclamation, When Elisha's servant arose early are the principal men to be honored in the morning he saw they were surfor noble deeds; but wherever we rounded by the Syrian army., With trace the footsteps of the race we find great alarm he reported to his masheroes whose fame is preserved in ter, and inquired: "What shall we story and in song, and are all worthy do?" Elisha replied: of endless preservation. There was Leonidas, at the head of the brave are more than are with them." The three hundred, who defended the narservant's eyes were opened in conse-

row pass at Thermopylae against the quence of a special prayer by Elisha Persians, whose memory will survive to the Lord, and he saw the mountain while worthy actions are glorified. was full of horses and charlots of And there were persons in private fire, completely surrounding the man life whose deeds have been long forof God. The Lord came to Elisha's gotten, were they known would be relief in answer to prayer, and smote equally deserving of remembrance the Syrian forces' with blindness. with the most renowned.

But recalling a Wellington, a Nathis point that in those times the poleon, a Caesar, and many others Lord always fought with his friends. whose names are covered all over He has changed his tactics---it seems with glory, there is one that rises so at least-for in modern times he superior to all. There is no fiction gives victory to the strongest battalassociated with his wondrous doings. lons, provided they are well officered. The Holy Scriptures inspired by God, Then a little lie on the part of and many suppose, written by his fin-Elisha, which the Lord must have gers, tells the story; while priest and winked at: Though the enemy was prelate join in rivalry in harrating in Dothan, yet Elisha told them-we the event, each laboring to excel in quote his very words as recorded by wordy description, and in vain atinerrant wisdom: "This is not the tempt to magnify that which was alway to the city. Follow me, and I ready too magnificent to be properly will bring you to the man ye seek." understood by the most advanced of Instead he led them to Samaria.

mortals. It matters not by whom or when The honest, conscientious inquirer the book of Kings was written, so will find a recital of the event in far as our present purpose is conchapter ten of Joshua. Now Joshua cerned, it shows that what is now was the son of Nun. He succeeded called clairvoyance was then in vogue, Moses as leader of Israel. Don't conbelieved in and practiced. The larger found the name Nun with the word host with Elisha was not seen by the none, and imagine Joshua merely servant until his abnormal vision was 'growed," like Topsy, in a romancer's given him.

brain. Joshua succeeded to Moses It is to be regretted that the writer who mouthed the will of the Lord. of this narration, even if it is wholly otherwise Jehovah, the tribal god of fictitious, had not a better conception the Jews. Joshua acquired great of ethics, than to make a "prophet fame at the siege of Jericho; for he of the Lord" guilty of practicing a led that noble band who seven times falsehood, and at the same time commarched around that walled city; plicating the Lord in his lie. It is then all shouted, with an immense true the sin of deceit was a very shout, and seven priests with ram's common occurrence with the patriforns blew a tremendous blast, when archs, whose characters are presented the walls of the city fell flat, then the assailants marched in, and slaughis difficult for a people to rise above tered all, men, women, young and old, their ideals. ox, sheep and ass, leaving nothing alive save Rahab, the harlot, and her

father's household. Well, this Joshua became involved Wrote Ernest Renan the learned n a war with five kings. He met French scholar and author:-

their forces at Gibeon, a great city tasted the purest joys of the believer, whose people the inspired penman and from the bottom of my soul I says, were mighty. The opposing say those joys were naught compared armies met in mortal combat, the with those I feel in the pure contem-Lord fighting with Joshua, and promplation of the beautiful and the imising victory. The enemy was dispassioned pursuit of the true. I wish for all my brothers who have recomfited with great slaughter; but, sad to relate, while the enemy was mained orthodox, a peace comparable SOME .N. S. A. AFFAIRS.

They who want Bible Spiritualism will consult 2 Kings 6:8, to sequel. The king of Syria warred on ancient interest is encouraging. The finan-cial income needs to have more activ-Israel. He was informed that Elisha, the prophet, told the king of Israel ity, for success depends upon ability to achieve? and money is the basis the words he spoke in his own bed

of all accomplishment. The need to assist worthy mediums is becoming more and more necessary! Hence, as that fund is haying steady 1 drains, the convention asked for mi

AsGratitude Day Testimonial.

To that end I made the authorized call for a public collection and personal donation to be made on SUNDAY, NOVEMBER 24th, next. That call has been published for November 20, which is an error. Remember, the date set is November 24th. Let all true Spiritualists "Fear not; for they who are with us make that truly a day of gratitude to mediums for their labors of love to us all.

Endowment Fund.

This fund has had splendid help by the munificent gift of \$2,000 by Mr. and Mrs. A. Sanders, of Elyria, Ohio. The N. S. A. thanks to this worthy couple was proudly given by the convention, and has been supplemented by the Official Board's appreciation. I add my own and that of the for mer secretary, as personal tributes to such liberality. May others do likewise, is surely a hope of all who want to see Spiritualism make progress toward greater public utility.

Collectors of Funds.

No collectors of money for the Endowment Fund, or any other fund of the N. S. A., are as yet appointed. If such should be appointed, they will have proper credentials, under the N. S. A. seal and official-signatures. This is important to know, for all donations should be made direct to this office, or with positive surety to a person whom you know to be trustworthy, and who will agree to produce a N. S. A. receipt. All donations coming to this office will be receipted for.

General Fund.

This is an important fund to contribute to, for it is the only working fund for the N. S. A. Do not forget this and fail to assist our working power. Help NOW, for the N. S. A. has immediate need. Fraternally,

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

THE TEMPLE FUND SOCIETY.

Having been re-elected as president of the Temple Fund Society, previous to being elected secretary of the N. S. A., which latter position will conflict with giving much attention to us as worthy of emulation; but it the Temple Fund Society effort, I must ask that the associates on that society's board of officers will give their special activity to its enterprise The development of a Temple fund is very dear to my desire, and I have entertained hopes that I should be able to see its growth and usefulness. There are so; many enterprises in the public cause of Spiritualism that each of these will have only a portion of the help that so many desire to give. Great and momentous affairs require, that we rally to the public support. of the N. S. A. and each of its auxiliary affairs. The whole cause depends upon the support of, its units. No more worthy enterprise for pub-



by Mrs. M. E. Cadwallader,

From the north, south, east and which was to be paid for out of the vest gathered the delegates to the treasury of the N. S. A. Here is a Convention just passed into history. From the Pacific slope to the Atlantic coast. from the lakes of the north to the Gulf stream they came to do honor to the cause of organization. It was a memorable gathering of representative men and women, seeking to evolve a better and stronger National body.

What was impressed upon the on looker was the determination on the part of the delegates to legislate the business before them and not throw the burden of it upon the incoming Board of Trustees as has been the case in former years. For this reason much practical work was accom-It is to be regretted that a nlished. full account of the actual work done cannot be published, as in former years, owing to the fact that the Board of Trustees, from methods of economy, no doubt, has done away with the office of Assistant Secretary to the convention, who used to furnish the reporters of the Spiritualist Press with a concise account of the Conven tion work, and thus create interest in the National body through the Spiritualist papers. We hope that this want will be supplied another year. Now the only copy of the proceedings is at National Headquarters, and the Spiritualists generally know little of the important matters that came up before the delegates for action.

Among the many were the Temple Fund Society, The Morris Pratt Institute, The Mediums' Pension Fund, which ought to be re-named the "Gratitude Fund," The Endowment Fund. The Lyceum Fund, the Local and State Societies and Missionary

These and kindred matters claimed the earnest attention of the delegates for five days, while the evening sessions were replete with good things both phenomenal and philosophical Those who were convinced of the truth of Spiritualism, listened to the old, old, story with grateful hearts, while those to whom the truth had not become a reality listened earnest ly and to many came a new hope, that what was said might be true.

That this convention was different from any other was at the outset felt by everyone familiar with other Conventions. The bodily presence of the big-hearted, whole-souled Theodore Mayer, our late Treasurer was missed by everyone who had known him, and he was spoken of times in loving remembrance before the session closed. Then again the announcement that President Barrett would not again be a candidate for office, as well as the knowledge that Mrs. Longley would no longer act as Secretary, brought about a condition to be met only by careful consideration on the part of the delegates.

It is no easy task to fill acceptably the place held by Harrison D. Barrett since 1893. Then organization had The Spiritualist Press few friends. teemed with articles as to why "Spiritualists should not organize", and its opponents were the vast majority. At the close of the first year's labors, the entire state should be made and the report showed only \$98.60 in the mass meetings held with a view of treasury. At this Convention, the lic good is instituted than the effort creating enthusiasm in different parts we a cash halance of over onort \$12,000 and property value of at least \$25,000, the greater part of which is due to the munificence of Mr. Mayer. What is due to Mr. Mayer as a financial benefactor is due also to the faithful work of Mr. Barrett, who in the early days' struggled to gain for the N. S. A its foothold, by his arduous labors. And now when he has retired from his post of duty, to take up the pen of the Historian, he can look back with pride to what was accomplished while he was at the helm As Historian, a grave responsibility is placed upon his shoulders, as he follows the footsteps of Emma Hardinge Britten, and the Convention was unanimous in voting that Harrison Barrett stood alone at the present time, as the one best fitted for the nonorable position. Mrs. Mary T. Longley had filled her place so acceptably, that at first the delegates could not be persuaded that they must choose a successor. Every one had a good wish for her. Both in her official and personal capacity she had endeared herself to all. and her determination to not be a candi date was hailed with regret. The election of Dr. George B Warne as President, was a fitting recognition of his services in other departments of Spiritualism. As Pres ident of the Morris Pratt Institute, President of the Illinois State Association, and as official scrapper, in the Crumbaugh Will Case and the Goff Will Case, as well as in the legislature when it was necessary, and other places too numerous to mention, the delegates felt the importance of honoring him with the greatest office within their gift. A personal friend of Mr. Barrett, with whom he always worked in harmony, we look for great results

The election of Mr. George

Kates to the important office of Sec-

retary brings, to that office by no

means an untrained Spiritualist. For

organization always, as a former

member of the Board of Trustees, and

as a missionary for the N. S. A. there

can be no doubt in the minds of any

one that he is a worthy successor of Mrs. Longley, Both Mr. and Mrs. Kates are well known to all Spiritual-

ists, as earnest workers. In the elec-

delegates felt they chose wisely.

tion of Dr. Warne and Mr. Kates the

Those interested in the Lyceum

movement, will be pleased to know it

had more than usual attention. In previous conventions, it always seemed a side issue. This year the

Lyceum Committee created unusual

interest through its recommendations.

and the delegates unanimously voted

to have published a Lyceum Lesson

Sheet, issued by the N. S. A. for dis-

tribution among the Lyceums. Mrs.

wallader and Mrs. Emma Rood Tut-

tle were elected by the Board of Trus-

tees as Editorial Committee to take

charge of this work in accordance

Mrs. Elizabeth Schauss

with a resolution passed by the con-

was elected National Superintendent, and \$100 was appropriated for Lyce-

TE expenses outside the Lesson Sheet,

vention.

Elizabeth Schauss, Mrs. M. E. Cad

good chance for some who really appreclate the need of effective by coum work, to donate money to the Lyce. um fund for carrying it on. Among the many important things

passed by this Convention was the report of the Definition of Terms, under the able management of Charles R. Schirm, now Vice-President. Every delegate present took a deep interest in the discussion, and their action in placing the whole matter in his hands with instructions to act as his judgment dictated in selecting a committee to push it to completion, was a distinct acknowledgment of their appre clation of his work. The Ritual and Usages also came in

for their share of earnest discussion. This matter has been before the convention for several years. Thomas Grimshaw, than whom no one has rendered more faithful serv-Rev. ce, was chairman of the committee. Under his able leadership, final action was taken and it was voted to have both published by the incoming Board. The same action was taken in regard to the Definition of Terms, which was ordered printed in pam-

phlet form for distribution. The State Association work was carefully discussed by many interested ones. Some were of the opinion that no new State Association should be chartered unless there were least ten active societies in the State. The discussion on this point waxed warm, and some of the delegates were in favor of any method of creating State Auxiliaries so they were organized. But the statistics most clearly that many so-called State Associations are so but in name. They neither do anything for their own state nor for the cause in general. Such are not entitled to have the

privileges granted by exclusive jurisdiction. On the other hand, Minnesota has done more for organization than any other. The business-like principles upon which its missionary work is planned attracts to it adherents. In fact the future of organization among Spiritualists would be an assured one away with much of the feeling on the if every society, both state and local was conducted with the business-like ability shown by this State Ssocia-More business and less sentition. ment should be our watchword. Mr. J. S. Maxwell, the president was a

leading figure in the progressive work, and the delegates honored themselves by placing him upon the official Board Illinois, California, New York, Indiana, and Ohio, are among the strong State Associations. While Texas, our largest state in aren, was the weakest its report; Maine, Nebraska, and Oklahoma are no better. Their organization as state associations seem remature, which caused considerable discussion on the question as to whether it was advisable to grant charters with exclusive jurisdiction where the outcome was not more promising. Some delegates took the ground that before such charter was granted by the N. S. A. a canvass of

to its requirements? It certainly is due to negligence. Not a delegate was present, who could not have ac-quainted himself or herself with what was required of each auxiliary society before being entitled to a seat upon the floor. And it is certainly a. matter of duty for each society to know to what it is pledged before sending a delegate to he Convention. Yet strange as it may seem, there is scarcely an auxiliary society that complies strictly with the Constitutional requirements. A representative of one of the strongest auxiliaries, a man noted for his devotion to organization, and his practical work in every way, put himself on record as against the adoption of a By-Law, because it required a report to be sent into the N. S. A., If the auxillarles do not feel that it is one of their privileges as well as their duty, to send in a report of the work ac complished each year, how can the N. . A. be what it was organized for: viz, The objects of said Association, shall be the organization of the various Spiritualist societies of the United States into one general associ-

ation, for the purpose of mutual aid and co-operation in benevolent, charitable, educational, literary, musical, scientific, religious and missionary, purposes, and enterprises germane to the phenomena, science, philosophy, and religion of Spiritualism.

It is the duty of every society to send in a report, and it should be a pleasure to have on file at the headquarters of the N. S. A. a complete statement of what was accomplished during the year for the information of the Board of Trustees, who by this means are kept in intelligent touch with the progress and needs of their

constituents. If the rules of the N. S. A. are not right, make them right. They should be lived up to or abolished.

An amendment was voted down to lier the terms of the Trustees of the N. S. A. with the intention of finally making them four years each. This s not feasible as long as there are salaried officers. Should a salaried officer be elected for a term of years, t would create a contract for which the N. S. A would be liable, and if the officer was found inefficient, the difficulty would be to remove him or her. A way has been suggested to overcome this difficulty; viz: to elect the officers each year, and elect the five trustees for two years each, when they would not be eligible for reelection until two years had elapsed. In this way there would be some changes every year, and it would do

part of those who were removed. Everyone seems to feel that Mr. Grimshaw should have been re-elected. He has donor valiant service for Spiritualism and will continue to do it even though po longer a member of the official Board.

