

The Progressive Thinker.

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

VOL. 37

CHICAGO, ILL., NOV. 30, 1907

NO. 940

POLICE DISCLOSE A FAKE MEDIUM'S TRUST.

Search for "Martel," Accused of Swindling Widow of Farm, Reveals Strange Facts—They Are Led by "King"—Clairvoyants, With Headquarters Here, Have a Language of Their Own—A Case Illustrating How the Swindlers Have Attached Themselves to Spiritualism, as They Have to No Other Set on Earth, as Set Forth in the Ledger, of Philadelphia, Pa.

Fortune tellers in Philadelphia and in Camden have a perfected organization, with headquarters in Philadelphia, for mutual protection. They have a language of their own to hide and communicate trade secrets and a "King" to rule them.

These facts were disclosed in the course of an investigation by Detective Smith, of Camden, which resulted in the arrest of "Martel," who makes his living by peeps into the future that would have sent him to the Salem witch's stake if he had lived a few hundred years ago. He has been accused by Mrs. Margaret Joseph, of 327 North Fifth street, this city, of taking her \$500 farm and \$400 in cash in payment for clairvoyant predictions that didn't come true.

The medium who, until recently, held forth in Camden, where Mrs. Joseph, who is a widow, interviewed him for knowledge from the spirit world, was arrested in Lancaster, Pa., on Friday night, and yesterday arraigned in Camden on the charge of obtaining money under false pretenses. It was the report of Mrs. Joseph's losses that led County Prosecutor Seavel to start a crusade against Camden clairvoyants several days ago, and several of them are now languishing in prison as a result.

"Martel's" real name is Daniel T. Keller. Besides the criminal case against him, an action to recover Mrs. Joseph's farm, at Williamstown, N. J., has been begun by G. Dore Cogswell, her attorney. Keller's whereabouts were learned through a woman in Camden, who said that Keller's children were living in the vicinity of 1st and Fairmount avenues, Philadelphia. The children were located by Detective Smith, of Camden, and he learned from them that their father was in Lancaster. Keller was going under the name of Kindall. His wife was with him at the time of the arrest.

Smith learned that the mediums have a remarkable organization, with headquarters in Philadelphia, and the man in charge is known as "King." He also learned that they have a regular code. He learned that Camden was set down as "trouble" and was marked "3." This, interpreted, means that in Camden the mediums are in trouble, and that the officials indicated by "3" are on their trail. It also developed that "Caronna" had made a "grand." In their vernacular a "grand" means \$1000, a "test" \$100. J. Snell, who was arrested last week in Camden, is known to the society of clairvoyants and fortune tellers as "Caronna," and that his securing of a "grand" meant that he had gotten \$1000.

Mrs. Joseph sought the advice of "Martel," who was in business at 416 Broadway, with the object of getting rid of a tenant. The man, it is said, prevailed upon her to dispose of the property, and as a mark of special favor he agreed to purchase it himself. After obtaining the deed for the property he told Mrs. Joseph, it is charged, that he would send her a check for what was due her. Nothing was forthcoming, she declares. Then in the meantime "Martel" persuaded the widow, she says, to permit him to invest \$400 of her cash, which was all she had of her estate. He is said to have agreed to increase this to \$1000, and Mrs. Joseph declares she was to get a monthly dividend of \$12. This was in July last, and the woman says she did receive her first installment, but never a cent after that. Then "Martel" suddenly disappeared.—Ledger, Philadelphia, Pa.

"ANGEL LOVE."

Oh! weary, half-famished, and pining for love
In this world that might list to the angels above,
And learn how they live, how they labor and love.

Ever calm, ever patient and tender of speech,
Their thoughts flow in union, as waves to the beach,
And pure are the lessons they joyfully teach.

They pity earth's children, half-starved from their birth,
For love that would brighten their homes and their hearth,
For the love that would make them bright jewels of worth.

They tenderly pity the offspring of shame,
But their hearts never censure, their lips never blame,
But love for the lowly, they hallow God's name.

So pity and love them, oh child of the earth!
And thy heart shall have gladness, thy soul shall have birth,
And thou'lt know where the fountains of joy have their birth.

Some minds are like streams flowing on the sea,
Thro' fields where the sunshine lies placid and free,
Where the clover, wind-wafted, coquets with the bee.

Some are like mountain rills, dashing along,
Over rocks and through valleys with laughter and song,
But checked, they plunge on down abysses of wrong.

But some, like great rivers, too closely confined,
Fret the rocks that oppose them, and silently find,
To make in their progress grand canons of mind.

"PROVE A HELL."

Torrey, the Revivalist, is Defied—He Declines to Discuss the Problems Now Confronting the World.

Two challenges (as set forth in the Record-Herald) asked that he participate in a public debate upon the existence of God, heaven, and hell were sent to Dr. R. A. Torrey, the evangelist conducting a series of services in a large tent at Clark and Chestnut streets. One he has already declined, and it is expected that, as the second was issued by a member of the same set, it will meet with similar treatment in a "private reply" to-day.

Both originated in the Independent Religious society, which holds its meetings Sunday mornings in Orchestra hall. M. M. Mangasarian, head of the society, is under an advertisement which Dr. Torrey asked all skeptics to "meet" him, requested a public discussion rather than a private interview. A brief reply setting forth the evangelist's reasons for declining the invitation will be read to the Mangasarian congregation on Sunday.

The second challenge forwarded by H. H. Baker, 337 East Ohio street, a member of the Independent society, mentioned several of the subjects which should be discussed.

"Would Be Printed in Papers."

"If Jesus, whom you worship is a God," read the letter, "it is incredible that he would not come to greet us and say much that would be interesting, not alone to us but to the whole world, who would hear of what was said in the next day's press. Paul, likewise, would surely accept the offer to meet us. That is what their mission was, that is what your mission is. That is the mission of the clergy who turned tail heretofore."

"We wish to impress upon you that we are just as sincere as you in our belief that Jesus (the God) is a myth; that prayer is a superstition; that God (he, she, it or them) is a possibility, but in any case beyond human comprehension; that the bible was invented by the clergy; that it is idle to try to pick out the true Christian religion, or any other true religion, because all religions and many of the Christian religions have fought each other like hawks in mid-air."

"You hold your own religion sacred, but scoff at, ignore, or denounce the religion of others—as they do yours. Here is an opportunity to meet a vast friendly, calm, kind, considerate, truth-seeking audience, well versed in history, science and logic, who will gladly listen to your side of the problem we study, without hysteria, self-hypnotism, collective hypnotism, or suggestion."

Dr. Torrey stated his reply to this letter would be private.

Torrey Describes Hell.

During his evening address the evangelist followed up his assertion that "there is a hell," with an expression of his conception of the infernal regions.

"Hell is a place of insatiable desires and appetites," was his definition.

"For you who have cultivated appetites, for which there is no gratification in heaven," he continued, "heaven would be hell. There is nothing you could desire and everything is there that you dislike. Hell is a place where all are dishonored and disgraced, a world of vile companionship, endless, absolutely without hope."