Last, but not least, the evil effects of the proxy system seem to have taken hold of the thinking delegates. Mr. Maxwell is credited with blazing the way for their abolishment. That they cannot be absolutely done away with at this time is certain, but they can be regulated. No one should serve as a proxy who lives within a certain radius of the place of holding the Convention, say two hundred local element, and it is certain to prevent much discontent on the part have no voice. There are often those who come from a distance, and who are recognized workers in Spiritualism who could act for far-away societies, as the needs of Spiritualism

are the same everywhere, but the

Solo-

co-opera-

of

[November 16, 1907]

Says Dr. Inman, in his "Ancient Pagan and Modern Christian Symbolism:" "The greatest curse to a nation is not a had religion, but a form of faith which prevents manly inquiry."

Without Authentic History.

The Encyclopedia Britannica, article Israel, p. 431, Vol. 13, says of of day, saying: the Historical Sources of information relating to the Jews:

"For all that precedes the time of Alexander [B. C. 356-323] the Old Testament is the only native authority. Among the foreign sources, besides the stone of Mesha, the Assyrian inscriptions held the first rank; for the chronology they are of decisive importance. The Egyptian inscriptions on the other hand are of slight value."

The inscriptions on the stone of Mesha are clearly a comparatively modern Christian forgery, as are the productions of Jerome, Eusebius and Josephus. The coins, every one of them pretending to be genuine, other than those issued by the Maccabecs, have been proved to be fictitious, and modern.

and the state

And that Old Testament history of the Jews proves to have been principally copies of Babylonian records, adapted to the Jews.

A Grand Project.

The Evangelical General Conference, late in session in Milwaukee, took steps toward forming a union of all evengelical and unevangelical churches. It is proposed to rope all Christian denominations together for the upbuilding of the faith, and of course, with the hope of crushing all opposition. The latter is probably the main object of the movement. It looks to us like an attempt to group the thought of the barbaric past into one mighty mass to crush the expanding knowledge of the wonderful pres-

Antiquity of the Cross.

ent.

"The devout Christian believes all who venerate the Cross may hope for a happy eternity, without ever dreaming that the sign of his faith is as ancient as Homeric Troy [900 years before our era], and was used by the Pheniclans probably before the Jews had any existence as a people." -Inman on Christian Symbolism.

The will of man is by his reason swayed .--- Shaksbeare.

in retreat, the Lord showering hailstones, and Israel killing with the sword, it was discovered the sun was in its decline, and the slaughter was dar from complete. It was then, on the plains of Gibeon, the great armies still in deadly strife, when Joshua

is no other star than reason, and no other compass than one's own heart.' Brave words, worthy the great mind who wrote them. Renan had with more blood in his eye, took in traveled in the holy land, and become the situation. After a brief speech fully conscious of the great frauds to the Lord, our hero turned his at priestcraft had woven around the betention aloft, and in the commanding ginnings of Christianity. He saw cones of a conqueror, in the sight of with his own eyes the devices still all Israel, he adressed the great orb employed to sustain the ancient false-

hoods. He broke away from all "Sun, stand thou still on Gibeon, creeds, and wrote his own views of and thou moon in the valley of Ajawhat he knew and thought.

lon." If unbelief gave Renan such joy, Whether it was love or fear that how much greater his pleasure had influenced those great luminaries the he lived a generation later, and behistorian failed to tell. come familiar with the evidences, now "Had the incident occurred in these incontrovertible, that there is no modern times, and an army chaplain death, no sleep in the cold grave, no acting in the premises, he would have general judgment, and that no belief asked the Lord to hold the sun and in an imaginary demi-god is required the moon in their course: but Joshua to save an immortal soul from eterwith a stronger arm and greater nal tortures, of which those of the faith, addressed his command to the infernal "holy inquisition" were but sun and moon direct, and they stood rude imitations.

still for about a day, and allowed the killing to go on. The five kings fled into a cave while the conqueror rolled great The Woman's National Daily tells stones into its mouth and barred their this good story: escape, until the strife was over. A member of the Illinois legisla-

Then he brought out the kings, tramture had allowed a session to near pled on their necks, smote and slew its close without making a motion. hem, and hanged them on five trees. He was anxious to do something to No other person in all the history let his constituents know he was not

of the race, has had the ability to asleep. He communicated to a fellow arrest a planet in its movement; and member his desire, and was advised the meteors in their flight, triffing to move the appointment of a comas they are, will not change their mittee to revise the twentieth chapter course at the request of any one of Exodus. He was instructed to pre-Phaeton, in classic story, gained perpare a brief speech in support of his mission to guide the charlot of the motion. The ambitious member sun for one day. No sooner had he watched his opportunity, made his grasped the reins than the flamemotion, urged the necessity of the rebreathing steeds sprang forward, convision of the chapter to bring it up scious a new hand was in charge; they to these advancing times. Says the took a new course, and all would have Woman's National: been consumed, but Zeus launched "He had hardly begun when the house was in an uproar. He took it for enthusiastic approbation, and his thunder, and hurled the terrified rider from his seat, and he was finally plunged ahead fairly tearing a paschanged into a swan. And then we sion. All the ardor of his school boy have the case of the comet- in the days came back to him, and he was

exhausted with his own oratory, and 16th century, was it? that was rushin a profuse perspiration he dropped into his seat. It was a grand effort. ing earthward. The Pope graciously arrested it, and commanded it to de In a glow of self-approval he wiped part, and it obeyed him, all of which his brow and whispered to his fellow member: "By the way, what is the good Catholics believe; but the good twentleth chapter of Exodus, any-Joshua stands alone in stopping the how? sun in its course, and be shall have That is the chapter containing the all the honor for performing - that ten commandments. They need rewonderous miracle, an infinitely vising. greater task than that of Moses in temporarily opening a highway

through the Red See

The idle man is the devil's cushion. -Bishop Hall.

to gain edifices for the Spiritualists gles came to an end and the lulled to hold meetings therein, and have a tempest left me in the midst of a home center. To that end I trust great, still ocean, a sea without bilthat the Temple Fund Society will ows and without shoals, where there have some support this year, and that my duties in the N. S. A, office will not interfere with prosecution of said society, for the wice-president and secretary, especially, will take up the activities that otherwise I should have made

All who can; will aid this fund by becoming personal members, the fee of which is one dollar per annum. Swell its working force, and then seek for liberal donations to make a fund now needed to assist in temple or edifice extension.

Address Mrs. Carrie H. Mong, secretary, 415 S. Franklin street, Mun-Fraternally, cie, Ind.

GEORGE W. KATES, President.

A CORRECTION.

To the Editor :-- I write to state that I am not Mrs. Julia Josselvn. with a guide "Nettie." That lady, after a residence of five years, moved from the city nearly two years ago. She was quite well known at that time in all the societies here. I have lived here much longer, and am a distinctly different individual, known by the majority of the workers. No wonder people retire within themselves, fail to stand up to be counted. or say a word in defense of truth when to do so places them, or is liable to place them in such a light as my humble effort has me. namely. that I falsified in my statements. The Mrs. Josslyn that your correspondent refers to, did sit in Mrs. Ful-

ler's class, did have a guide named Nettie, and may have received him at her home for aught I know; but I never sat in the class. I was not so unfortunate. MRS. EFFIE F. JOSSELYN ..

Grand Rapids, Mich.

"" CAN I FORGET?

Summer's sky grow dark and cold? 11

Can azure blue turn into gold, ` And rivers cease their endless flow? The sun e'er lose its wondrous glow! Can ocean waves grow calm in rest, And pulsing life in Nature's breast Forget its stimand know its own?

If this can be, Perhaps when I am older grown I may forget.

Perhaps whemaight turns into day, When all life shows another way, When all the birds forget to sing, When memory's bee has lost its sting, And in man's heart no serpent dwells. But Love the one true story tells-Perhaps when all this comes to pass, My hands crossed on my breast at

last-If death ends all. I may forget. GEORGIA GLADYS COOLEY.

Much of the religion to-day is only respect for the religion of the past-Investigator.

of the state. Then the result would filling up of proxies by local Spirit be a better state association. ualists is to be deplored. The need of uniform music books As usual, the needs of the

local uxiliaries were passed by with only for the Spiritualists was taken up and their mention in the President's rea committee was appointed. mon Dill, and Mr. G. Tabor Thompson port, and what came through the Auxiliary Committee reports. are members of it. Mrs. Longley pre-It was suggested that an hour be set for the sented several hundred copies Mr. Longley's song books to the N. S. liscussion of this branch of the work, out nothing was done. This is one of A. So we hope to accomplish somethe vital points overlooked. The N. thing this year. It is near time for the Spiritualists to stop singing the S. A. body can never be stronger than its weakest link, and unless somesongs which interpret the religious thing practical is done with a view to teachings we have grown away from, strengthening the Local Societies, and in their place substitute songs there is a possibility that the financial which will give expression to our knowledge of spirit communion. The support of the N. S. A. will have to soulful rendering of "Only a Thin Veil Between Us," by C. Payson Longcome largely from individuals in the future, and not from its local and ley will do more to sing Spiritualism state auxiliaries.

into the hearts of the people than will When the statistics show that soa thousand renderings of "Hold the called state associations feel no responsibility to contribute to the sup-Fort." The Spiritualists at large can con-

port of the N. S. A except the fee of \$2.00 necessary for a delegate, there gratulate themselves on the personnel if the new Board. Everyone will is something radically wrong.

strengthen the chain of organization. This brings up the subject of Constitution and By-Laws. Mr. Schirm, with his legal ability, Miss Harlow, with her splendid polse The delegates to the various conventions seem and sound judgment, Mr. Evans, the think them a side issue, and may official stenographer. Mr. Maxwell. he ignored, set aside, or not lived up the war horse of the west; Mr. Stevto, as suits their individual conven-

mitted to suffer. The noble-hearted

donor, Brother Mayer, has given it a perpetual help that will partly sus-

tain the present pensioners, but the

SUNDAY OF NOVEMBER.

ens, the financier; Mr. Belden, who No other delegate body would take unites the Atlantic and the Packfic with our dear Mrs. Longley, headed by the Illinois statesman. George B. this stand. Why do we have them at all. If the Constitution and Byaw does not agree with what is the Warne, and not forgetting the Hisdelegates' convenience then they must torian, Harrison D. Barrett, nor Mr, not be lived up to, seems to be the George W. Kates, the one-time N. S. A. Missionary, are all representative position taken by many of the dele-Spiritualists, and if organization does not take forward strides this gates, even those who know better and would not attempt in any organization of which they were a member. year, it will be no fault of the memto violate the rules. Why cannot Spiritualists, after they have adopted bers of the Official Board, but of those who withhold their M. E. CADWALLADER. a Constitution and By-Laws, live up | tion.

Pension Fund Gratitude I am glad that my first official cause of Spiritualism by a generous appeal, or communication, to the response. Spiritualists of the United States is Please Please remember that it is desired 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 indigent mediums must not be per-

SUNDAY, NOVEMBER 24, 1907, A DAY OF GRATITUDE TO THE SPIRITS AND THEIR MEDIUME. 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. then respond to this needed call, and FOR OUR MUTUAL CAUSE. Make all remittances to the N. S. A. office, 600 Pennsylvania Ave., S. E.,

Each society and person can make that day a memorable one for the

Genius always gives its best first; prudence at last.-Lavater. Correction does much, but encouragement does more -Coath-

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 make for the cause of Spiritualism, Board of Trustees has instructed me then respond to this needed call and

Washington, D. C. Fraternally.

GEORGE W. KATES, Sec'y.

to make a call to all auxiliary so- show that you are willing to join cleties of the N. S. A., and all other hands in CREATING A NEW ERA societies of Spiritualists, and persons, to take a public collection and solicit ersonal contributions, on the LAST

November 16, 1907.

THE PROGRESSIVE THINKER

How Many Religions Are There? Discourse by Mrs. Cora L. V. Richmond, Chicago, Oct. 13, 1907.

This question was asked by a friend who had been, universal ovum, or it may take the form of the wings interested in the parliament, or congress, of religions, of the dove, overbrooding life, or the sphere upon which "There are gods many and lords many," but there is the great power of the Infinite Life breathed, neveronly one Eternal Ruler.

We have said to the Congress of Religions, and to the New Thought people, and to the Spiritualists, and to a is at the foundation of the primal roots of all language great many people: There are many kinds of BELIEFS, but there is only one RELIGION. We do not mean by this that it is labeled by any especial name; but whenever and wherever RELIGION is found, it is always the

China you will find tomes centuries old, many more taneously from the human soul unto the Infinite. The thousands of years old than the Mosaic record says that reason that this is broken into so many fragments of the earth has been in existence, and they are actual his- forms of beliefs is owing to the imperfect conditions of torical records and sagred volumes dating back more the human race and to the needs of humanity. It is not than one hundred thousand years. If you accompany possible for all people in their states of infancy of exany of the exploring expeditions that are disentombing pression to conceive of the Infinite Presence. It is not the ancient cities of Egypt and other portions of the East, you will find strata upon strata of civilizations, temple upon temple of religions, so called, every one of them dedicated to the especial god or especial deities of that particular age of worship. If you yisit some portions of England and Scotland to-day you will find remains of ancient Druidic temples, built upon by the Normans and Saxons, temples built by the Roman Catholics and dismantled by Cromwell and rebuilt by the Protestants. If you go to Central America and to some of those interesting places now being excavated in México, you will find that thousands of years before the present growth of vegetation there were cities, and these cities have temples, and in these temples there was some form of worship, and the name, was sacred to which they bowed in worship.

If you go to the sources of the river Nile you will find in the most ancient regions of the earth religion has its origin far up on the mountains, for wherever charge of you as much as when you sow your seed rivers run, men follow the course of rivers, and they you are under the charge of the goddess of the harworship the sources of waters because they were productive of beauty and bring forth the vegetation. If you travel along the mysterious seas that lead to the particular thing, those ancients would ascribe to these sources of human history you will find, overlaying one another, all the wonders of each succeeding form of worship and human belief.

Religion is not, as many secularists and materialists will say, the result of human fear or human instruction. Some one must have had the first idea of God, and that idea must have sprung from some great INWARD you not call upon these intelligences to help you? Why KNOWLEDGE of Deity. Some one must have been in- should they not help each other? With all this great spired for the first time to speak the perfect name of universal helpfulness of these tutelar deities they were Truth, whatever it is. However broken in fragments, not regarded as objects of WORSHIP superseding the by whatever names the different deities have been called, however many tutelar divinities there are, we find in the world five great primal religious beliefs. We find needs.

that one has its sources originally far down in ancient were were veiled images of tutelar and other delties; first expressed in the Vedas, has been more or less handed down to every succeeding Hinduo religion.

theless the traditions terminate in the same idea, and

the name of the great Father-Mother of the universe concerning the Infinite. This infinite Oneness, this Power of Life, this Love and Wisdom, constitute the primal source of all religious beliefs.

True religion has ever been defined as being the same The love of God and the love of humanity; the doing A Theologians there are without number. If you visit of good to mankind and that worship which goes sponpossible for all people to realize that worship means the aspiration toward the Infinite, keeping the bodily temple pure and doing good to humanity. It is not possible for all' people to go on from day to day without being bolstered up by smaller conceptions of the deity.