He closed his address with a figure comparing those who would not repent with men who, through false ideas of bravery and cowardice, would not leave a burning building or jump from a railroad track as a train approached.

"The building's afire! Save yourself while you may!" he shouted as he asked the repentants to stand. The effect of his call was shown by the presence of several scores of people who at the close of the meeting went to the front benches to pray with him.

Deep, dark and mysterious, wild gorges
They seem and yet in them sweet wild flowers may bloom,
And gems and fine gold in their caverns find room.

No depths of man's nature are barren of good,
Over desolate rocks swept the winds and the flood,
And the forests arose that for centuries have stood.

Over all their fair tresses the Summer had care,
Her soft breezes fanned them, and birds of the air
Made nests in their branches and warbled love's prayer.

So over men's hearts let the sweet waters flow,
And the rocks shall be melted now hardening below,
And the vine and the roses will cling there and grow.

BELLE BUSH.

Weymouth, Mass.

AUTUMN.

Here comes Autumn, like a bride,
Standing by her sister's side;
Leaves are twined about her head,
Crimson and gold, green and red;
And in her hand she holds the key
That unlocks earth's mystery.

She is more stately in her mien,
More proud is she than any queen;
And well she may be, at her feet
Are all the good things we eat.
The fruits of all the earth are there,
And may each creature have its share.

HARRIET A. CHASE.

When a man finally does graduate from the school of experience, the flowers he receives are hauled to their destination by the undertaker.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeill.

EXTRAORDINARY MANIFESTATION.

A Room Illuminated with Spirit Lights.

To the Editor:—In these days of charlatans and tricksters it is most pleasing to find a real medium, and such I found recently, by accident only (not through a two-column advertisement of the "world's greatest"), and I would like to tell you something about it if space will permit.

I have always desired to be a Spiritualist, if I could find proof enough to make me one. Having been engaged in canvassing and agency work for several years, I have had ample opportunity to investigate spirit phenomena. I have visited some of the best mediums, so called, but I usually came away disgusted with the make-ups, the sleight-of-hand and the graft of the "medium." Now I do not say that I have never received any proof of Spiritualism, for I have; but when one has to search through a heap of rubbish as high as the house for a gold nugget so small that it is hardly perceptible without the aid of a magnifying lens, we are pretty sure to conclude that gold nuggets are indeed scarce, and hardly worth the finding.

While working my territory in North Spokane the present week, I called at 1108 Twenty-second Avenue—a very pretty, well-kept little home—and when the lady of the house, Mrs. M. F. Beetz, answered my knock and greeted me with "How do you do, will you come in?" and held the door open for me to enter, I did so, for she attracted me, and her well-modulated voice thrilled yet rested me.

The fact is, I was having a fit of the "blues" when I stepped up onto the porch, for I had made just one sale that afternoon. It had been a cloudy, dismal day, and trying to those who find their daily bread by working the susceptibility of strangers; but while I sat there and talked with her, I forgot the weather and my hard luck. When I made a move to go, it was much later than I supposed, for it was growing dark, and the sky was overcast with clouds, and it had begun to rain. It was three blocks to the car line, and I had no umbrella. I feared that I had intruded on the time and good nature of my hostess, and said so, when she pressed me to stay till the rain ceased, "and if it does not stop before long," she said, "you are welcome to remain with me over night, and the sun always shines in the morning." And what follows is proof that there is always sunshine where there is such a grand soul to reflect it. I was about to accept her invitation, and gladly, too, when she said to me: "I ought to tell you that I am a somnambulist and might disturb you, should I walk about the house during the night. If I should, do not be frightened, that is all." I answered that I would not be afraid any at time or in any place if she were with me. And it is true. Ghosts, goblins, and all kinds of scarey beings, would become beautiful fairies in her presence.

"Are you a Spiritualist, Mrs. Beetz?" I asked.

"Yes; I could be nothing else, and so would you agree if I should tell you why."

But I found out why without being told. I had often said, when reading some marvelous spirit manifestation, "They'll have to show me;" and they did, that night, without doubt.

After we had retired and had ceased talking, and I lay there thinking of the day's incidents (I don't know whether I had closed my eyes or not), I saw a ball of what seemed to be electricity, about as large as the palm of my hand, pass across the room close to the upper ceiling and over our bed; then another, and another. Mrs. Beetz placed her hand on my arm, and again I experienced that same thrill pass through me just as I did every time she touched or addressed me, and there burst on my vision a scene too grand to describe. Other beautiful lights blazed out large and brilliant, here and there like huge fireflies; then the room was made light by a thousand little lights, or rather a shower of sparks; then larger lights and flashes of lights like a grand display of fireworks, and thus she described it.

When I found my voice, I asked, "Mrs. Beetz, are you awake? Did you see that?"

"Which, the people or the lights? or both?"

"People!" I gasped. "I don't see anybody."

"Just be quiet and wait," she said, "and I think you will."

"If we talk, does that make them go away?"

"No," she answered, "but the door through which we see them closes."

After we again became quiet I heard someone walking in the adjoining room, which I knew must be a spirit manifestation, since there was no person in the house but our two selves. Then it sounded like two persons walking, and I can't say, but I felt that someone came in where we were and stopped close by the bed. While I lay there breathless, but not afraid, I heard Mrs. Beetz say: "We heard you coming, and are very glad, for we must cure this lady of the pain in her back from which she has suffered so long. She will be well to-morrow."

Let me state here that just after we retired I told her of an ailment I had had for a number of years, but felt much better of it since I came. "Give me your left hand; now remain passive a little while and you will feel much better in the morning." Then a light, something like moonlight, appeared just above us, and in that light a lady's face, radiantly beautiful, smiling and sweet. Then I heard paper tearing, and window shades roll up and down, and doors open and shut. I was not in a trance. I was not asleep, but as wide awake and as much in possession of my senses as at any other time, but I lay there and heard all this—even more—without fear or a desire to break the spell. I saw shadowy forms by the bed, felt someone against the cover, and more than that, I felt as if I was being lifted gently from the bed. After all this strange phenomena had passed I was almost thankful that I was not sleeping on the front of the bed, for what more might I have experienced if I had? I certainly had the choice of places, for I was next to the wall.

I moved over and whispered to Mrs. Beetz: "Why do you talk aloud to them? Does it keep one from being afraid?"

"Possibly, though I never was afraid. I talk to them because they are people, the same as you and I, and because they are our friends and loved ones."

During these manifestations I heard raps everywhere—on the floor, the window, the wall, etc.—After the noises had ceased and the room grew as dark as pitch, I seemed to swing gently to and fro and downward, and I heard Mrs. Beetz say, as afar

HELL AND DAMNATION.

There Are Better Motives for Right Actions Than Fear of Punishment.