Tutelar deities are nothing more nor less than guard ian spirits and angels, who were known or were appointed to have charge of human lives, just as many of you think they do to-day. The guardian spirits of Modern Spiritualism, the guardian angels of the Roman Catholic church and the Protestant church, or the various Divas and deities of oriental philosophies and forms of religion are none other than those spiritual assistants who, because of human needs, minister to and assist in the daily conditions of human life.' Therefore when in Egypt almost every act of daily life was a part of their worship. If you performed your morning ablutions at the river side, the deity that watches the streams has vest. Ceres: and when you plant your vineyard, then there is also a divinity there, or if you are doing any deitles, these gods or guides, an especial ministering power in that direction. This is not very different and a great deal more reasonable than calling upon the Infinite God to do all these things in person. Because, if there are ministering intelligences, as all forms of religion teach, and as you help one another here, why should Infinite, but rather attendant ministrants to whom daily

Of course out of ancient Babylon came all the knowl-Egypt; long before the religion of Osiris and Isis there | edge that up to that time was known in the world, and, according to the Jews, all the sinfulness. We have not before the three-fold Isis, Osiris and Horus we find One touched that Jewish theology or religion, which is a com-Great Primal Name veiled or buried in the sanctuary pilation or continuation of the Egyptian and other orienof ancient Egyptian lore, and the Kabalistic symbol is tal countries combined, mostly Egyptian. We think a the sphere with its wings of light being invulnerable large proportion of the Jewish theology was taken from and unmeasurable, being Infinite, but resolved into the the temples of Egypt. Moses and Aaron were both eduoriginal meaning that Deity is OM. We find far back | cated in those temples. Aaron in the more external sense of all that is known in India of the modern Buddhists, and Moses in the inner sense before they went "up out the modern Brahmins, that the ancient Vedantic religion of Egypt." The God of Abraham, Isaac and Jacob-was measureably forgotten, belonging to a still more remote period, and more allied to the religion of the then past.

recognition and daily petitions were given for the daily

The great primal religion of India has a deity that But traces of this Egyptian religion fastened itself upon is formless, that is immaterial, that has no attributes the Jewish temples. Their one symbol in "the Holy of of time and sense, but must be broken to the under- Holies" is that wonderful, mathematical, Kabalistic and. Masonic symbol, the six-pointed star, which means a

or ideas, you have that which appeals more and more to Jerusalem for the sake of the arisen Christ-who to the mind oc. i i

perfect warrant for the coining of any new words that discussed their various beliefs. One said his was the will best express your ideas.

all that which you may wish to express, and he or she of the simoon was there, and the sand-clouds were stead-who says, "I cannot find words to express my ideas," ily approaching. Those who were accustomed to crosssimply means that, there is not a sufficient knowledge ing the desert prepared their camels, prepared their of words, or that the ideas are not well formulated. goods, prepared all things, that they might be ready You no longer have to draw crude outlines of a bird, in hody to meet the storm. When the Mohammedan, or a fish, or a human being, to express what you mean, the Christian, and the one who was called a Jew, went either of the changes of the seasons or what shall come out to their various places to pray, the guards and guides to man. If you were out there on the plains you would said: "Come here! There is no safety there, even with not know the symbols that the Indians used when they your gods," And each one was so awed with fear they wished to tell that the Comanches are on the warpath, all came together, and knelt praying behind the barriand that the Apaches are hastening to help them de- cade, in the place arranged for those who were accusstroy. Here is a serpent, that means the Apaches; here tomed to crossing the desert. When at last the storm is an arrow, that means the warpath, and whatever posi- came there was great terror, and they bowed their heads tion these symbols are, the meaning may be interpreted in the sand. At last the storm was over and there was by the one who is skilled in the language of the red not much destruction. Then the Jew, the Mohammedan, man, who used symbols in place of words. These sym- the Buddhist and Christian, all faced one another, and bols are the remnant of the worship of THINGS.

Things were only worshiped for their use, for their who saved us?" Then the light broke through their value, save what they meant for ideas. Streams, and countenances. Sliently they clasped hands, for they said, trees, and birds and other objects of Nature were valued as symbols of ideas when there was no language. At God over us all, or we all would not have been saved." last there came that which is traced to Memnon, the Egyptian', the wonderful discovery of language, and for solvent of human experience under the great light of which Uadmus, the Greek, went into Egypt to acquire crossing the desert of human existence in the storm, unmore and came back with other words and letters, all der the wonderful stress and strain of material life, is being but methods of expression of thoughts and ideas. because none are lost. When you at last arrive at the

their ideas of immortality, than we blame you for using all worshipers beneath the sun. Christians of every de-(perhaps) crude and imperfect words to express your nomination, and even the materialist, cross over the borideas. When ideas grow there will be better language ders and say: "It must be one God, or we would not used by all people: When they shall be concise, when all be here." there shall be perfect formation of the thought, there will be no difficulty in forming or expressing or finding ·language in which to convey that thought. So the power which is in the human spirit of worship and love of

God, love of the Infinite may be symbolized in the most perfect form of human speech, when the idea is there and when its formulation is perfect. Yet we do not claim that all that the soul may know concerning God can be expressed in human speech; it does not need to be.

Your BELIEF may be what you have been taught, but your religion is your soul's perception of God; that is different. Just as soon as you become aware that your oul-perception is greater than your belief, you outgrow your belief. People change around from one church to another, not because they change their religion, but they are looking for a resting place for their beliefs, We do not blame them, for any form of belief is better than none. The only people in the world that we actually pity are the materialists. Yet, it is a solemn secret that we will declare to you, there are no materialists after all. We do not, know of a human 'being, even those that claim that they do not believe in God; that they do not believe in immortality; that they do not believe in any hereafter, but what at some time or other betray unconsciously to their belief that they are materialists, that they have the utmost confidence in the Infinite. Do they not talk about infinite law? What is infinite law if it is not infinite knowledge, infinite intelligence? When the great agnostic Robert Ingersoll stood by his brother's grave and uttered words that made all the world shed tears, partly of sorrow and partly of joy, did he not say, "we hope to meet again"? What right has a materialist to say that? Was it not his beief that death ended all? But he spoke from his soul. where religion abides. So when a Roman Catholic woman went to a medium," and the medium said there are three children here with you, one named Patrick, one James and one Bridget. "Oh, no," the woman said. "there are only two." But the medium insisted that there were three. Then the woman broke down and burst into tears and said, "Why, I thought Bridget was in hell, because she was not baptized." Her belist told her that the child had gone forever, but the mother-heart recognized the child after all. So this soul of yours-this soul that everyone has, through all these varying beliefs, these theologies that are so insisting and so complicated, that have made people so antagonistic that they frown at each other if they do not believe the same, is a thing that does not pertain to the belief of the mind. This belief is something that has been taught you. But as said before, religion is deeper than that, or people would not outgrow their beliefs. So, when you look at the Protestant reformation and see in this great movement that it did not outgrow religion, it simply outgrew the form of the church that had, measurably, crowded out religion, and came anew into the enjoyment of that communion with the Father. Then in turn the Protestant church became formulated and persecuted others for opinion's sake, the Dissenters outgrew that; finally Dr. Priestly and the Unitarians outgrew those Dissenters, and the Universalists also came, and at last the liberal churches were all the result of the outgrowing of beliefs. But a great many preachers, in outgrowing the beliefs have forgotten their religion, their souls, and preach just as near nothing as it is possible for people to preach and say nothing. Simply in forgetting creeds, forgetting their beliefs of the past, they have not listened to the voice of the spirit. Friends, there never was a manifestation of religion in any human life that was not a manifestation of the spirit. There can be no religion unaccompanied by the spirit. So what the spirit needs and craves is an opportunity. What the soul wishes is that this knowledge of God and knowledge of the soul shall more and more pervade the mind, and therefore the life of the individual. That is why mere belief does not satisfy. That is why mere form does not please. But the form of speech and the form of action that springs spontaneously from within the soul causes the manifestation of glorified religion whenever and wherever it may be.

was not in Jerusalem at all; another was going to the So, when words are known to express ideas, you have ancient shrine of Buddha. All of these met and they

only way; another that his was the only way. Then The English language; to-day is affluent in words for there came a great storm upon the desert; the breath

they asked the question inwardly, "Whose god was it "Whatsoever he the NAME we give, it must be the ONE So the meaning and the name became one. The great We no more blame people for the symbols that they journey's end and the storm is past you. Jew, Gentile, use for the expression of the delty and the soul, and Parsee, Mohammedan, Brahmin, Buddhist, Chinese, and

AUTUMN: THE MORNING OF PEACE.

(Impromptu poem given through Mrs. Richmond, the • subject being suggested by the audience.)

The fruitage of the year on vine and tree; The golden grain already harvested; The leaves, splashed here and there with tracery

Of red and gold, sun-embroidered;

What can be more mellow and golden, Or beautiful than the perfect time, so dear, When all things have been the best beholden, And most beautiful, yielding the harvest for the year?

What time of life can ever better be Than when all the passion-ardors are hushed and

still? And when, at last, to make complete, we see That which the lines of life must ever will?

You bring your life-fruitage unto God's feet And say: "All is Thine-all of the life that was

mine. For thou .who has made the springtime and summer

sweet, Hast also made the ripening harvest time.

Now it may be that through neglect or sloth,

Or weakness, I somewhat have failed to see, But whatso'er life gave 'tis Thine: Thou doth Know in what time and place the crown shall be

Complete and fair, the fruitage ready to hand; Or when one finds a welcome over there 'And the great growth of Life and Love's command. < If one's hands were ever trained to do their share;

If one's feet willingly have ever trod



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years. The germ-destroying and health-pro-The germ-destroying and health-pro-ducing vapors generated in the "Ac-tina" will penetrate the innermost or-gans of the head; therefore, as a relief for catarrh, hay fever, bronchitis, deaf-ness and all other aliments produced by cold and catarrhal deposits "Actina" has no equal. Permit us to send you a copy of our 64-page book, which illustrates and de-scribes the cause and relief of diseases of the eye, ear, nose, throat and head. It will interest you and is fully worth the postal card that will bring it. Address Actina Appliance Co., Dept. 342P, 811 Walnut St., Kansas City, Mo.

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standing of man. So, being broken to the understanding of man, the great Brahminical religion itself is born thousand times more than any Mason knows anything of the .Vedantic religion, and the name of the deity is about;, a theusand times more than the present Jews Brahm. Brahm is not material. Brahm has no tem- know anything about. But whatever it does mean in ples, forms or offices of worship. Brahm issues no com- the Jewish synagogue, it means a thousand times more mandments. Brahm is infinite life; but for the com- in the Egyptian temples. This symbol has been handed prehension of man there is BRAHMA, the good; VISHNU, down from Judea into Christendom; it is the very keythe preserver, and SIVA, the destroyer, meaning that stone, the key-note mathematically of all that was known these three-fold powers in Nature prevail as the expres- concerning science and religion.

sion of Infinite purpose and law. The Buddhas are the visible expression of Vishnu, who come to preserve and name and meaning, and, as a whole, the figure is the bear forward the great records of this supreme love, and Kabalistic solution of the Infinite Circle or OM. Tomake it adaptable to human needs. So out of the great day if you ask any Freemason what it means, he could Hindoo religion has sprung all those wonderful marvels only tell you in a very broken way-even if you are a of that transcendental spiritual worship that has prevailed in the Orient. And this deity, Brahm, not Brahma, is also traceable to the same root of ancient language, to that OM---All.

Whether you go to Persia, and whether you worship at the shrine of Ormuzd and Ahrimanes-where it is said they still worship those flames of fire that are symhole of the living light of the soul---von will find there

the inspiration of this wonderful lore; you will find there the supreme good of which Ormuzd is the manifest spirit, and the disinter on or the shadow of which mathematical figure is as perfect mathematically to-day Ahrimanes is the manifes pirit. But the great, un-speakable name, like that Egypt, is only known in the Silence of the Temples i that is the Silence of the Soul. Perhaps the Persian (i. e., the Parsee) form of worship has passed through fewer changes than any other of the so-called religions in the world, since even to-day there is the same simplicity of worship; the fact spirit of man. that the flame of fire symbolizes the aspiration of the soul that goes out to meet the Infinite Love. Unquestionably the Magians, who came, knowing the child Jesus was to be, were from the Persian "wise men of the East "

If you go to China you will not find any national religion, and a great deal of philosophy, because the records are so numerous and it has the scholarship of all past ages, so that one form of religion has not crystallized above it, around it or through it. Therefore it forms: Confucianism is a compilation of all.

More addient still, that which has at the present time no record upon the earth, and which must have been born in those past ages that are now obscured because of the intervening glacial periods of destruction, in former civilization was that which symbolized itself in the form of worship of the primal elements-earth, air, the secrets of that worship. But the ancient Hermetic mysteries and rites were held in the caves and in their secret and sacred revealments that are supposed to be the foundations of religion, and that was simply the response of all life to the great Infinite Life of the the world has ever known. These characters that your universe; not "Pantheism," exactly, in its modern inter- stenographer is writing here are many of them borpretation, but the immanence of Infinite Life as manifested in these four "primal" elements of Nature.

names of deities, the essential substance of all these

è.

Every point in the six-pointed star has a Kabalistic

Mason. But if he knew that it remains forever the most secret and sacred symbol in the temples of Egypt, that it was the symbol of the innermost knowledge of the earth and the heavens, that it was the symbol of the Infinite as that Infinite meets the finite, as it was, also, the key to the solution of all mathematical problems, he would even then only know a fragment of its

original meaning. In these various symbols and traditions, however, there are primal truths that have never changed. As any as when it was discovered, so the truths of this star (the sexagram) in all ideas that it symbolizes are as perfect as when they were discovered. It symbolizes Infinite Love, Infinite Wisdom and Infinite Knowledge blending with that which is finite here upon the earth, and blending, also, with every quality of the mind and

But these symbols are only valuable as expressing the ideal. So when people call the Egyptians and the Parsees and the Brahmins and the Buddhists "pagan" and "heathen," we deny it if the word is used in any sense

of opprobrium. It is no more a term or epithet of blame to be a Parsee, a Brahmin, a Buddhist, a Vedanta. religion especially; you will find part Brahminism, part than it is to be a Roman Catholic, a Jew, or any of the Buddhism, a part that is traceable to the ancient Vedic various Protestant denominations of Christians, for, remember, there are symbols employed in the Christian Chinese nation has been so long in existence, and its worship, and if there is any paganism in the worship of or employment of symbols, why! it is just as much pagan to worship the symbol of the cross, which is borrowed not only from the Egyptians, but is also an ancient is simply Orientalism - modified by all these different Roman symbol. The worship of a human being is also borrowed from the Orient; and the crown is the sym-

bol of triumph, and is from the Orient-the crown with which Osiris is crowned: the crown of gold. He who walks the earth in trials was said by the ancients to bear the "crown of thorns." So we must not say that these worshipers of other forms of religion are "pagans" and "heathens" while we have these symbols. But we fire and water. The Rosicrucians restored somewhat have them properly and justly if they express what we mean.

Language in itself is a symbol. It has grown to meet the demands of the human thought for expression. It has come from the roots of all sounds and symbols that rowed from the ancient symbols and hieroglyphs of the Egyptian temples. In the various temples or entab-

But whether there be deities or whether there be latures of ancient Egypt you find symbols of various ideas-ideographs, that are the beginning of language. things is the same. It is true the symbol may be | Then sound takes the place of sight, when words take carved differently. It may take the form of an egg, the the place of embloms that are expressive of thoughts

Four pilgrims were crossing a desert. They joined a large caravan of merchants who were also crossing the desert with various, treasures for the markets of the world. These pilgrims where going to their various shrines of worship. One was going back to India from whence he had wandered, another was going to Mecca for the sake of the prophet Mahomet; another was journeying Ish Ille

A POPULAR BOOK

ing. v

have taken so strong a hold on Spir-

itualists and investigators of spiritual

been issued. Very few books

just

Along the path, or if the heart has gained Though pierced sometimes with thorns, and if the rod One passes under, leaves something attained; There is nothing that will not be used there

To make that life more beautiful and fair. Oh, golden autumn sunsets, and wondrous shades Of crimson, purple and amethystine clouds!

Great light of suns that glint down the glades, And weave the warp and woof of mist-like shrouds!

What wonder, in life's autumn, if you and I, And all, shall in that season see

The best of life-the glory of earth and sky-A portion of God's blest command: Life's victory

That after all the scorn and striving here.

After the struggle we shall understand, That 'tis completeness of His will made clear, The glorious ripening for the "Better Land."

We have gleams of the morning sky; we know the day is here,

Though sometimes, after the morning rays have shown so clear,

Dark, threatening clouds arise in the sky, Veiling the brightness that was nigh.

Great storms of thunders are whirled afar:

We know that the day of peace is not far away,

For we know the rays of the morning star

Would not mislead us so, unless there were the day

That had come to bless. So do we know

That the morning's light of the great Day of Peace Hath given its gleam. We know that far the glow Along the heights of the eastern hills gives release.

The rays have lighted the way of prophets and seem For the fulfillment of that perfect day;

We bide our time; through the clouds of dark years We will see the light shed that lighteth the way.

We know that the gleaming from that blessed home Will guide us; that Peace as a shining morn

Will light the way whence prophets shall come, Until at last the full, perfect day will be born.

modes of traveling and their domestic the presence of Dr. Bland and his A Book That Will Well Repay Read-ition; there martial inharmony is un-full colors, and artists who have seen known. it pronounce it the work of a master. The history given in this book, of !This book, in cloth and gold, for The fifth edition of i Dr. Bland's the love of the hero and heroine Paul sale at the office of The Progressive book, "In the World Gelestial," has and Pearl, which budded on earth and Thinker. Price \$1. READER.

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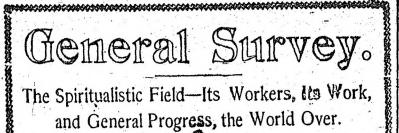
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THIS GENERAL SURVEY DEPART. DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE | night with the hopes of having many

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

PURPOSE.

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

The next regular meeting of the Band of Harmony will be held in hall 809 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 er and test medium for the coming remembrances for the approaching Meals will be served from holiday. 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 morning.

Hattie F. R. Peet, secretary writes: "The ladies of the Illinois Sunflower Club are busy with preparations for wander through. We are located in their approaching bazaar, which is Grove Hall, 40 East 31st st., corner to be held at Jefferson Hall, No. 70 Cottage Grove avenue. Service every Adams street, on Saturday afternoon Sunday at 3 and 8 p. m. Mrs Vic-and evening, November 30. The toria Vaughn has been chosen pastor. following committee is appointed to She resides at 44 East 31st st. Miss serve at the bazaar, and contribu- Gordon will preside at the piano on tions to the different booths are so- which she is capable of performing, licited from our friends and patrons: as all will attest who have heard her. Mrs. Isa Cross, general manager; Dr. D. S. Hager, president of the Psy-Mrs. A. W. Bloom, on supper; Mrs. chic Research Society of this city, E. J. Bloom and Mrs. Myer, on ap-rons; Mrs. Nash, on handkerchiefs; 10, at 3 p. m.; subject, "The Truth Mrs. J. W. Howes, chairman Psychic About Religion." This is the Doc-Committee; Mrs. B. Hilbert country tor's first appearance on the platform grocery store; Mrs. Keller, on candy; in his official capacity. Come and Mrs. Goodrich, toilet articles and cos- hear him. On Sunday, December 1, metics; Mrs. Kirchner, on dolls. that venerable and highly esteemed Other booths will be added. A fine Brother; Dr. J. M. Peebles of Battle 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."

Dr. T. Wilkins writes: "At a recent meeting of The Chicago Spiritualist League, it was voted to take steps to make the organization a religious body, in the strict sense of the laws of Illinois regarding religious bodies. and therefor the secretary, Dr. J. H. Randall, was instructed to proceed, under the instruction of A. M. Griffen, attorney, and member of the League. to file the necessary papers with the county recorder, under the general name of "Society of Spiritualists." The instructions were reported complied with at the last meeting of the eague, and the Chicago Spiritualist League is now a religious body in the true sense or interpretation of the statute of Illinois.'

Mrs. G. Partridge has been very ill, at 15 Park avenue, this city, for a time, but is now convalescing, and in a fair way to complete recovery.

and a second sec BEAR IN MIND that the editor of

 THIS GENERAL SURVEY DEPART.
 BEART IN MIND that the entor of the views expressed by contributors, the may or may not, agree with their respective views.

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NOT SPACE SUFFICIENT FOR THAT more enjoyable times. We are hap-py to have our pastor with us again, and glad to know that she is much improved in health. We anticipate much good work for the cause of Spiritualism during the coming win-ter. The Third Spiritualist Society meets Wednesdays at 2:30, and Sundays at 2:45, at Victoria Hall. Garrison and Easton evenues, and invitation is extended to all visiting Spiritualists to meet with us. I am a subscriber to your valuable paper, and

would not think Spiritualism was complete without it." Persons or societies desiring the services of Virginie Barrett as speakwinter and spring in Canada or United States, will please address at Bonfield, Ontario, till farther notice. From here it is easy to reach the eastern states, or direct south.

Dr. Schaeffer, president, writes: "The First Church Psychic Research has gotten off of its high perch in Kenwood Hall, and has secured a place on the ground floor; no stairs to climb, or dark passageways to

Creek, Mich., will serve our society, morning, afternoon and evening. He will dedicate our hall at the afternoon service. The morning service will give all mediums engaged in their

own work an opportunity to come and hear him.' Sarah Stone Rockhill writes from Alliance, Ohio: "Frank T. Ripley will occupy the rostrum during the months of December and January of the Independent Christian Church, giving tests after each lecture. We would like to continue the meeting two or three months longer, and would like to correspond with speakers who have hose months unengaged, or who might be going through here and could give us a Sunday or two. think there would be a good opening here for the right person to do an immense amount of good, as we own our house, and there is a very liberal element here as there is almost anywhere in this advanced age of the world, when people are asking for something more substantial than

mere faith. Mr. and Mrs. Geo. V. Kenworthy tellectual feast awaits all who are privileged to attend her services.

THE PROGRESSIVE THINKER

ATTENTION, LYCEUMS! HAVING BEEN ELECTED "NA-TIONAL SUPERINTENDENT OF LY-CEUMS" I DESIRE TO CORRES-OND WITH CONDUCTORS AND FADERS OF LYCEUMS, THAT WE AY 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.

Ferd Suhrer writes: "The services of The Fraternal Order of Spiritualists are always attended large numbers, and Sunday, November 3, proved to be a profitable one to many A great many come at 2:30 and stay the entire day, taking advant-

age of the circles at 4, having supper at 5, after which song service is conducted until 7, when the concert commences. The day is so quickly and pleasantly passed that one scarcely realizes the flight of time until the evening service at 8 o'clock is an nounced. Sunday was Medium's Day and the guides did excellent work through their instruments in reading from sealed letters. The circle claimed attention as usual. The march to supper at 5 was of goodly Quite a number reproportions. sponded at 6:30 for song service; and our chorus occupied the whole time, the audience liberally assisting, Male voices are still scarce, as are 'Gospel Hymns'-please help us to get some of both. Our concert was one of unusual merit. Mrs. Edith Hill's reputation at the plano is too well known for any comment. Her playing is always spiendid. The singing of Miss Bess C. Johnson is winning favor. She gracefully responded to the second encore with a select reading. We were surprised by the announcement that Mrs. M. E. Cadwallader of Philadelphia, would favor us with a short address in the evening, and the surprise was indeed pleasant one as this gifted lady gave us many quickening thoughts as to our duty and privilege to do for each other now while in the body instead of waiting until the soul had taken its flight. Mrs. Cadwallader was pleased to learn of our negotiations with Mrs. C. Fannie Allyn of Mass., with a view to establishing a lyceum. She was proud of the fact that she had been a pupil of Mrs. Allyn, and gave us encouragement in our proposed undertaking, as her methods are always successful when followed, There may be others interested in Lyceum work, and if so we would be

pleased to havve them visit us, as we may mutually be benefited. Mrs. R. S. Lillie will address us again next Sunday evening. Hygela Hall, 406 Ogden avenue, corner Robey, top oor." M. Lizzle Beals writes of the Wor-

cester, (Mass.,) Association of Spir-itualists, G. A. R. Hall, 35 Pearl St.: The first Sunday in October Mr. Alfred H. Terry of Washington, D. C., occupied our platform. His lectures are forceful and logical, ably presented and defined. We hope to again welcome him to our platform in the near future. Sunday, October 13, Miss Susie C. Clark of Boston, served our society. No words. of praise can do her justice, but a spiritual and in-

F. A. Wiggin of Boston, served our

society Wednesday, October 23. We

are privileged to secure his-services

for a course of lectures for the sea-son of 1907-08. For the month of

November, Edgar W. Emerson and

Dr. George A. Fuller will be our

J. S. Mitchell of 246 No. State St.

Rev

TAKE NOTICE .-- Correspondent: tre requested when writing for this paper to uso be there 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 fulfilment 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.

ed and made the evening a pleasant one for each other. Dr. T. Wilkins is billed for a poem and talk to this society on the Sunday evening of No-vember 17, and a full house is expectd to hear him."

Reporter writes: "The reception liven in honor of our new National Association President and his new and accomplished vife, Saturday evening, November 9, was an event long to be remembered, and the ladies of the Sunflower Club can justly feel proud of their success. The ball was well filled-and so were the people, with the inspiration that makes folks smile. Such a warm-hearted, harmo nious crowd of Spiritualists seldom assembles anywhere, unless for an occasion like this, and the windows to all souls were ablaze with brilliant illumination. All were there with their various, yet universal expression of delight. Mrs. J. R. Francis, the President of the Sunflower Club, Mrs. J. R. Francis, the opened the meeting with a few pleas ng remarks, and introduced Dr. T. Wilkins, who was billed to read an original poem-written for the occa-The poem made quite a hit with the appreciative audience. Miss l'Hommedieu sang a beautiful solo was called back for another, and from the expression of the audience . she would have been appreciated as long as she could sing. Appropriate re-marks were made by the guides of Mrs. Richmond; also by Mrs. Cadwallader, Mrs. Fixen, Mr. Wm. Richmond, Mrs R. S. Lillie, another lady whose name the reporter lost, but who said she gave Mr. Warne his initial test in spirit return, and Mrs. Jennie Adams. Dr. Warne followed with an earnest enthusiastic and appreciative response for himself and his wife. The punchbowl was then patronized, and although it had not been a dry time or dusty occasion, there was a liberal run made on the tub, but with all the punching there was bunch left when all were done punching. The reception was all that was anticipatedgrand feast of soul and flow of wit and love-and Mrs. Warne is now thor-oughly installed into the hearts and lives of the Chicago Spiritualists, with

welcome that is surely indelible." Mrs. C. H. Thompson writes: "The Fraternal Daughters held their week ly meeting Wednesday, November 6

when quite a good number of the Sons and Daughters met with us. In the afternoon we gave readings, and in the evening a few remarks by Bro. Weir and messages by Mrs. J. S. Adams and Mrs. M. Helyett. Our next meeting will be held November 13, at 406 Ogden Avenue. All are cordially invited to attend.

REPEAT IT! . REPEAT IT! 'ope Bans Modernism-Declares, in

Encyclical, It Must Lead Logically to Atheism-Makes Various Provisions-Philosophy, Positive Theology, Etc., to be Taught Only in Ohristian Spirit-Censorships Or-

dered.

The Osservatore Romano, organ of the Vatican, issued September 16 an important encyclical of Pone Pius X "Modernism," which really is a completion of his recent syllabus. The document sets forth that modernism is a serious danger to the church; refers in detail to the various features of modernism; condemns it as great and successful work. dangerous in philosophy, faith, the-ology, history, criticism and reforms, On Sunday, Oct. 13 and 20, I was cordially invited to lecture on her platform. Mr. Hall, the president, and arrives at the conclusion that is a very prominent city official, and the functions are attended by the modernism is a synthesis of all heresy and must logically lead to athemost influential people in the city,

Mrs. Prior gave most convincing demonstrations of clairvoyance after my discourses. The four audiences The encyclical makes the following provisions:

First .--- The teaching of philosophy, positive theology; etc., is to be which I addressed filled the large hall carried on in the church, schools and universities, but in a Catholic spirit. to its utmost capacity, and manifested Second .- Modernists are to be removed from professorships and the direction of educational institutions. to very fine assemblies in Theosophi-Third .- The clergy and faithful are

not to be allowed to read modernist publications. Fourth .--- A committee of censorship is to be established in every dio-

cese to pass upon the publications which the clergy and faithful shall be permitted to read. Fifth,-The encyclical of the late

Pope Leo XIII prohibiting the clergy from assuming the direction of pub-lications without their bishops' permission, and providing for supervision of the work of ecclesiastical writers. is confirmed.

Sixth. -- Ecclesiastical congresses largest daily papers-now give reexcept on rare occasions, are prohibited

Seventh .--- A council is to be constituted in every diocese to combat modern errors.

The encyclical points out that modernism has become a grave danger to the church, and says it is the Pope's special duty to provide against it. By detailed analysis the encyclical examines into the different aspects of modernism. In philosophy, agnosticism and immanentism; in faith, subjectivism and symbolism; in theology, the application of precedents in history and criticism of the agnostic, the immanent and the evolutionist, and in reforms, radicalism which is undermining the base of dogma, hierarchy and discipline. It must be concluded from all this.

says the encyclical, that modernism is the synthesis of all heresies and must lead logically to atheism.

It is unbridled curiosity and contempt for true Catholic science and loyal Catholic discipline which has caused the spread of modernism among a large number of Catholics, even among the clergy.

Pope Pius ordains that bishops must counteract the influence of the modernish press on the faithful and Bishops are to send their the clergy. reports to the Holy See on these matters.

Have you Read Dr. Bland's Book? "In the World Celestial."