There are better motives and incentives for good actions than fear of punishment. The damnation inducement is a poor incentive to keep men on their good behavior, and not necessary to our welfare. The best people are not those who believe in endless punishment, and need to be frightened into rectitude and duty. Truly rational moral people are willing to do their best in thinking right, doing right, living right for the love of it, because it is right; because it is most desirable, satisfactory, and yields the most happiness.

Religious leaders should be pitied for their ignorance and confident arrogance; always harping on the old string of popular delusions, deluding credulous people by the story of Satan, hell and damnation—a bugbear to frighten grown-up children, to keep them in the faith, in subjection to church and authority. The fires of theologic hell are burning out, losing their terrors for sensible people, who do not care to be driven into goodness by sheer fright. If the goodness is not agreeable and acceptable to the own sake, it is good to be avoided.

We do not say there is no hell, no consequences following upon transgression of laws; it is the logical hell and mythical devil we oppose and deny. We make our own heaven and hell, generally. Hell is the condition of a person suffering pains of remorse or reproaches of an accusing conscience. It is that condition of mind in which we are morally conscious of wrongdoing; and the fires of hell are fires of cleansing and purification.

There is no scapegoat of pardon. Punishments, slight or intense, in proportion to the evil, must come; yet these are remedial, not arbitrary. From pain and discord there is deliverance by progression in moral conduct. The hells will cease when mortals cease to create them. They can be overcome, overthrown, put out of existence.

Instead of laboring to get people into heaven and keep them out of hell by and-by, we should try to get hell out of them by teaching right ways of living. The laws of Nature, of causes and effects, we may learn; and failing to heed them, we are admonished through pain to be obedient. Nature's penalties are always just, and as necessary as just. They teach the ignorant and recall the careless to a sense of right and duty. They are educational, redemptive, reformatory; operative now and hereafter, and every man will reap what he sows.

This is a work of progression in that it is good, true, just and wise. The power that knowledge brings strikes off the fetters forged by fear and ignorance, and frees man from the bonds of credo-theology. It casts out the fears regarding the future state by showing that each individual possesses and must exercise the power that determines present and future conditions; and that we cannot escape the consequences of our actions. Nature's penalties are always just, and as necessary as just. They teach the ignorant and recall the careless to a sense of right and duty. They are educational, redemptive, reformatory; operative now and hereafter, and every man will reap what he sows.

The work done by man is more or less perfect in the ratio of his unfoldment of mental and moral attributes. The great school of mortality is but the infant school of eternity, and the pupils go on learning forever. We may not reach the absolute, but there is ever something ahead inclining to attainments toward the majestic heights of truth, knowledge. All human kind will finally progress to a pure and happy state in the spirit world. A. H. NICHOLAS.

Summerland, Cal.

Heart keeping is the secret of happy housekeeping.—Aron.

Summerland, Cal.

of: "I am getting sleepy now. I feel dear gentle hands stroking my forehead."

I had a refreshing sleep, and did not awake till late. The sun was shining brightly in at the window, and the strange occurrences of the night seemed more like a dream than a reality. My hostess asked me if I slept well, and I answered "Fine! I feel like a new woman." And I was, for the pain which had so often kept me company during a hard day's work had left me. "How did you do it?" I asked her.

"I didn't," she replied, smiling. "Our friends in heaven charmed the pain away, and through me they were able to come close to you."

I stayed to breakfast, of course, and she told me many things, and I learned that she had seen more the previous night than had I. Mrs. Beetz is an educated, gifted lady, and her poems are among the best I ever read, while the miraculous cures she has performed—some of them when but a child—and the fact that some of her patients were many miles away at the time, make them even more wonderful than those performed by Christ.

A new feature of Mrs. Beetz' mediumship is portrait drawing. This, she told me, is something she has always wished for, but knew nothing of the art. The subject for her sketch appears before her clairvoyant vision until she secures a complete outline, and the rest she finishes from memory. She says that for some years people and objects would appear for just a moment, but hardly long enough for an accurate description; but now they appear and often re-appear so she can describe or sketch them.

There is much more I would like to add but space forbids. I went away that morning leaving a blessing with her who had so blessed me, and brought me the best of luck. Before I went there I had never "seen things," and was not a Spiritualist. When I came away, was I a Spiritualist? YES. Spokane, Wash.

SPIRITUALISM'S TRUE FOUNDATION—WHAT IS IT?

Judging from remark of many writers on the subject, one would be led to believe that the very life of Spiritualism depends on successful resistance to legislation inimical to mediumship practice, and in the modern sense of this latter term.

Is this true? Does Spiritualism depend on modern mediumship practice? If so, then the "ism" is doomed.

Any so-called philosophy having no other or greater foundation-stone than this, will surely go down. This adding on but one string has about run its course.

Any talent, gift, higher soul power, reduced to a commercialized commodity in the market, at a general 25 cents to a dollar per hawked and advertised on par with cheap jewelry and other gaudy-baiting stuffs, has reached a prostitution indeed!

The logic of the whole thing is plain and the finish is inevitable. Mediumship as a commercialized commodity in the market must go. Not only are, and will be, the ordinances and laws of man, made and enforced against it, but divine law is against.

Put on your thinking caps, you who so strenuously defend present mediumship, taken ordinarily and on the average, and see with what consistency you can appear before any intelligent court or jury and claim exemption under the Constitutional right of free conscience and right to RELIGIOUS liberty.

Under the moral law, the divinely occult law—the very life-giver of soul-powers—think ye that black magic, sorcery, the selfish, adroit use of mediumistic gifts as a commercial commodity, sanctions and upholds this?

What is ordinary commercialized mediumship on the average but black magic, hypnotism, or outright rank fakery and fraud?

Why should not such iniquitous practices, seeking to shield itself under the cloak of RELIGION, be suppressed by criminal statutes?

The mistake of Spiritualists is to apparently base their philosophy on this: SPIRITUALISM, in its true sense depends on nothing like this, nor do the sensitives, those really having the SIXTH SENSE—the God-given attribute of trance seership—depend on this. Clean out the whole nest of vampires, fakers and black magicians, and restore the "ism" to its spiritual purity and CORRECT PRACTICE, and there need be no fear of criminal statutes leveled against the most unconscionable spiritual prostitutes that ever damaged a cause. P. C. CHILDSTROM, Crescent, Lincoln Co., Nevada.

Saviors.

Man has been looking for some power outside of himself that will save him in his undeveloped state of mind; in the place of obeying nature's divine law and unfolding the saving power within himself. This has called forth the man-made gods and saviors, and the "thus saith the Lord" from the writers of the creeds, to make the people believe the words came from the Lord, so the people would obey the priest, through the fear of this mysterious power, they told him about. So the people have been controlled by fear to disobey the priest, supposing it came from some higher power than the priest. This is why our present so-called civilization is so full of crime. It holds the people on the animal plane of fear and worship in place of unfolding their moral and spiritual senses, so they would love to do good through the development of their own spiritual or love nature; for fear belongs to the plane of the animal senses, while love belongs to the plane of infinite or spiritual senses, above the plane of fear, therefore above the plane of creeds and man-made gods and saviors, where love to do right conquers hate and fear.