If not, there is a great treat before you. It is a realistic revelation of the spirit spheres, and a charming romance of two worlds; being the story of a man whose angel sweet-heart had him put into a trance by spirit scientists and visit her in her celestial home. That man gave Dr. Bland

W. J. COLVILLE. Eczema Gured An Account of His Work on the \$1.00 Pacific Coast. Treatment

Permit me just a few inches of our \$1.00 trainings for your crowded space in which to rd-est cure in the world for Ec-port a few items of news from the remaind all Shis and for the Pacific Coast, where, as far as I can benched sed \$1.00; it not see, I am settled for the winter. I you work used was the state of the

where the First Association of Spiritualists is holding regular meetings in Pythian Hall every Sunday at 3 PUBLIGATIONS and 8 p. m., with Mrs. Lole Prior. as regular minister. This gifted lady is as highly esteemed on Puget Sound

n Los Angeles during November.

CHRISTENING.

mony.

HUDSON TUTTLE. as in Australia and New Zealand, where I met her and learned of her

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

November 10, 1907.

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE. For the use of Societies, Lyceums, Sunday Schools and the Home. A man-ual of physical, intellectual and spirit-tual culture, containing a collection of Music and Songs, Golden Chain Recits-tions, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, instructions for organizing and conducting Lyceums, In-structions in Physical Culture, Calis-thenics and Marching: Banners, Stand-ards, the Band of Mercy, etc. A book by the aid of which a Progressive Ly-ceum, or Liboral Society may be organ-ized and conducted without other assist-ance. Price, 50 cents, postpaid. FRIOM SOUL TO SOUL. enthusiastic interest in the entire proceedings. On other days I lectured cal Hall, Second Ave., and on Wednesday, October 23, I was speaker for the Progressive Thought Society, which. insisted on my dealing with the much-mooted question of the coming relations between America and Japan. An expert stenographer

FROM SOUL TO SOUL.

reported the entire lecture, which was reported the entire lecture, which was received with hearty applause. Mr. and Mrs. C. G. Oyston are very active in literary work and church life in Seattle; they are very earnest and outspoken Spiritualists. The intense opposition to Spiritualism often mani-fested by the press of this city hus of late so far modified that the Post Intelligencer and Times—the Avon Intelligencer and Times-the two

ASPHODEL BLOOMS AND OTHER

Interrugencer and Times—the two largest daily papers—now give re-ports favorable to our cause when-ever they are furnished by well-known citizens. I inclose an interesting clipping from the Post Intelligencer of Octo-ber 21. A very fine work is being done by Wilson Fritch, a splendid orator and a man who fearlessly stands up for its most radical convictions. Mr. and Mrs. Elbert Hubbard have also just appeared in the city, and have given some stirring addresses I angentation and angentation angentation and angentation angentation and angentation angentation and angentation angenta

also just appeared in the city, and have given some stirring addresses on intensely vital topics. I hear news of progress in spir-itual work in Tacoma. I regretted my inability to pay that enterprising place a visit on my way back to California. Friends in Portland, Ore., insisted on my speaking there Ocober 27, 28 and 29, where interest and activity are decidedly great. I am now pro-prietor of Parrot Hall, 2309 Santa Clara Avenue, Alameda. Dr. Coul-son Turnbull and other gifted speak-

Clara Avenue, Alameda. Dr. Coul-son Turnbull and other gifted speak-HUDSON TUTTLE, Berlin Heights, O. ers frequently occupy the platform. I am compelled to fill an engagement

SUNDAY MEETINGS IN CHICAGO. My immediate address is care of

Metaphysical, 611 Grant Building, Los Angeles. W. J. COLVILLE. Societies of this city, holding meetings in Halls are requested to sond in notice. They must be brief

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. very Unique, Yet Beautiful Cere Sunday School at 10 a.m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to

At the First Christian Spiritualist receive callers. The Band of Harmony, auxiliary of Church, of Cleveland, Ohio, there was a very unique, yet beautiful ceremony, the Church of the Soul, meets at Hall the christening of an infant son of 309 Masonic Temple, the second and Mr. and Mrs, James Denny Sandham, fourth Thursdays of each month. with Mr. John W. Lendrem as God- Supper served at 6 p. m. Father, Miss Flora Bruce as God- Central Spiritual Church holds ser-

at the Temple are well attended. The society is very harmonious. Mr. Price is the right man in the right place, and all strive to make it as pleasant as possible. We will be with this society until the last Sunday We have open dates in December. for January, February and March, of 1908. Societies wishing a good lecturer, and message bearer will find it to their advantage to correspond with me, for our terms are reasonable. Address me at the Spiritualist Temple, Galveston, Texas.

W. F. Schumacher writes: "The Spiritualistic Church of the Students of Nature had a large audience last Sunday evening. The pastor, Mrs. M. Schumacher, was assisted by Rev. T. Warner, and his discourse held the audience spellbound. The pastor with Sister Ricked, gave several spirit communications."

Mrs. Francis Spalding writes from Norwich, Ct.: "I have been obliged to cancel my engagement with the Spiritualists of Bradford, Pa., and have returned home. I served the First Spiritualist Church of McKeesport the month of October, and the First Spiritual Church of Hamilton, Ontario, the mouth of September. I am engrged in Elyria, and Cleveland, Ohio, fcr February, March and April of 1908. I have some open dates in the season of 1908 and 1909, and ence present. would like to correspond with societies wishing my services as speaker and test medium."

Mrs. A. A. Averill writes: "The meetings of the Lynn, Mass., Spiritthe truth of spirit return." T. J. McFeron writes from San Die-go, Cal.: "Dr. Ada Shehan-Hormanualists Association are being attended with a fair degree of success. Those serving as speakers during the past Patterson of Los Angeles, Cal., has mont's have been Mrs. A. J. Pettenjust ended a very exceedingly satis-factory engagement of six weeks gill, J. A. Scarfelt, W. A. Hale, M. D., editor of the Herald of Truth, and with the First Spiritualist Society of San Diego. Her audiences were large and appreciative, growing in numbers Mr. Thomas Cross. all of whom have rendered good service for the cause. W. A. Estes, Mrs. Hattie E. Lewis, and enthusiasm through the entire engagement. Our dearly beloved brother, John W. Ring comes back to Carrie Hare, Mrs. M. C. Chase. Mrg. L. A. Ward and other mediums, San Diego this week for a five months have assisted by giving messages and engagement with our Society, and we In other ways. The services have know that he will take up the thread where the Doctor left off, and go on been made interesting by dramatic readings by Miss Mona Belle Welch, and Albert E. Meader and vocal solos with the good work as no other could. by William Boomhover and Fred A Baker. Rev. F. A. Wiggin of Unity Cal.: "I think The Progressive Think-Church, Boston, is holding a series of er is getting more interesting. I am week night meetings, and attracting pleased to see Abby Judson and Carlyle Petersilea writing again; that was a good letter from May Pepperlarge audiences. The speakers for this month will be as follows: November 10, Mrs. N. E. Abbott of Law-Vanderblit. I would like to shake rence: the 17th, Mrs Nettie Holt hands with you. Have the courage Harding, and Mrs. C. Fannie Allyn of your convictions. I am 76 years old. In the nature of things I can't on the 24th.

stay on this side much longer. I Mrs. E. Danelson, President, writes want my occult library to do good from St. Louis, Mo.: "The Third Spir-itualist Society of St. Louis, gave a reception at the home of Mrs. Efficience also the "big-stick" for a few, and a square deal for all." Danelson, in honor of our beloved Lillie Shultz, secretary, writes: leader, Mrs. Laura M. Jones, on the "The Flint Research Society meets evening of November 1, and a most enjoyable time was spent. The par- the first Sunday of each month at lors were filled to overflowing. The the home of Mr. Edd_Golden, one-half features of the evening were recita- mile south of Flint, Ind., at half past tions and musical selections by Mr. 10 a.m. We would be pleased to Claud Rock. After a dainty repast welcome anyone who wishes to meet had been served we parted for the with us."

W. D. Noves writes: "Our meetings All S The last two Sundays in October Rev near Maywood. Ill., are requested to Juliette Yeaw of Leominster, occupied call at 1706 South Sixth avenue, for our platform. She gave us an excelthe purpose of making arrangements lent course of lectures which were to form a society here.' well received and appreciated.

H. D. Morgan writes: "The First Association of Spiritualists of Washington, D. C., resumed its Sunday meetings in Pythian Temple, the first Sunday in October. Mrs. Mary T. Longley and Harrison D. -Barrett. speakers for the month. During the N. S. A Convention many of the Board and delegates were with us. and helped in our services. We have had two social events during the

gives an account of some excellent trumpet manifestations of spirit powmonth to honor our Mrs. Longley, who, with her good husband, have er, through the mediumship of Mrs. left for the Pacific Coast for a much E. Nickell, given under test conditions. needed rest, and while we shall more Mrs Annie Throndson, pastor of than miss them, we are looking for-

speakers.'

the Progressive Spiritual Church of ward with pleasure for their return in April, Mrs. C. D. Pruden of Bal-Indianapolis, Ind., writes: "I look forimore, Md., is with us for the first ward to the coming of The Progress-Sunday in November. Later in the ive Thinker: it is a good old friend. month we expect Harrison D. Barrett We are doing an excellent work here to be our speaker and leader for- in Indianapolis, and hope to be in good shape for the Convention. We some time to come."

It certainly

T. Middlemist writes from Cottville,

Alex Lebeau writes: "On Sunday. feel great pride and joy that it is coming here." November 3rd, we had such a crowd of people as overflowed Vincennes Reporter writes: "Mrs. M. E. Cad Hall. Messages given by Mrs. Brockwallader of Philadelphia, was an active visitor during Sunday, November way were grand and convincing to the most skeptical. We had a solo by 10, in the city. She filled the engage-Mr. Morgan, and there was a spirit-

ment left open by the absence of ual wedding, which no doubt was Dr. Warne, at the Progressive Spiritsomething new to most of the audiual Church (colored). Dr Warne was called to Grand Rapids, Mich., on goes without saying that Vincennes Hall the Goff Will Case, and right well did and Mrs. Brockway as the message Mrs. Cadwallader entertain that enpearer will become a grand and beauthusiastic audience for about 45 mintiful place for those who are seeking utes. Dr. Wilkins read an original

poem, as a prelude to the proceedings, Following Mrs. Cadwallader a young medical student (colored), gave good short talk. followed by a paper prepared by him for the occasion. Mrs. B. Hilbert also did herself great credit with a pleasing and entertaining talk of about 30 minutes. Great inspiration was manifested throughout the entire meeting, greatly due to their beautiful singing and general harmonious conditions. As this item is a continuation of the sojourn of Mrs. Cadwallader, and gives an account of her conduct while in the city. during this particular Sunday, we also include her visit to the Hyde Park occult Society. Mrs. Wilson, the New Thoughtist, was the engaged speaker of the evening, and entertained the audience for about 35 minutes. Dr Wilkins read a poem to open the services. Following Mrs. Wilson, Mrs. Cadwallader talked for nearly 35 minutes on "Does it pay to be a Spirit-ualist?" She is certainly leading out into the realm of oratory very rapidly,

and our people all express themselves as being ready to welcome her to their meeting again." Secretary writes: "The dance and

card party, as well as the supper given under the auspices of the Golden Rule Society, at their hall, 378 So. Western avenue, Saturday evening, November 2, was a success in every way. There was about 50 couples on the floor at a time throughout the entire dancing session, during which time those who

did not dance played cards and visit- | cloth, \$1.00.

Samuel A. Huntington, of Malden. "Our services on Sun-Mass., writes: day last, November 3, seemed more interesting than ever, if that were possible. We have for speaker that brilliant orator and poet, Mrs. C. Fannie Allyn, of Stoneham, Mass. Mrs. Allyn prefaced her work by reading a fine poem entitled "Fisherman Jim," by Eugene Field, then asking

for subects from the audience, choos ng "Our Duty as Spiritualists," "Knowledge of Progression," etc. giving a most brilliant and interesting address. Too much cannot be said in praise of this gifted lady for November 10, Dr. C. E. Speaker Huot, of Onset, Mass., and Harry A Stickney, of Everett, Mass., on the 17th.'

G. H. Brooks writes from Pittsburg, Pa.: "I opened my two months engagement with the Pittsburg soloty the first Sunday in November. The day was extremely bad, but the attendance was fine. The outlook here is good for a spiritual awakening and upliftment. The society is moving on harmoniously, and there will be, I trust, an awakening that will be for the good of all. Send all mail and telegrams to my present address, 205 Bouquet street, Pittsburg, Pa.'

The business meeting of the Sunflower Club will be held on Tuesday, November 12, at 70 East Adams street, at 2 p. m. All members are requested to be present. A week of meetings is to be held

in the First Spiritualist Church in Pittsburg. Pa., commencing Sunday December 1, and closing Sunday, December 8. . There will be a variety of speakers and mediums present and a most cordial invitation is extended to all.

Carrie L. Hatch writes from Apple ton Hall, 9 Appleton street, Boston Mass.: "The First Spiritualist Ladies" Aid Society met as usual with the Ald Society met as usual with the president; $Mr_{85} M_{\gamma ij}E$. Allbe, in the chair: Great preparations are going on for the celebration of the 50th Anniversary of this society. Some of the members who helped organize are still active members, and the his-torian will wild tell of the good work that has been during the past. The evening meeting of to-night was of an interesting character. We invite all to come to us on the 15th Meetings are free to all. Reception 3 to 5 p. m.; entertainment, 7:45 p. m.; supper, from 5:30 to 7 p. m.

20 cents." 1 81 18! . ..

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Cul-By twenty physicians and speture. Edited by Albert Turner." cialists. of special interest and value. Price

\$1.00. "Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker on a deeply important subject. Price.

put his story book, and the heroine gave the Doctor the title through a medium-Edgar W. Emerson-and assured him that the book contains a true revelation of scenes and conditions in the Celestial realms. It is a charming book and its popularity is so great that edition after edition has been printed and the demand for it continues unabated. In elegant binding with gold title and a full page photo of Pearl, the heroine, from a spirit painting. Price \$1.00.

Restored His Eyesight.

The following copy of a letter received by a prominent advertiser will doubtless be of interest to many of The National Tribune readers.

Lebanon, Ark., Sept. 15, 1907. Actina Appliance Co., Kansas City, Mo. Gentlemen: About three years ago I discovered that a cataract was growing over the sight of my right eve. Within one year it had entirey covered the pupil of the right eye, and had so affected the other eye that I could not distinguish one person from another ten feet from me. My voice was also greatly impaired. and I was bothered with a severe pain in my head at night. Having no-ticed "Actina" advertised for eye troubles, I decided to give it a trial. Accordingly, I sent for the treatment. I used it four months with the following results: I can now distinguish any person at a distance of fifty yards; the pain in my head has entirely ceased; my voice has become clear and strong; and in addition my hearnext Sunday, November, 3." ing, which was greatly impaired, has been greatly improved. I am now Seventy-two years old, and I heartily

and confidently recommend "Actina" to all who are suffering from impaired vision, voice, hearing or any pains in

the head. Hoping that this may be of benefit to some fellow-sufferer, and wishing you every success, I am, sincerely yours, G. H. VANCIL. The Actina Appliance Co., Kansas City, Mo., is one of the oldest Ameri-can Advertisers. They have been liberal patrons of the press for seventeen years.

They are reliable and financially responsible. They send their treat-ment on two weeks' trial and guarantee satisfaction or will refund all money paid in.

"Longley's Beautiful Songs."

new edition comprising in one volume the four parts heretofore published, 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." Cloth, 75 cents. Boards,50 cents.

one hundred dollars. Who will be the first to help this bill to be raised? "Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet No matter how small the amount may be, send it, and you 'shall ' receive containing 79 pages of racy reading. credit therefor. Price, 25 cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

Mother. The baptista was per by the use of pure white carnations, son street, near 40th avenue, comsymbolic of the pure white spirit of mencing at 7 o'clock, conducted by the darling baby. I. W. Pope, the Mr. and Mrs. Howes. speaker of the evening, spoke of the

The Students of Nature, Mrs. M. ancient custom of dedicating or chris-tening certain ones for a special pur-Dose, or work in certain ones for a special pur-Buren Opera House, corner Madison pose, or work in earth life, mentionstreet and California avenue. Service at 7:30 p. m. First Church Psychical ing the fact that modern thinkers dif-

fered somewhat upon its utility, some claiming it was a part of ancient Pameets in Kenwood Hall, 4808-10 Cottage Grove avenue; meetings every ganism, and should be al.olished Sunday from 3 to 10 p. m. Dr. Schaeffer, president, 2003 Indiana from modern forms of religious teaching, while Mrs. Anna Besant mainavenue. tained the ritualistic forms of dedica-

The Fraternal Order of Spiritualtion or consecrating churches, or ists, Dr. Alex. Caird, president. Serchristening children conveyed a power for good by the centralizing forces of vices at Hygeia Hall, 406 Ogden ave., the unseen becoming interested in the at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; evenlives of children so consecrated, who, acting in conjunction with the inter-

ing, 8. The Church of Spiritual Revelaested ones of earth, could the better tions. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets. influence the child and guide them along the path of life with more no-Dierkes, conductor. Residence ble purposes. After these few re-743 N. 66th street.

marks by Mr. Pope, the president of The Occult Scientists meet every the society, Mr. Homer S. Saxe, as-sisting him, they' read that beautiful 3514 Vincennes Avenue. 3 p. m., little poem of George MacDonald, en- mediums' meeting and conference. titled, "Baby Dear," being read al- 8 p. m., lectures, music and messages. ternately by Mr. Pope and responded Mrs. W. Brockway, pastor; resito by Mr. Saxe in a very impressive "dence 2962 Prairie Avenue.

manner, after which the baptism by The First Spiritual Temple, New use of flowers and the naming of Grove Club Hall, 40 East 31st st., Gordon Walmsley Sandham, who was meets every Sunday night at 8 p. m. consecrated to the cause of love for Messages for all. All welcome.

humanity and for the dissemination | Metropolitan Spiritual Society, Pasof truth. After which Mr. Pope Meet at 8 p. tor, Mrs. Maggie Waite. spoke upon the subject of the evening, m., at Kenwood Hall, 756 E. 47th st it being "Eternal Progression," to a The Church of Progressive Spiritualists, (colored) holds services at 3229 Vernon avenue, every Suunday very appreciative audience. Mrs. R. S. Lillie is to speak for the society from 4 to 7 p. m. No door fee. All COR.

invited. Rev. J. H. Demby, Pastor. The Progressive Spiritual Society holds services at Sp. m. every Sunday. 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

A Letter to the Spiritualists of Wis-Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd Having read the many reports of street, at 8 p. m., conducted by Isa the N. S. A. Convention, also having

Cleveland. a personal report from our President, Services every Sunday evening; George H. Brooks. I make an earnest appeal to our local societies as well also Wednesday evening, at 7:30, Lecture, music and messages, 320 to the many friends throughout Flournoy street. Mary B. Hill Pastor.

LIFE'S PROGRESSION,

"There is no death; there are no lead."

These words stand out on the cover of Edward C. Randall's new They are a challenge to the orthodox work, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a I am now endeavoring to raise

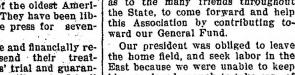
future life are based strictly upon the Bible. Yet Mr. Randall believes in enough money to pay Mr.Koblitz, who Bible. Yet Mr. Randall has been so patient, and yet needs the life hereafter, based on positive knowlmoney very badly; it is not more than edge given him from the living friends passed to the life beyond, Price \$1.50.

A ConspiracyAgainst the Republic Send all contributions to the secre-By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. ary. LOUISE G. LOEBEL, 3630 Wells Street, Milwaukee, Wis.

ward our General Fund. Our president was obliged to leave the home field, and seek labor in the East because we were unable to keep him employed enough to take care of his family. You see the cry is all over the country for help financially, and if Spiritualism as a whole is of interest to

consin.

you, then be inspired with the great need, and help-raise the standard where we all wish it to be.



vember 16, 1907.

THE PROGRESSIVE THINKER

A Day at Lily Dale. Most Excellent Results on the Part of an Investigator.

"Yes."

"I am fair."

"What is your appearance?"

right when the seance commenced.

To the Editor:-As an old subscriber may I claim some of your valuable space to relate some experiences I had on the 15th day of August last (1906) at Lily Dale, N. Y. Many of your readers have visited this beautiful spiritualistic camp, or "Spook Town," but the majority have not; and it would well repay all those fly, who died in infancy of whooping cough, as I supwho can to do so. Lily Dale is situated near the western end of the State of New York, fourteen miles south of fair complexion. of Dunkirk, which is on Lake Erle. . It is some 800 feet above the level of the lake, among and surrounded by ceiling from side to side of the room, and voices in it,

shady maples, with a couple of placid pools or mountain lakes in close proximity. The air is cool and bracing, and the hospitality of the campers is charming. There is no religious fanaticism displayed, like I have seen at the old-time camp meetings and other religious gatherings. The visitors to Lily Dale are up-to-date twentiethcentury sensible seekers after truth,

The phenomena of Spiritualism are so marvelous that to most minds they are incredible, especially when not personally witnessed; and we hear so much of trickery, and fraud that we are inclined to doubt the evidences even of our own senses; but the circumstances under which I received some evidences of life after death on this occasion compel me to believe in the genuineness of · · · · · · Spirit Return.

I arrived at Lily Dale alone on the evening of the 14th of August, from Rochester, N. Y., where I had been visiting a few days, a perfect stranger to the place and people. Early next morning I struck out to make engagements with some of the noted mediums on the grounds. I found the cottage of a trumpet medium. A farmer-like looking gentleman sitting on the plazza informed me she, the medium, was at breakfast at the hotel, a few rods away. I sat down with him and waited her return. He did not ask my name, nor did I tell him who I was or where I came from, and I feel sure there was no way of his knowing. In a few, minutes the lady came, and I went into the seance room with her alone, without giving her any information about myself. She asked none-not even my name. A small lamp was burning, the window and door darkened. A trumpet, an aluminum horn about three feet long, five or six inches in diameter at the large end and one-half inch at the small end, was placed upright on the floor in the center of the room. After extinguishing the light the medium sat by my side at the end of the room and placed her hands on my knee, requesting me to put, my hands on hers. This may not be called absolute test conditions, but the results cannot be referred to fraud. because I was an absolute stranger in the house. We sat a few minutes, then I heard a child's voice at my knee, apparently saying "Sybil." I asked, "Whose little girl' are you?"

"Aunt Etta's."

"Who brought you here?" "Anna. Tell papa, tell mamma I was here. Tell grandma, and tell Aunt Bella and Aunt Annie." Then repeated: "Tell papa, tell mamma. Good bye, Uncle Sam." 'Now, "Sybl" was the name of my sister's little girl who died five years ago at or near the age of five years. Her mother's name is Etta. We all speak of hor as "Aunt Etta." The other names given were also cor-The medium was in her normal state and described the person whose name was given as "Annie" so correctly that I had no difficulty in recognizing her as an old school friend and sweetheart, now dead some twenty years or more. The medium said: "Is she your

wife? She looks as if she belongs to you?"

After this conversation the horn tapped me on the forehead very lightly. The room was pitch dark, and I don't see how this could have been done so gently by

voice, which was distinctly different from any of the voices in the horn, The voices were so clear and the answers so definite that-I remarked to the medium, "Isn't

this good?" "Yes; you bring good conditions; keep asking ques-"I suppose you are a fine young lady now?" tions it helps them." "There was no delay. In a minute

you know me?" "No. I have heard the mame. You belong to the old Well, I remembered my sister, the younger of the fam-

dle of the room. The medium took the opposite side,

and during the seance conversed with me in her natural

English family don't you?" "Yes. I am your great Uncle." posed, twenty-five years ago. She was a beautiful child "Do you know anything about the property in Eng-

and?"

"Yes." "How much is there?" "Quite a bit." "Is there any chance of getting it?" "Yes; put in your claim," "Where is it?" "In the Court of Chancery."

"You know it is difficult to prove heirship so far back. How will I proceed?" i "Can't you employ a lawyer there on commission the understanding that if he does not succeed he gets

I might here explain that I had been making inquirles about the property in England, and James evidently knew about it from his last remark. Then he turned the conversation and said, "How is your father?" "He is not very well. He is a pretty old man now,

ou know." "Not very old; eighty-one." "No, be is not eighty-one yet." "He is in his eighty-first year."

"No, he isn't very well. His heart's action is poor: is back bothers him, also, and his kidneys; and your mother's feet trouble her."

"Yes, that is all correct."

"We know, we have been there and seen them?" The physical condition, of my father and mother were to accurately stated that there is little room left for doubting that the statement "We know, we have been there and seen them" must have come from Spirit intel-

continued, saying: "I have been attached to you' for study." the past six months, trying to impress you, with a new material for filling teeth. Gold and silver are nice and good, but I know something better and cheaper, and something for making plates, not rubber. Would you like to have it?"

can impress it upon the tablets of your brain." "How soon?"

unity. You know I have lost my trade." "No teeth to fill over there?"

"Nó."

"What is your name, again, please."

"D. J. Jones, Chicago. . You can write and find name among the records of Chicago dentists."

I haven't done so because if it were verified it would prove nothing; neither have I been impressed yet with the composition of the filling material; but the interesting point to metas adpsychic researcher, is the fact that he knew I was eredentist, and seemed to know that I wanted some other material for filling teeth; especially have I become tired of gold as a filling material, and have been looking for something to take its place, bet-

"Yes: what is your name?"

another sitting for trypper, speaking, with a different) "Well, then, you take after your mother's side of the medium. The horn was placed on the floor in the midhouse, as I do."

"Yes; but I look more like father than like you." Now I may-add that I have since had a spirit photograph taken, and one of the faces of the picture (whom the spirits say is my brother) has a decided family resomblance. Every one who has seen the picture says this face, of which there are four on the card, looks like a member of four family.

What struck me the most forcibly in this message were a voice, loud and distincti said, "James Aykroyd, do the words, "You like astronomy," for I have always been fond of reading astronomy. It is to me a fascinating study, but the study of psychic phenomena is more fascinating still, and just here I feel like quoting Sir Isaac Newton's reply to some one who was complimenting him on his great knowledge: "It may seem so to you," said he: "but as for me I am as a little child playing on the | seashore; occasionally I find a pebbles little more variegated than another, while the great ocean of truth lies out before me all unexplored." -

"You like astronomy, don't you?" was to me a poltshed pebble on the shore of the great unexplored sea of psychic phenomena, and caused me to do some serious thinking. Some other names of deceased friends were

given: Elizabeth my wife's mother; and Mary Ann Hamilton, the malden name of my grandmother, on my mother's side. A voice in the horn said: "Grandfather Aykroyd."

"Yes, pleased to hear from you; grandfather." "I should have looked after that property before I

died." "Yes, I know that, grandfather." -

"Does your father speak of me often?" "No, not often now. I have heard him speak of you."

"Do you know Jane Avkroyd?" "I have heard of her. She is here, and she is a verv

happy: spirit," My mother has since told me who Jane was, and says

she was 'a most excellent woman.

"Grandfather, will you tell me the cause of your death?"

"I had paralysis in my lower limbs for about three years, and when it reached my heart I died suddenly. This I considered an excellent proof of identity, for it was exactly correct. It seems to me a very remote possibility that anyone in this strange place could have

known the cause of my grandfather's death, which took place in a foreign country forty-five years before.

place in a foreign country forty-five years before. The last to speak to me in the seance was my Uncle Andrew. He said: "I let the others speak first for fear the forces would be used up. You know we have to take on a semi-physical state to speak. It is a great study." "Yes, you know, Uncle, I was interested in this study before you died." 'I know you were. I wasn't much. I thought it might be a delusion. We will not detain you. You have got to get down to the depot. We will all go home with you. Good bye." My uncle never was a man to push himself forward, Andrew. He said: "I let the others speak first for fear the forces would be used up. You know we have to take on a semi-physical state to speak. It is a great

be a delusion. We will not detain you. You have got to get down to the depot. We will all go home with you. Good bye."

My uncle never was a man to push himself forward, and I thought his consideration of others, in giving them precedence, was quite like him. I was sorry, though, that he terminated the seance so abruptly, as I wanted to ask him some questions so as to identify him more clearly. I have reported these seances pretty fully, thinking it might be of interest to some of the readers of The Progressive Thinker, who have never had the privilege of like experiences. The skeptic may say it was all trickery and fraud and the critic may see much that proves nothing, but if they will consider all the facts and the circumstances, what conclusion can be arrived at other than the presence of decarnate beings: and if decarnate beings, then Mr. Dawbarn's theory of "Fogland" is disproved. The answers to my questions were as clear as the noon-day sun, without a trace of fog in them. My experiences go to show that when we have fog in psychic phenomena, it is always in the me-dium's brain. When spirits write on slates or sneak Fred T. Hodgson, Price, \$1,00. dium's brain. When spirits write on slates or speak through a trumpet, and not through the organism of a medium, they are as bright as they were in earth life, and sometimes apparently a good deal cleverer. I con-sider trumpet speaking the most satisfectory of a subscription of a statement of the most satisfectory of a subscription of a subscription of a subscription of a subscription of a present of a subscription of a subscription of a present of a subscription of a subscription of a present of a subscription of a subscriptio and sometimes apparently a good deal cleveler. I com-sider trumpet speaking the most satisfactory phase of mediumship yet developed. If the scientists who are trying to prove "life after death" could engage the ser-vices of good trumpet mediums, their task would be easy and sure of accomplishment. The Spiritualists of the United States and Canada should aid Prof. Hyslop in this matter, and if a good trumpet medium can be found who is willing to sit under test conditions, their means should be provided to bring such medium in touch with the Psychic Research Society of New York touch with the Psychic Research Society of New York for scientific experiment. S. A. AYKROYD, D. D. S. Kingston, Ontario, Canada.

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ligences. D. J. Jones, a/Chicago dentist, was next heard, and he

"Yes, what is it?"