A. C. DOANE.

Summerland, Cal.

Heart keeping is the secret of happy housekeeping.—Aron.

Summerland, Cal.

SEX EQUALITY—A SOLUTION OF THE WOMAN PROBLEM.

By Emmet Densmore, M. D.

[Punk & Wagnall, Publishers, New York.]

The discussion of Woman's Rights has hitherto been from social and political standpoints, or if science has been called to aid, it has been to prove woman's essential difference from man, and inferiority. It has been reserved for Dr. Densmore to bring the latest and most unassailable conclusions of evolution to the support of the claim that woman—given equal opportunities—is capable of becoming the equal of man. If they are now different, it is because of ages of growth forced in certain directions.

The force of this contention may be appreciated when contrasted with the theories put forth by Geddes and Thomson, of the fundamental characters of "maleness" and "femaleness." If this be granted, equality is impossible, for the comparison is of two things absolutely unlike.

With thorough knowledge of all that science contributes to the answer of the question, the author shows there are no such fundamental distinctions, and thus destroys this hitherto strongest argument of the opposition.

Not that man and woman are not different, for the man is superior in certain qualities, and the woman in others. These differences, however, are not inherent, but the result of evolutionary growth along lines prescribed by demands made by the sexes on each other. The present inferiority of woman to man in strength is not inherent, for among savages she is as muscular as man, and the two sexes closely approach each other in appearance. In the savage life began the differentiation between man and woman. The author says:

"In primitive times the woman did much the greater share of the necessary work. The men killed the game; the women skinned the animals, tanned the hides, cooked and prepared the food. The men took the tid-bits and most nutritious portions, leaving the women the less desirable and less nutritious. The women underwent the confinement of child-bearing, the care of the children and the work of the shelter. They were underfed and overworked. The men, when not at war, had a relatively easy time. They hunted the woods for game, the rivers for fish, and often met for recreation. These different conditions between the sexes were well calculated to maintain the physical development and mental vigor of the most as well as the relative weakness of the women."

Woman being no match for man in physical strength, had to protect herself by management and craft. She had to become an actor. As a mother, to entertain her children she became a story-teller. She, by the environments of her life, cultivated patience, ability to endure suffering, and tenderness. These by heredity have become qualities distinctly feminine.

The inference is that by the right culture the sexes might be brought to equality in mental endowment. Dr. Densmore gives the key to his contention as follows: "The underlying purpose and central thought of this book is the affirmation that it is the human ego which is all-important."

I wish also to urge that the inequalities from which women suffer constitute no argument in favor of the assumption that such inequalities are natural and inevitable.

Hence "when each sex is fully developed there will not be, as now, masculine traits and feminine traits, but simple human traits; that women will be as mathematical, logical, philosophical and inventive as the men, and men will be as intuitive and spiritual as women."

It is in this equality that Dr. Densmore with prophetic eye sees the grand civilization of the future arise in its perfection.

It would seem impossible for an intelligent, impartial person to arise from the reading of this book without being a complete convert to the doctrine of Woman's Rights. It is more than words; it is a science, presents the unimpeachable facts of science as stated by Darwin, Spencer, and others, and these facts all glow with the force Dr. Densmore imparts to them. HUDSON TUTTLE.

THE INFORMER.

A Paper for Young Spiritualists.

One of the surprises that has come to us this week is a little paper published by Mr. J. L. Mussina, of Williamsport, Pa., for the young people of Spiritualism. It fills a need, and ought to have the support of all who are interested in the work and are willing with points, all of which are educational, which suggests that "The EDUCATOR" might be used as the title with better effect, especially if connected with the word Spiritualist. The lesson matter for the youths is simplified so as to reach the understanding of the smallest freemist, while the whole purpose of the paper seems to be to present the principles and truths of Spiritualism in an attractive form to the young people. This is one of the important issues that came before the recent National Convention. Send for a sample copy, then you will be sure to subscribe, and you cannot fail to be benefited. \$1.00 per year weekly. Together with a good yeoman guide, anyone interested will be able to organize and conduct a yeoman. I heartily congratulate the Spiritualists that this yeoman paper has come to their aid. This, with the lesson sheet published by the N. S. A. ought to replace the old outburst in the yeoman. M. E. CADWALLADER. Philadelphia, Pa.

Soft is the music that would charm forever.—Wordsworth

The Great Work.

This Book Has Been Enthusiastically Received by Many Leading Minds Among Spiritualists as well as others, Who Are Attracted by Its Ethical Formulary, through the Instrumentality of Which an Evolutionary Process Brings One in Close Touch with the Spirit Realms.

This is the title of a book that has created a new vibration in regard to occult matters. Nearly 3,000 copies of the same have been sold since its first publication this year, and it has received exceptionally favorable notices from the press. Many leading Spiritualists have accepted its teachings, among them Mr. Willing, a prominent lawyer of Northwood, Iowa, and formerly president of the Iowa State Association of Spiritualists.

We make mention of the book from the fact that the author not only believes in SPIRIT RETURN, but is in close touch with the Spirit World in harmony with the Ethical Formulary promulgated in THE GREAT WORK. He is a clairaudient and clairvoyant, and is in daily converse with the members of the Great Brotherhood on the spirit side of life, and yet he claims he is NOT A MEDIUM, and from evidence we have at hand, we believe he states the exact truth. The following extracts from The Great Work, and a review in the Boston Herald, will be read with deep interest:

In answer to his skepticism, all that can be said at this time is, that the Ethical Section of the Great Work of Independent Spiritual Unfoldment was discovered and wrought out by the Great School on the basis of actual experience. It constitutes a complete and definite system. It is the basis for all their work of Spiritual Self-Development. Thus far it has proven its entire sufficiency, in that it has never yet failed to sustain the superstructure of Constructive Spirituality upon which their Spiritual Independence and Mastership rest.

In other words, every student of Natural Science who has taken up the work in its established sequence; completed the Ethical Section as it has been wrought out; conformed his life to its requirements, and upon that foundation completed what is known as the "Technical Work" of the second section, HAS BEEN SUCCESSFUL IN THE DEVELOPMENT OF HIS OWN SPIRITUAL FACULTIES, CAPACITIES AND POWERS, AND HAS THUS DEMONSTRATED THE GREAT PROBLEM OF ANOTHER LIFE BY THE INDEPENDENT METHOD OF SPIRITUAL DEVELOPMENT.

On the other hand, every student who has endeavored to evade the requirements of the Ethical Formulary, or who has refused to conform his life to its ethical demands, has failed in his effort to DEVELOP INDEPENDENTLY HIS SPIRITUAL FACULTIES, CAPACITIES AND POWERS, and has been unable to make the demonstration by the Independent Method.

And finally, every student who has taken the work in conformity with the Ethical Formulary; who has been successful in the independent development of his spiritual faculties, capacities and powers; who has completed the demonstration, and who thereafter knowingly and intentionally, and of his own free and independent choice, has turned from the Moral Principles of the Formulary and entered upon a life of immorality, dishonesty, trickery or fraud, has inevitably "LOST HIS SPIRITUAL DEVELOPMENT AND FORFEITED HIS SPIRITUAL POWERS."