"I can't give it to you through the horn, but think I

"Inside of six months, if you will give me the oppor-

Following this message from the decarnate dentist, a voice said, "Brother, your brother."

opened the door and the trumpet was'lying on the floor some little distance from the place where it stood upight when the seance commenced. Now I think we had in this seance some evidences nothing?" of personal identity of deceased friends that cannot be. "Yes, perhaps I could." "You haven't done so," accounted for on any other theory than the spiritistic. To say the medium was a ventriloquist, and that she got

the "communication" from me telepathically, is an explanation that does not explain to any one. who knows anything about telepathy.

I next made an engagement with a medium for slate writing. I asked him if I could bring my own slates. He said "Yes." I had a pair of new marked slates which I brought with me from Rochester, and at the appointed hour I was on hand. The medlum asked me if they had any metal on them. I showed them to him, and he said, "They will do. Metal sems to attract the magnetism and the results are not so good."

After this the trumpet seemed to be floating near the

with a receding, far-away and solemn sound kept say-

ing "Good-by, Good-by." Then suddenly the trumpet

struck the floor with a rattling sound, and the seance

was ended. The medium arose from my side where she

had remained all the time conversing with me, answer-

ing questions and speaking to the voices in the horn,

I had never met this man before. He did not ask my name. We sat down on opposite sides of a small table by a window, through which the sun was shining brightly. (This was no dark seance, to which so many people object.) I laid the slates on the table, and never for one moment did they get out of my sight or reach. They were not placed under the table or manipulated in any way. The medium snipped off a small piece of slate pencil which I placed between the slates. It was too thick; the slates would not lie flat together. I removed it and he shaved some off the side of the piece of nencil, which I again placed between the slates. I then shook the slates to see if the bit of pencil was free, and it was. The medium then slipped a rubber band; about three-quarters of an inch wide, around the states and laid them down on the table. He asked me I had any questions prepared, and as I had not, he

told me to write the names of five or six persons, not children', but those who could write in life, asking any question I wished. I did so on separate slips of paper and signed my name to each, while the medium leaned back in his chair on the opposite side of the table. I folded these ballots up tightly and placed them on the table in a heap at the right hand and awaited developments. We sat ten or fifteen minutes and nothing hapnened. The medium remarked that it was rather unusual to have to wait so long, and added, "You are not opposing it. are you?"

I replied, "No. I am not; I' want to get the writing, and believe we will get if: others have in your presence, and I don't see why I should not. I am willing to sit longer if you have the time." SI 11 7.4 . He glanced at the clock on the wall, and said, "No hurry: plenty of time yet." Just then he said. "There is some one here now," and the medium picked up the ter, cheaper, and easier to insert. pencil from which he had broken off the piece which was between the slates, and reached over and wrote across the top slate the name "Akyroyd." He pushed

physical hands or persons in the flesh. Then a voice in the horn said: "Hello, Sam. How is Jen and the children?"

"They are well," I replied. "Who are you?" "Charlie Wamp. How is mother?" "Oh, she is not very well, Charlie. I guess you will soon have her over there with you." "I know that," he replied. "How is Bella?" "She is not very well, either."

"She has been sick a long time, but she will get bet. ter," replied the voice in the horn.

Charlie Wamp was a cousin of my wife, and he used to call her Jen, and Bella is my sister, who has been in poor health for a number of years, her first serious illness taking place some time before Charlie died. His manner of speech was so characteristic and life-like as to be almost startling.

Following this conversation I felt something like a breeze passing through my hair, and a cold touch on my forehead, not comparable to anything physical I ever felt, and I saw one or two small red lights near the floor to the right. I asked the medium what they were, and she said they were the lights of spirits trying to manifest to me.

The truth of this statement we may have our opinons about, but these physical phenomena were not like anything produced by ordinary means. Next, the medrum said: "There is a man here connected to you, not a relation, who was killed by accident," and a voice in the horn said: "William Wamp. I showed myself in that way so you would know who it was." .

'Yes, I know you were killed in a railway accident at Georgetown, Ontario."

"Yes, I never had the pleasure of meeting you in the fresh," the horn said, "but I am pleased to meet you here to-day. Will you tell your wife I had a talk with you?" "Yes, I will."

"You were with us the other evening in Rochester and wrote a message through my wife's hand?" "Yes. How does she do?" I asked.

"She gets along well," was the reply.

William Wamp was a favorite uncle of my wife, and he met his death at Georgetown, as has been stated, in 1889. What purported to be he, had come to us in private at our own home, and it was a great satisfaction to me to have him thus identify himself and speak to me so distinctly without being thought of by me, or usked for at this time, through this strange medium. A voice said, "Sister."

"Yes. I have a sister dead. What is your name?" "They call me, Lily here."

"Why! that is the name of my daughter. You were not named before you died?"

"No." "Did you know I had a name picked out for you?" "No. What were you going to call me?" "I was going to call you Ethel." "I like Lily better,' was the reply.

"Do you know what was the cause of your death?" "Spinal Meningitis." "I did not know that. Was there any other cause?" "I had whooping cough, but the meningitis was the cause of my death."

the slate around to me and said: "Can you: read it I teld him. He said: "That is a strange name: not many by that name in this country, are there?"

"No, none that I know of. There are some, but they spell the name differently."

"Did you ask for anyone by that name?" "Yes."

"Find the ballot and put it on the slate." I did so. Then the medium said, "Mack,-Who is Mack?"

I replied, "I know." I had asked for J. B. McKay, who was familiarly called "Mack," although I had not been in the habit of doing so, and had not thought of him by that name at this time: I found his ballot and placed it on the slate. We kept on till we got five ballots on the slate, then the medium said, "The control says that is all he can get. (There were two ballots

said, "They are done; open the slates." I did so, and he took hold of the opposite side of them and immediately the pencil between them began to write. He said: "Do you hear the pencil?"

I could distinctly hear the pencil scratching away be tween the slates, while they were thus held tightly together by us, and in less than a minute three raps were heard apparently between the slates, and the medium said. "They are done: open theslates."

I did so and on the inside of the bottom slate were five messages in five distinctly different hand writings, signed by the five people whose ballots I had placed on the slates. These messages were written in three directions:- two from my side of the slates, two from the medium's, and one diagonally, in red pencil, across the face of the others. Moreover, they were written in the handwriting of those people while in the flesh. The message by J. B. McKay, who was the writing instructor for the public schools of the city of Toronto at the time of his death in May of last year. I showed to his business college partner here, who says it is McKay's hand writing and characteristic' style.

and characteristic style. On the ballot I asked him to give me a message in his own fine style of permanship for purposes of identifi-tation. He did the best he could, I am sure, with a went out at last, as I thought, never to return. stub of a slate pencil lying flat between two slates. His to return. signature was finished with a flourish, and dotted, as signature was inniened with a flourish, and dotted, as not accept the ortholiox feligion. I was his custom. If it was not J. B. McKay who wrote suffered intense agony not in body, that message, then there was some clever forgery somewhere. This is the message: "Dear Aykroyd: Does it derstand. I felt that my life was surprise you to receive a letter or hear from me? I the world to come, as I thought then, assure you I haven't just come from the cemetery. I the darling that I had burled was am no spectre, neither am I a resurrected body out of taken from me forever, for I could the valley of dry bones. I am a natural person from a not see, by the orthodox teachings or real state of substantial life, and I see and know you. It then, that it could be otherwise, Help me to come to those who think I am dead and for it seemed to me at that time buried. I am, J. B. McKay."

I will not take the space to give the other messages or comment on them more than to say each was characteristic of the person whose signature was appended, worth living? But I was not desand some of my questions were definitely answered. I might add one other message as an example. I asked Angels of Light appeared, to me, my grandfather if there was any property in England belonging to me.

received part of it. Grandpa Samuel Aykroyd." Late in the afternoon of this remarkable day I secured

"They call me Starlight or Starley here." "My brother died in infancy before I was born, without being named.

Then I asked, "What is your occupation?" "I study music and astronomy. You like astronomy don't you?" * 1:

"Yes. What is your appearance? Do you look like me?".

"No: I resemble father more than I do you." "Are you tall or short?" "I am tall."

INTERESTING DETAILS.

What Converted Her to Spiritualism -She Could Feel the Loving Arms of Her Darling Around Her.

For some time I had felt the suffering of some unseen grief that I lived in the proper way. could not account for. One morning . I awoke to the sensibility of some great trouble. I felt it would dawn before night. I dreaded the hours to pass in case my fears would be

realized. Previous to that time I had lost truth." three little children, two little boys and one little girl; one after the other pased away.

I thought my life was then without hope. Time passed on and a dear little boy came into our home Time passed on and a and I grasped at the silken cord which is called Hope once more. We were then a family of four-my hus-band, my cldest girl, the dear little boy, who came to comfort us all. and myself. I lived happily for seven short years; then this terrible fear dawned upon me, the terrible blow that I dreaded so much, but could

I had nothing to cling to. ,I could but in mind, or spirit, as I now un void on earth, and without hope for studying the Bible as I "understood that both ministers and the Bible could take you as far as the grave, but no farther.

I often sat and pondered, is life tined to grope in darkness, for the spoke in tones of loving kindness, brought my darlings-whom 1 thought lost-to my side, so that I "There is property in England, and you should have | could feel their loving arms around me. They told me not to fear, for they would never forsake me, but over. would always be with me to guide

me onward and upward. They cause I have the assurance, that Jesus brought me the sweet assurance that they would meet me on the other was my brother. He did not die to wash away my sins, nor to redeem side of life, with wide-open arms and | the world. He died as a martyr; was put to death because he upheld the loving hearts.

Is it any wonder that I became à truth, fought for what was right, Spiritualist? In time I began to re-alize that life was worth living, if I by those who were more physical than spiritual

I can fully understand that the "Do unto others as you would they should do unto you. Know thyself, Christ teachings, as I understand Look within for everything, and by them now, are perfectly clear, true so doing you will find all things made [and good to live by, and if we follow plain. Come with light in hand, and Jesus' teachings we will never · go astray, but will keep in the right path of life. The angels will guide God will guide you in all love and The angels will walk by our us and all things will be made straight. We will then be ready to side to guide us over all stumblingblocks and the rough ways of life. Let all, through our lives, be "Nearer enter the other side of life without my God to Thee." May we be able, fear or trembling. God is good; he by the help of the higher, angels, to will never forsake us if we will prove express our thoughts to others so true to Nature. The guarding angels will always walk by our side, guide they may be able to reach the light also. So as I grew out of ignorance us in all we undertake to do, if we into the knowledge of truth and wisdo it in all good faith and righteou'sness. God is full of love.

dom, my mind expanded by the help of those who have gone before. I grew out of darkness into light. to prepare a home for us are a part I was converted to Sniritualism be-

cause I knew that God 7s in all-Nature, in everything that grows. God is a part of you, a part of me. I know that I have guardian angels beyond the vell that hover around me, help me in all I undertake to do, if ing, the God part within, or, in other I only ask them in all good faith and

earnestness. I was converted to Spiritualism, because I know that I have dear little come, we will grow happier every ones waiting on the other side of day. The Angels of Peace will send life for their mother and dear ones comfort and joy to all who are weary on earth, for they have come back and told me so.

I have heard their-dear voices in space, really speaking to me. So, after knowing all this to be

true, I could not accept my other religion. This is the religion of all religions to me. I pass each hour of the day with the wonderful knowledge of peace. I sleep at night with the sweet consolation that if I should pass out before morning all would be well. I am willing to live by it and I am'more willing to pass through the shadow of the so-called root and grow and you will be, death, which I know is not death. but life; for I know that the dear. ever. spirit friends and the little angel habes that have passed on will be there with loving arms to guide me

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to prepare a home for us are a part of God. They have grown most bean-tiful to behold, both in spirit and in mind. We cannot conceive the glo-rious welcome waiting for us beyond the vell, if we only live to do the bidding of the God part—truly speak-ing, the God part within, or, in other words, the spiritual part of us. If we only live to be able to realize that we are entitled to that wel-come, we will grow happier every day. The Angels of Peace will send comfort and joy to all who are weary and heavy laden. Scatter seeds of kindness, and then love will come in-to your lives, and you will go on your way rejoicing through eternity. Fear not, for there is no death. This is the beginning of life, but as we sow so shall we enter the life to come. Out spirit is the real part of us; the physical part the both of us; the physical part the spirit is a most sole and the interesting mannes and house or shell in which we dwell describing his life in the spirit which we dwell house or shell in which we dwell life to come. Our spirit is the real part of us; the physical part the

house or shell in which we dwell. Look well to the spiritual; sow seeds of kinduess where'er you go, for with the help of the angels they will take blessing to all humanity forever and

I hope this will explain how I was converted to Spiritualism, to all who may happen to read these true lines. MRS. A. R. McDONALD.

Campbell, Cal

THE PROGRESSIVE THINKER

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THE BAILEY SEANCES. (Continued from page 2)

and crudite comments thereon. Phenomena. Quantity of magnetic earth, said to be from an island in the Pacific Ocean. Clay with mosales. Some of different color promised. Dr. Whitcomb said that the power had gone and the time up, but a bird was caught in the light by Abdul, who explained that Selim had just brought it. It was remarked by Dr. Whitcomb that this was a remarkable test. The medium had been searched, and no sitter could possibly conceal that bird for an hour and a half. The medium entranced left his chair, went half down the room, and lifting his hand in full light caught the bird out of yacancy, as it were.

Address by Dr. Robinson; "ATLANTIS: THE LOST CONTINENT."

Delivered on the Evening of June 4, 1907.

[Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins St., Melbourne.]

I have been asked to speak to you this evening about "Atlantis: The Lost Continent," and it gives me sincere pleasure to do so. Plato has given us some account of Atlantis. In his day the people believed that at one period of time there existed in the Atlantic Ocean a vast continent which had disappeared. I would like to say at the outset that the time stated-4,000 years before Plato's day-is wrong, I cannot fix the exact date, but I should say that 12,000 or 13,000 years before Christ the continent of Atlantis was in existence. At the present time there are only a few persons who believe that such a continent existed in the Atlantic Ocean. But, that is not strange, when it is remembered that for hundreds of years, right down through the midle ages, very few persons believed that Pompeii and Herculaneum even existed as cities. They were referred to as the myth or legend of certain Italian cities. You know to-day that Pompeli and part of Herculaneum have been uncovered and that the visitor to Italy can walk through the old Roman streets just as they were over eighteen hundred years ago.