But there have been many who have completed the Ethical Formulary and established their lives upon it, and who, by reason of environment or circumstance, have not been able to take any part of the Technical Work. The question naturally arises as to what effect, if any, the Ethical Formulary, and the living of a life in conformity therewith, has upon such as these.

The result is that by conforming their lives to the Ethical Formulary they align themselves perfectly WITH THE CONSTRUCTIVE PRINCIPLE OF NATURE and thereby enable Nature to carry forward her work of individual evolution as far as possible without their technical co-operation. Under these conditions Nature, in her own time, will carry forward the work of INDEPENDENT SPIRITUAL UNFOLDMENT UNTIL SHE WILL BRING THE INDIVIDUAL TO A CONSCIOUS REALIZATION OF SPIRITUAL LIFE.

In other words, no effort of the individual to "Live the Life" is ever lost. It all counts. Every day he squares his life by the Ethical Formulary brings him that much nearer the goal of Spiritual Illumination and Mastership. Many there are who have thus grown naturally into perfect Spiritual Consciousness without the aid of the Technical Work. The only important difference in the case of such as these is the element of time.—Extracts from The Great Work.

GETTING THE PROOF HERE OF A WORLD BEYOND.

The "School of Natural Science" and Highest Purposes of Life; Trained Minds Follow New, Strange Teachings.

Books that change the course of human lives by stirring human consciousness through a new presentation of old truths are not many, and when they appear they are not loudly greeted. They slowly make their way to recognition through the familiar stages of neglect, ridicule and attack. They may in time become much talked of, but they are seldom widely read, and they are never popular. Their value does not rest upon a general circulation, but in the instruction they convey to isolated individuals through whose minds and lives their teaching filters into other lives here and there, reaching, by and by, scattered groups, and gradually, by ever-widening circles, touching the masses of mankind.

What is new is not the truth, but the discovery which penetrates its covering, the revelation which unfolds it. Sometimes the revelation is not new; it may have been a thousand times unfolded and a thousand times forgotten, yet always there has lingered somewhere in the chain of history the key to the forgotten treasure.

In all races and ages this holds: No mind receives a truth until it is prepared for it. The simplest teaching will glance off from the unprepared mind, leaving no impression there. In religion and politics, in science and commerce, in the most ordinary relations of daily living, there is so much proof of this assertion that no necessity arises for questioning it. We have only to apply the fact. Hence, it matters nothing how many persons, nor how few, may, at any time, recognize any particular truth. The truth remains, whether all men perceive it, or none at all.

In London, a little while ago, I met a man of worldly experience and scientific training and achievement, who is now more interested in the subject of human immortality than any theologian I ever knew. Although I had known him many years, I had not known him as a man given to spiritual thinking, as

one who had any concern with the problem:—What happens after death? On the contrary, I previously had reason for assuming him to be a follower of Haeckel, who has stultified his belief in evolution by declaring that evolution stops at the grave. But I found him deeply contemplating the probabilities of Man's Place in Nature on the assumption that science will justify the belief in the continuity of existence, in life after death; that, in short, the evidences of a world beyond will be scientifically demonstrated; that, indeed, science is already groping along the borderland which separates what we call the physical world from what we vaguely imagine is, or may be, the spiritual world.

Both of us, it happened, had within ten days read three volumes by men to whom the scientific world listens with respect. These volumes show how science is recasting its ideas of the "material universe," of "matter," of natural laws and their operation. The first of these volumes was "The Evolution of Matter," by the eminent French scientist, Gustave Le Bon; the second was "The New Physics and Its Evolution," by Lucien Poincaré, inspector-general of public instruction in France; the third was "Some Problems of Existence," by Norman Pearson, of London. But what interested me even more than these books was the fact that a great influence upon the mind of my friend had been exerted by certain other books to which I shall presently refer, books of which the world—scientific, religious or profane—has scarcely heard; books to which this article now draws public attention, and that he regarded certain recent discoveries in physical science, recounted by the eminent men I have mentioned, as confirmatory of the teaching of these more obscure books; also three in number.

Nor was he alone in regarding as of high importance to humanity the three other volumes which I am about to name, and in believing that the time will come when we shall scientifically demonstrate the continued and progressive existence of Individual Human Intelligence beyond the grave. In America, Norway, in Germany, in Japan, in Mexico, these certain other books which assume to expound the teachings of what is called "The School of Natural Science," books—to use Dr. Johnson's phrase—"not yet subjected to the unauthorized loquacity of common fame," appear to have had a direct influence upon human lives, a spiritual uplift, a revelation of self-hood; and they are said to have opened the road to knowing as distinguished from merely believing.

Curiously enough, it is from America that this influence has radiated, in three clearly written books published in Chicago. Here and there I have found persons who have read them. In New York some half dozen; in Chicago as many more; in Cincinnati more again; a few in Massachusetts; one in Washington; one among the western mines. Aboard ship last month I found a German chemist reading one of them. In the south of England they were quoted to me by a friend at whose house I was staying. I first heard of them on a railroad train in Ohio when another friend gave me a copy. It is this they have got about without the usual processes of publicity, from friend to friend. And so it happens that the public is not familiar with the titles of these books, which comprise the "Harmonic Series," and which are named "The Harmonics of Evolution," "The Great Psychological Crime," and "The Great Work," which bear the imprint of the Indo-American Book Company, 19-27 North Kedzie Avenue, Chicago.

It is astonishing that such books can appear in the world without causing some large flutter of public attention. But the general public does not even know of their existence, and I am not aware that the press has ever mentioned them or that it has ever heard of "The School of Natural Science."

"The School of Natural Science," I read, "is composed of a voluntary association of men whose lives and labors are dedicated and devoted to the acquirement and perpetuation of knowledge in the broad and unlimited field of science—physical, spiritual, psychical and ethical—and to its application to the development of individual life, individual intelligence, individual conscience, individual liberty, individual morality and individual happiness." It has existed, one is told, for many thousands of years. It has proved to its initiated members the power of the trained individual intelligence to penetrate, while still incarnate in this earth life, and still in the full possession of every faculty and power of self-consciousness, the mysteries of the world beyond and the life beyond. It has no kinship with Spiritualism and is antagonistic to every form of "mediumship"; it is not Theosophy, and is unrelated to Christian Science. It is deeply religious without sectarianism; it touches life at all points.

Never until now, I understand, has there been within this "school" an effort to publish its teachings to the world. Now, the time being ripe, such efforts are begun in the three books of the "Harmonic Series," published in Chicago. The churches are not expected to look with favor upon these teachings because the effort is to make men independent of clericalism, and to prove to them that each individual has within him the capacity to become his own savior. One church, at any rate, the most strongly organized church in Christendom, will oppose this teaching, because the school makes no concealment of its differences with that church. But with that fact I am not at this moment concerned. As a chronicler of events, I am now recording merely certain facts which have come under my observation in the course of travel. And these facts are:

- (1) The announced existence of "The School of Natural Science."
- (2) The three books which expound the teachings of this school, and which are published in Chicago.
- (3) The strong influence which the scientific and ethical teachings of this school are exerting through these books, upon trained minds in several countries.
- (4) The fact that astonishing, or even incredible, as we may think the assertions of this school, recent discoveries by several of the most eminent scientists of Europe seem independently to substantiate some of its claims, and to point to the possibility of demonstrating others.

Thus Lucien Poincaré, who probably never heard of this school, or of the books which outline its teachings, says, in the closing sentences of "The New Physics and Its Evolution":

"There are no limits to progress, and the field of investigation has no boundaries. Evolution will continue with invincible force. What we to-day call the 'unknown' will retreat further and further before science, which will never stay her onward march."

Very well, then. Whatever may be the conflicting claims of churches and theological doctrinaires is not now to the point. The majority of mankind is likely to differ on these matters for an indefinite time. But it is a curious fact that while Christians, for example, believe in a future life, they usually resent any effort that attempts to speculate upon or demonstrate the actualities of that life. That is one reason why the teachings of "The School of Natural Science" are unlikely to become popular. There is another reason. Few out of the myriads of honest men and women have the mental balance, the patience, perseverance and courage which the formulae of this school are said to demand of all who seek its instruction.

What is new about this instruction?

It is nothing new that men teach us to believe in a life after death.

It is nothing new that men teach us to believe that life on earth is a preparation for a life elsewhere, and is, in some sort, a regulator of it.

But if a man were to teach that you can prove all this here on earth, in this present life, what would you say? You would say "humbug"; if he persisted you would ask for a commission of alienists to prove him insane. You would not wish him proved sane, because you know so much that you are certain of another's insanity if he differs with you on so important a matter. You would say either that he is insane—or a Spiritualist.

But if he were to oppose Spiritualism as degrading on the ground that the processes of "mediumship" are SUBJECTIVE; if he led you away from Theosophy; if he were to say to you: "You can prove for yourself that there is a world beyond, a spiritual world, finer, nobler, more wondrous than any in which any organization of theologians asks you to believe; you can prove this in this life—prove it yourself, without the aid of any medium or prelate, without the intercession or permission of any church; you can see that world yourself, communicate with it yourself—even enter it yourself, in this life, in the full possession of your faculties, by the exercise of your own enlightened will; you can prove this yourself"—what then would you say?

You would probably say: "The man lies," or "he is mad," and if hoodlums stoned him in the streets you would think it a fitting, if temporary, retribution. What, meanwhile, would you have proved? That you were not duly and truly prepared, worthy and well qualified to receive the instruction.

But suppose that there were such a man, and suppose that he had given 25 years of his life—literally given them without any material compensation of any sort—to the distressed; suppose you were to discover that a dozen persons known to you, persons of worth and repute, persons whose word you respect, whose word is as good as their bond, had studied, worked with this man, and had avowed not merely their belief, but their knowledge, that "what he says is true; and, as far as we have gone, we have proved it ourselves; we have demonstrated it beyond the possibility of doubt"—what would you do? You would pity them, and you would go your way rejoicing, that you are not as they are.

Or you might be inclined to try for yourself; to demonstrate for yourself these amazing claims. In that case you would take the first steps of inquiry. Then you would discover that it is easier to believe than to prove; easier to believe any dogma, any creed—no matter how amazing and complex—than to submit yourself to the ordeal by test, to truly prepare yourself and well and worthily qualify yourself for initiation into the greatest mystery of Nature. Study would be demanded of you, work, and the living of a life. Out of a million seekers, all but one might retire from the effort. You might be the one to persist and win. You, and you alone, would determine that—determine whether or not you would become master of your self, and acquire an as yet undreamed-of knowledge of Nature's laws.

This, then, is the hint of an outline, crude, of course, and not inadequate, of the line of thought which is attracting the ripest devotion of my scientific friend in London, and of other men I have encountered in other lands and cities—trained men all, lawyers, physicians, chemists, workers in one or another field of science. And underlying all this thought, and strengthening it, is a school of ethics, of philosophy—not the invention of to-day, but which, they say, has come down through the ages, and which, when understood, gives a new meaning to life, and makes life a joy.

How dreamy all this is, how vague, ill-suited to our strenuous twentieth century, you say. But then it does not matter what you say, or what I say. We do not alter the facts, if facts they are; we do not even affect them. It is another delusion, you say, another new religion furnished for the credulous. But the "school" says no, nothing of the kind. It seeks no followers, it makes no proselytes, it takes no money, it makes no drafts upon anybody's faith. If you were to ask its adherents what they are, they might tell you that they are students in the "school of natural science." If you were to ask: "What is this school? Where is it established?" they would refer you to the book called "The Great Work." The rest they would leave to you, to demonstrate for yourself if you have the patience, the perseverance, the courage.

If you want far enough you would know what is meant by the saying of the Master: "Many are called, but few are chosen." You would yourself be another demonstration of the truth of that saying. But if you are curious merely, stay where you are; if you seek phenomena, merely, stay where you are; if you look for a new fad, or a short-cut to any kind of heaven, stay where you are, for not one wish of this sort will be gratified. They will tell you so much at the outset.

"What is the good of it all?" you may ask. A wiser man than you once retorted to a similar question: "What is the good of a baby?" Suppose you make a beginning by answering that.

It is part of a journalist's duty to know and record the good that is thought and done in the world. Perhaps that is my reason for writing of this subject to-day. By some curious chance I have lately been brought into contact in various and unexpected places, on both sides of the ocean, with well-rounded individualities that are shaping their lives by the teachings of the School of Natural Science. They are not dreamers, nor eccentrics, nor long-haired devotees, but practical men of affairs. And they are extraordinarily cheerful and helpful men. Have they, then, discovered something that you and I lack? One thing is clear: they are living not by faith, but by works. They are learning the lesson of self-control, of personal responsibility, and they claim to have a higher and more practical system of moral philosophy than any which is otherwise known and practiced.

The subject, then, seems to me worth writing about to-day. If thus you are introduced to the three books of the "Harmonic Series," published in Chicago, so much the better. I am at a loss to know how otherwise you would have heard of them, unless some friend had passed them on to you, as my friend did on the "Twentieth Century Express." If you disagree with the books, no matter; the thought will remain. In any case, you will get some helpful-service from them—if you are ready for it. If you are not ready, that is your affair.

A little thought stirred in our upper works can harm no one. It is the lack of thought that hurts. And some of us are apt to learn more by reading what we disagree with than by what we subscribe to. That way will never be popular, which is fortunate, for popular beliefs have a way of degenerating into superstitions. But here, we are told, is something we can prove for ourselves. That is better than having somebody else prove it for us. Do you think somebody else could do so? It would be easier that way, and ease fascinates many of us. Some folks would like to have others breathe for them, but as that is impossible, they have a preference for predigested food. A good many like to have their thinking done for them. To these, these thoughts will not appeal.