The continent of Atlantis extended from off the coast of France and the west coast of Africa right across to Yucatan, which is east of Mexico. The Canary Islands. which are northwest of the coast of Africa, were, I be-Hieve, a high portion of Atlantis that was not submerged. A very interesting manuscript was not very long ago found in Mexico burled among the ruins of the Aztecs and other primitive races who once lived in Mexico, and it has been translated by a distinguished scholar who went out to Mexico to study the helroglyphs of that country, which are different from the hieroglyphs of Egypt. He tells us that this manuscript contains a clear statement concerning the continent of Atlantis. Travelers in Yucatan have recorded that they have found roadways laid down with huge blocks of stone, and following these roadways they have come to the. seashore. A little way out from the shore there are certain islands. Crossing over these they have again found these roadways, and, on clear days, at low water, they have been able to see portions of these ancient roads imbedded in the sand under the water. It is claimed by certain people that these were the roadways laid down by the Atlanteens, who crossed from Atlantis into Yucatan and thence on to Mexico. While I hold the opinion that the primitive tribes inhabiting Mexico originally came from Asia, which, in my lectures on the of this awful event with them, and that is how so many Aztecs, I sought to prove, I can quite believe that they were able to cross from South America into Atlantis. It has been shown, moreover, by certain investigators, that reasonable view to take in the matter, and I am now many of the hieroglyphs and symbolic pictures are very viewing it from your standpoint in the flesh. I will much like certain hieroglyphs and pictures which have been found in the Old World.' Some of the modern close. scientists who have taken soundings of the bed of the Atlantic, notably in the U.S.A.S. Dolphin and H.M.S.S.

ry, you will find that they, too, have preserved the tralition of a great flood or cataclysm which destroyed a arge number of people. Similar accounts may be found in India, Persia, Africa, and, I believe, right throughout America. Certainly the Aztees and other primitive peoples have preserved a tradition concerning this terrible atastrophe. Now, if it can be established that the conliguration of the globe was altered at that time, and all geologists are agreed that there has been a great alteration in the conformation of our globe even in historic times, a great fact has been established. I ask

near to Java disappeared, while others have come in sight, having apparently risen from the bed of the sea. In early Roman times there existed a lake not far from the city of Neapolis, or Naples; to-day it is a mountain, or, at all events, a low hill. We may assume, then, that, this tremendous convulsion of Nature broke up and submerged this large continent. Mark, it may not have happened suddenly-all at once; it may have been some time in operation. The northern portion may have been submerged before the southern portion, or it may have been submerged all at once. We do not know. On such a continent there would be dwelling large numhers of people; and I am inclined to the belief, drawn from evidences which I find presented in the growth of language, in the manners and customs of certain primitive peoples and in their hieroglyphs, that there must have existed somewhere on your earth plane a civilization which led up to the higher civilization of the ancient Egyptians. Professor Petri, of the Egyptian Exploration Fund, was ten years digging in Egypt, and he declares that we can go back in Egyptian history for at least 9,000 years. I say that we can go back 10,000 or 11,000 years, because in the British Museum to-day may be seen a mummied body of a pre-historic man. The hair, even, has been preserved all this time, but the body was not mummied as the ancient Egyptians mummied their dead. It was preserved after the manner of THIRTEEN remarkable PREMIUM the Aztecs, and that was by drying the bodies in the sun after having extracted all the viscera." We can go back in Babylonish history to 8,000 B.C. Some of the tablets unearthed at Nippur by Professor Hillprecht, of the expedition sent out by the University of Pennsylvania, go back to that date. How many long years, we

may well ask, must have passed before they attained can select from. this high state of civilization wherein they had gotten a written language, for they had by this time invented a written language, for they had by this time invented this cuneiform writing. How long a period of time, I repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat, must have elapsed from the state of savagery repeat from the savagery repeat from the state of savagery repeat from the state of savagery repeat from the state in which man once dwelt to this high state of civilization?' We know that man commenced his career upon the earth plane as a savage; of that there cannot be any doubt. I say that thousands of years must have elapsed, and that would carry us back to 12,000 or 14,000, perhaps 15,000 or 20,000, B.C. It would bring us to the Atlantis period.

All the legends that have come down to us, stripped of the fanciful and the fabulous, clearly declare that at one period an awful catastrophe, or cataclysm, took place, and drowned at least the majority of the people who lived on this continent. The idea of a universal deluge cannot be entertained. I think that is conceded by even liberal-minded Christian scientists. It must have been a local deluge. Common sense would, of Books you may order, price 70 cents. Any three of the Thirteen Premium course, lead us to suppose that it could not have been universal, and on this continent of Atlantis, with its volcanoes, its mountain peaks, its valleys, and its civilization, there would be found a gifted and intelligent people. Many, perhaps a large number, escaped, and they dispersed into various lands and carried the news nations have some tradition concerning this terrible event. I think you will agree with me that this is a give a few facts acquired in the spirit world before I

Traces of the Atlanteans in Other Lands. I believe that the Atlanteans were an intellectual race

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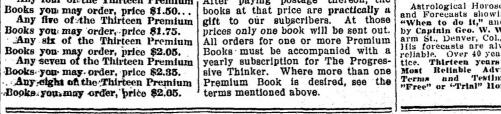
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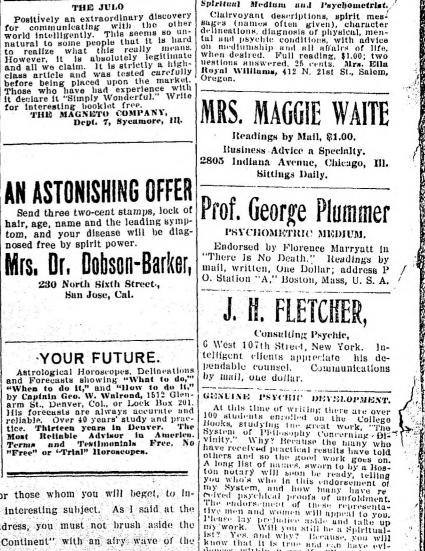
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suffering of God waited in the days of Noah, while the are in the flesh, or those whom you will beget, to inark was preparing." These were the refractory spirits vestigate this very interesting subject. As I said at the of antediluvians who lived not according to their light opening of my address, you must not brush aside the and conscience. No matter how little light they had,

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Challenger, declare that undoubtedly that there exists at the bottom a submerged land. They do not declare absolutely that it is a submerged continent, but a submerged land or islands with hills, mountain peaks, and valleys have undoubtedly been shown to exist by the soundings taken from these ships.

Ancient Myths Concerning .a Deluge.

I must now for a short time speak to you of certain myths or legends which have been believed in by various races and tribes in the past and point out the probability that they got these myths and legends from the old Atlanteans. In the book of Genesis we have an account of the destruction of the world by water, which is known as "The Flood." There cannot be any possible doubt, and I believe I have the scholarship of the world at my side, when I affirm that the account in the book of Genesis was borrowed by the Jews from the Babylonians and the Chaldeans. The Jews were carried captive into Babylon, and I think it is now generally admitted that the first books of the Bible were not written until after their captivity. They borrowed or brought out from Babylon certain myths and legends, and the legend of the flood is one of them. But I would draw your attention, my friends, to this fact, that among nearly every nation there exists, fragmentary or otherwise, some account handed down from generation to generation, of a great cataclysm or flood, and orthodox teachers generally boast of this universal belief in a flood as substantiating the Biblical account. Now, what I want to prove is this, that a great cataclysm, 12,000 or 14,0000 B.C., submerged the continent of Atlantis, It is quite possible that many escaped to other continents, possibly only a few-we do not know. The old Atlanteans in the spirit world have gone on so far that we who have not reached unto the highest places, do not come in contact with them. It is guite possible for Atlantic Ocean. those spirits who are interested in certain inquiries to gain some information through spirits in other spheres; but as I have not done so, I must speak only of what I do know. The continent of Atlantis was vast, and you will understand-that when I say that it stretched from off the coast of France to Yucatan, or possibly beyond. on the coast of South America. It extended to the coast of Africa, and I have no doubt joined certain parts of North America. Now, there are geological evidences on the continent of America of a break-away at some time in the past history of the world. I would draw your attention to a similar fact in connection with this land in which you live. Professor Depton has assured me that Tasmania was at one time joined to the mainland. You have a number of islands between the mainland of Australia and Tasmania. These were left when the submergence or cataclysm, or whatever it was, that broke asunder and submerged the land that existed between the two took place. And so we believe that the Canary Islands were just a portion that was left. and I believe that on the mainland of the continent of Atlantis there existed volcanoes, because certain parts of the Canary Islands are volcanic. Now, regarding this legend of a universal deluge. How happencd it that nearly all nations have preserved some tradition or legend in connection with that great cataclysm which we find recorded in the Ancient Babylonish books and copied into the Jewish Pentateuch. And # Fon go among the North American Indians in my con?

and great builders, and if a survey could be made

there built the Monoliths of Stonehenge on Salisbury Plains; others to Egypt, who erected the Great Pyramids, and 1 am inclined to this idea myself. It is absurd to think that the Druids had any hand in building the stone temples on Salisbury Plain. From what we know of the Druids, both on your plane and in the spirit world, they were incapable of erecting such buildings That the Atlanteans built the Pyramids I am not so sure, but the huge Dolmens found in Norway and Sweden may have been the work of the wanderers from the Lost Continent or their descendents. They would have a language and a writing of their own. They held inter course wih the inhabitants of the adjoining continents. If, as supposed, they passed over this stone road into South America, we can then account for certain pictures and symbols to be found in Mexican temples which have up to the present remained undeciphered. A learned doctor, who has made a special study of some of these pictures and symbols, leans to the idea that they were borrowed-I think I may use that expression-from a primitive race now extinct. This would fit in with what have been stating, that the Atlanteans had intercourse with the inhabitants of South America. I believe the time is coming-perhaps a long way ahead-when science, assisting man, will yet survey the bottom of the Atlantic. At present it is impossible. What is possible now has been done in taking soundings, but I believe' a scientific survey by appliances yet to be invented will open to rest is necessary if I am to remain tial addition is soon made of it, that man's gaze the bed of the Atlantic, disclosing the hills on this side of the "great divide." and valleys of that continent which once existed in the

What I Have Learned in the Spirit World.

Primitive races, especially those who dwelt in what EVER KNOWN. Paul called "times of ignorance," have had a long period wherein to gain knowledge. These simple souls lethargy among its professed advo- wish to. Several of my loved ones, were charmed, delighted, with the teaching on the spirit cates that it does not receive a both relatives and friends, have side of life, and readily received it. Their progress was much more rapid than that of evil men who had light its proper support in order to spread gone into the silence in its knowl-its proper support is build be buil much more rapid than that of evil men who had light ualism is such a success, while it is the grim visitor, in every detail. and knowledge while in the flesh, and they have now honeycombing the churches, carry-passed into the seventh sphere. That is the reason they do not come down through the other spheres to your do not come down through the other spheres to your earth plane. But certain high intelligences, with whom we come in contact, who also are in communication with inspire its advocates with a sense of I stood on the brink, scarce expectthe angelic messengers, have received from them certain information concerning primitive races, and I have been able to gather a little knowledge from these intelligences. About that period of time there came into its institutions are supported. If be the first to greet me in the new the shirt world thousands hundreds of thousands...t the advocates of av system act as life? the spirit world thousands, hundreds of thousands-I the advocates: of any system act as suppose millions-of spirits who were in the low spheres, the schoolhouse of heaven, for a considerable period of time. Some of these were refractory spirits, while the that system is doomed as an indemajority were only ignorant as regards truth. The refractory spirits were placed in the prison-house, where all such are detained. If this be true, and I know that it is, then I understand more clearly the passage in the liefs with their pocketbooks. Look 1st Epistle of Peter, 3d chapter, 18th and 19th verse, which declares that the Nazarene, "quickened by the spirit," went and "preached unto the spirits in prison; which sometime were disobedient, when once the long-

they should have lived up to it. So you see, my friends. story the bed of the Atlantic Ocean, right opposite the Straits this is a confirmation-to me at all events-of the truth hand, because, as I have shown you, thousands of peoof Gibraltar, I know that remains of gigantic stone build- recorded in the Epistle of Peter. That much truth have ple during the middle ages, and hundreds of years beings would be found. A certain writer has put forward I received myself as an archaeologist looking abroad on fore, did the same, disbelieving that Pompeli and Hercuthe idea that some of the Atlanteans, escaping from the your earth plane. I know that I am not overstating the laneum ever existed. My time has expired. 1 thank mass. 24 Strathmore Rd., Brooklide, Mass. submerged continent, found their way to England, and case to-night, and the future yet remains for you who you for your attention.

> - W. H. BACH WITHDRAWAL. ualism languishes.

Some Time Ago Mr. W. H. Bach Sev ered His Connection With the Sunflower, a Weekly Spiritualist Paper Published at Lily Dale, N. Y., and Founded by Him. In His Last Issue, of September 7, He Presents Some Unpalatable Statements for Spiritualists to Consider.

"With this issue of the Sunflower, the undersigned, who started it, severs his conection with it.

"For nine years it has made regular appearance, bearing on its sun-kissed face the message of life jority of the public meetings. How and hope to humanity, that have emanated from the pens of some of the brightest . and workers in this field of action, under my management; but the continual indigent mediums and Spiritualists, strain of the work, being general have no charity organizations, and stand, my bead has given way un-"In closing my conection with this

venture, I wish to say a few potent ism, most of that time in a public words to the Spiritualists:

perstition into the dark corners of light, and the change was made oblivion, it seems to have failed to without fear. When, two years ago, their duty to the world, and for that ing to see the light of another proportion of failures.

though their whole duty is done when they dropp a penny in the contribution box, or pay a dime at the door. pendent movement.

"Of all the cuits of recent years, Christian Science is the only one in which its advocates back their be-ONE remains. at the fine churches, free from debt.

"Under its new management I wish that are owned by that sect, and then compare them with the halls in the Sunflower continued prosperity, which most of the Spiritualist meet- and commend it to its old patings are held, and it is easy to see rons. Its new editor, Frank Walker,

why the public movement of Spirit- is a thorough Spiritualist, and is too well known to require special men-

'Am I my brother's keeper?' asks tion here. I believe he will continue the delinquent one. Yes!. We are all keepers of the destiny of our asto conduct it along lines that will appeal to those who are interested in the higher development of Spiritsociates in this world of existence. We must co-operate if we wish to ualism and the influx of new ideas will prove of great advantage both secure results. In our ranks, while to the paper and its readers. co-operation and harmony has been

"The Sunflower has had many talked, it has not been so thoroughly practiced as it should be. good friends during its existence. There has been too much fault-finding, I have tried to keep from its columns anything that would not tend bickering, back-biting, and, unfortu-nately, slander and scandal-mongto make humanity wiser, happier, ering and jealousy in mediumship and and better. If it has succeded in doing so to one person, its mission leadership.

has not been in vain. "With these words I bid farewell "The N. S. A. has been supported by a very few, as are also the mato those whom I have visited through the Sunflower for the past nine many efforts have been made to years, thanking all friends for the that end, but to-day Spiritualists do most prominent not support a single school, chari-tof action, under table institution, home for aged and many courtesies that have been extended, and wishing all a happy and prosperous life. W. H. BACH.

manager, editor, proofreader, mail-ing clerk, shipping clerk, book-keep-subjects of charity, with the exceper, and doing part of the mechani- tion of a few who are paid \$3.00 a cal work, was too much for me to week from the treasury of the N. S. A., and that fund is being so steadder the strain; and complete mental ily depleted that unless a substantoo, will have to be discontinued. "After 27 years' work in Spiritual-

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reason its history records too large a on this side of the line of life, it left no fear, and the last thought was "A cause cannot progress unless not of an angry God, but 'Who will

> "It is my hope that the Spiritualists will see the signs of the times and wake up to the fact that they must be up and doing if they wish to continue an individualized existence. As for the papers, when the Sunflower was launched on the sea

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