What do I believe about it all? That is neither here nor there. The thing that matters is what each man himself knows and does. And if a man strive to unfetter truth, and work for

Intellectual liberty, religious freedom, and the practice of fraternity, he will have gone far toward fulfilling the highest purpose of human life. Knowledge never comes unasked, nor by mere invitation. It is obtained only by labor.—Arthur Warren, of New York, in the Boston Herald.

THE GREAT WORK, so vividly portrayed in the above, can be obtained at the office of The Progressive Thinker. Price \$2.

940

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

Books for the Holidays

Nothing equals a good book as a gift. It is better than gold or diamonds. When a book is given, nothing can take the fact contained therein away from you; they live in the memory. The following books will make beautiful as well as instructive presents:

"Asphodel Blooms and Other Offerings." A choice collection of poems on everyday subjects, by Emma R. Tuttle. Price \$1.00.

"From Soul to Soul." Poems of the heart, by Emma R. Tuttle. Price \$1.00.

"Influence of the Zodiac Upon Human Life." By Eleanor Kirk. Price \$1.00.

"Poems by Ella Wheeler Wilcox." Price \$1.00 each: "Poems of Passion," "Poems of Pleasure," "Poems of Power," "Kingdom of Love and Other Poems." She is one of the greatest poets of the present age.

"Around the Year." A birthday book, compiled from the poetical and prose writings of Ella Wheeler Wilcox, with half-tone illustrations pre-facing each month of the year. Price \$1.00.

"Mary Anne Carey." Written under inspiration, by Carlyle Peterella. Price \$1.00.

"Ahurizman, the Persian Mystic Emperor." A weird and dramatic story of the earth life, and the subsequent spiritual existence. Price, cloth, \$1.12.

"The Psychic Riddle." Wonderfully rich in Psychic Experience. Told in a sensible, practical way, by Rev. I. K. Funk. Price \$1.00.

"Universal Spiritualism." Giving a view of Spiritualism from the earliest time, and in all nations. By W. J. Colville. Price \$1.00.

"The Pathway of the Human Spirit." Can it leave the Human Body and Return Again? By Dr. J. M. Peebles. Price 75 cents; postage 12c.

"This Mystical Life of Ours." Selections from the writings of Ralph Waldo Trine, for every week in the year; chosen by himself. Price \$1.10.

"What All the World's A-Seeking." By Ralph Waldo Trine. Price \$1.25.

"In Tune with the Infinite." An earnest and sincere work, the author's best style. By Ralph Waldo Trine. Price \$1.25.

"Man Visible and Invisible." By C. W. Leadbeater. It contains 22 colored illustrations of the Aura of the Human Body as seen by a Clairvoyant. Price \$2.50.

"The Other Side of Death." Treating of Life, Death and Immortality. By C. W. Leadbeater. Price \$2.50.

"Some Glimpses of Occultism, Ancient and Modern." By C. W. Leadbeater. Price \$1.50.

"Psychic Light, or Continuity of Law and Life." By Maud Lord Drake. Price \$1.50.

"Continuity of Life a Cosmic Truth." A powerful argument along scientific lines. By Prof. W. M. Lockwood. Price \$1.00.

"In the World Celestial." A Spiritual Romance. By Dr. T. A. Bland. Price \$1.00.

LIBERAL AND SCIENTIFIC BOOKS.

"The Warfare of Science With Theology." By Andrew D. White, LL.D. The two large volumes of about 900 pages are indispensable to the student, and no library is complete without them. Price \$5.00.

"The Bible." By John E. Remsburg. Its authenticity, credibility and morality. A large book for \$1.25.

"Six Historic Americans." By John E. Remsburg. Just the book for boys and girls. Price \$1.25.

"The Evolution of Man." By Ernst Haeckel. Price \$1.00; postage 20c.

Germ of Mind in Plants

By R. H. France, Translated by A. M. Simons.—Cloth, illustrated, 50 Cents.

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

Discovery of a Lost Trail

By CHARLES B. NEWCOMB.

Author of "All's Right with the World." Cloth 25c. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the metaphysical books that are now so popular. The present number, however, is a new and strengthened by him will welcome another book as the wise teacher whose words of help are doing so much to aid the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail" is a simple, ready to hand and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price 25c. For each volume.

A Conspiracy Against the Republic. By Charles B. White, A. M., author of "History of the Christian Religion to the Year 100," etc. Price, paper, 25 cents.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

The Progressive Thinker will be furnished until further notice at the following rates, payable in advance:

One Year \$1.00
Six Months60
Three Months35
Single Copy 10c

REMITTANCES:

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

TAKE NOTICE:

At the expiration of subscription, if not renewed, the paper is discontinued. No bill will be sent for extra numbers. If you do not receive your paper promptly, write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis. Whenever you desire the address of your paper changed, always give the address of the place to which it is being sent, and the change cannot be made.

TO FOREIGN COUNTRIES:

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, NOVEMBER 30, 1907.

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased on all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to \$2 cents a year, whereas previously we only paid the pound rates, and here trifles. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

SINN They Come.

Where one minister is frank and expresses himself boldly on the errors of his church creed there are, probably, a hundred others of similar views, who dare not declare their honest convictions, because should they do so they would be forced to vacate their pulpits and sacrifice their means of family support; so they keep silent, avoid discussing questions peculiar to their religious faith and struggle on to the end, hypocrites by force of uncontrollable circumstances. It is always a pleasure to note the evidence the press brings of clerical emancipation, seeming to grow more frequent with each changing moon.

The case of Rev. Dr. Wm. Selleck, a Baptist clergyman of Providence, R. I., is one in point. The Reverend Doctor has published a book on the Bible in which he says:

"By false methods of interpretation, or the absence of method, the Bible has been made to teach almost every conceivable doctrine and support many a terrible wickedness—slavery, polygamy and the subjection of women; and the tap root of all these erroneous teachings, darkening counsel, and unlovely maxims has been the idea of the plenary inspiration and infallibility of the Scriptures.

"When this idea shall fade out of the popular mind, being replaced by the more valid conception, some of the perversions and absurdities of religious doctrine will pass away which have claimed, and still claim, their tens of thousands of adherents; some hoary superstitions and credulities which have darkened our world will disappear, and opportunity will be offered for the uprising of a fairer and more beneficent type of religion and civilization."

This laudable author concedes the Bible is full of inaccuracies, historic and scientific; that the story of creation is incorrect; that nearly anything can be proved by the Holy Book; that the authors of many of the books of both the Old and New Testaments are unknown, and that Jesus was not quoted until a generation after his death.

This last fact being true, tell us, gentle reader, how much trust can be placed in any statement credited to Jesus? Attempt to report to-day the doings of any actor, however prominent, on the world's wide stage of a generation ago, of whose history there is no written record, and how much truth will it contain? Speeches, colloquial remarks, and even billingsgate in which Jesus is reported to have dealt largely, would be forgotten, his older auditors all dead.

Blind Faith.

"If every scholar on earth should say one thing, and the Bible and Jesus should say another, I would believe Jesus and the Bible against the whole pack of them."

Thus Rev. R. A. Torrey, the distinguished revivalist, whose bread and butter come from the converts he can make to his creed, and whose success comes from the practice of hypnotism.

A Righteous Verdict.

Harold Mitchell, a Dowdella, late on trial in Waukegan, Ill., for murder of Mrs. Greenhaugh, an aged devotee of the late Rev. Dowdella's teaching, at Zion city, by twisting arms and legs with other horrible and torturous cruelties to drive out obsessed spirits in a Jesus ending in her death, has been convicted and sentenced to confinement in the penitentiary for a term

of years. Confinement within prison walls seems a mild punishment for such a barbarous offence.

A Lesson for the Thoughtful.

It is gravely urged against Spiritualists that mediums, through whom spirits communicate with mortals, are of ill-repute, and the complainants are sure pure spirits cannot come through corrupt channels.

It is not the province of The Progressive Thinker to defend the character of mediums. They do not need it at our hands; for in all that constitutes real worth they are the peers of any Christian, whatever his profession. The fakir mediums, they who resort to frauds, who practice to deceive, are not of us; they are only tricksters for the money there is in it, and are doubtless Christians in disguise.

But if all mediums were what churchmen allege, the point is not well taken by those who accept the Bible as inerrant authority. Here is a lesson for the thoughtful:

The patriarch Isaac had two sons, Esau the elder, and Jacob. The father was blind. He determined to bestow his blessing on his first born; but Jacob conspired with his mother to deceive the old man and get the honor for himself. Passing the details, and coming to Gen. 28:18—

"And he [Jacob] came unto his father, and said, 'My father.' And he [Isaac] said, 'Here am I; who art thou my son?' And Jacob said unto his father, 'I am Esau, thy first born.'"

It seemed Isaac suspicious fraud, for verse 21: "Art thou my very son Esau?" And he [Jacob] said: "I am." The old man, deceived by the shameful lie, blessed his villainous son, and told him how nations would bow down to him; that he should be beloved over his brethren. He cursed his deceitful son Esau, and repeated his blessing on Jacob.

No fraudulent medium was ever more false than this patriarch Jacob, or baser in his rascality. And the Lord God, of course fully conscious of this deceptive and vile act, is represented, Gen. 29:33, as saying to Jacob:

"I am the Lord God * * of thy father and the God of Isaac; the land whereon thou liest, to the will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

In Gen. 33: we find this gay deceiver, Jacob, wrestling with God, and declaring, verse 30:

"I have seen God face to face, and my life is preserved."

Now if God Almighty could leave his celestial abode, and condescend to engage in a wrestling match with Jacob, and show him his face, having only shown his backside to the murderer Moses, and having never been seen in front or rear by any other person, churchmen should not hesitate to believe spirits can and do come to their loved-in-earth life, even through fraudulent mediums and the most vile, their object to teach the certainty of a continued life, not to inculcate morals or fashion a creed.

The Inquiry of a Tenderfoot Presbyterian.

At a late session of the Presbyterian Brotherhood, in Cincinnati, to advance the faith of the saints, a gentleman from Albuquerque, N. M., rose to his feet and said:

"I want to find out, if I can, how a man may be a Christian and at the same time earn a living. I do not see how a man can be a Christian, and earn his living working for great corporations which practically force him to steal and lie."

The poor innocent must be very ignorant of the Bible, else he would never have sprung such a question on a Christian organization. In another article in these columns we show how Jacob STOLE his brother's birthright, then LIED to his father, by which he gained a blessing. Then the good Lord, because he had gained that blessing, made Jacob the head of a great nation that was to be, and promised all the families of the earth should be blessed in him. The Lord must have known of the trickery of his liege subject, by which he gained that blessing.

Then we learn, 2 Chronicles 18:22, "The Lord hath put lying spirits in the mouth of his prophets." And 1 Kings 22:22, tells how a lying spirit stood before the Lord and tendered his Supreme Majesty his services to deceive Ahab for his destruction. And the Lord said: "Go forth and do so."

Then the good Paul, Rom. 3:7—

"If the truth of God hath more abounded through MY LIE unto his glory, why yet am I also judged a sinner?"

Had our tenderfoot Albuquerque brother been acquainted with these inerrant Bible facts, he could not have shown such gross ignorance as to inquire how to be a Christian while acting the part of a THIEF and a LIAR!

Who plays for more than he can lose with pleasure stakes his life—Herbert.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

A Tower to the Sky.

It is reported that a hundred and fifty story building has been projected for New York, and has been pronounced practical by an eminent scientist. Material indestructible by fire for walls, floors, partitions and ceilings will be used, it built, and will be braced to resist wind pressure of 125 miles an hour. The height of this proposed sky-scraper, from basement to pinnacle of flag staff will be more than a third of a mile. Real estate above that altitude should not have a large value.

The projectors of this grand structure should not forget the attempt of the people of Shtinar, to construct a tower "whose top would reach unto heaven." Says the holy record, Gen. 11:5 to 8—

"The Lord came down to see the city and tower which the children of men builded; and the Lord said, 'Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be re- sisted from them, which they have imagined to do.'"

So, addressing his associate Gods, the Lord, alias Jehovah, went on to say:

"Go to, let us go down, and there confound their language that they may not understand one another's speech." So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city."

This confusion of tongues, was the way the multitude of languages came, on the earth—at least the infallible Bible so instructs us.

It is hopeful the good Lord, during his long reign, has become so firmly established in power he has no further cause to apprehend his throne will be usurped by mortals, and, hence, will not again confound the tongues; for should he do so it will still more embarrass his missionaries, and, probably, prevent the reading of his Holy Word.

A Hopeful View.

The late lamented Richard B. West-brook, D. D., of Philadelphia, in his "Man, Whence and Whither," wrote:

"Let not the friends of true religion and morality be disquieted by the loss of the Garden-of-Eden and the Adam and Eve story as literal history. The foundations stand sure; and, though the dreams of childhood vanish, the rising sun will dispel the mists of error's long night and gild with glory the dark places of this improved globe."

"When church creeds are revised and made to conform to the light of to-day—when ministers cease to stultify themselves by defending hoary absurdities, and no longer raise the odious cry of 'infidelity' against independent and progressive thinkers—when men learn to apply reason and common sense to religious questions, as they do to political ones—true religion will shine with more effulgent flame, and practical morality will be recognized as the highest wisdom. It is the teaching of ancient fables for divine verities that brings the whole subject of religion into dispute, and drives the more thoughtful men and women into scepticism and agnosticism. The real infidels are those who for any reason are disloyal to truth, who sacrifice reason upon the altar of dogmatic creeds and a sickly sacerdotalism. We have too long been hampered by Jewish and heathen shackles, and many men have determined henceforth to walk with free limbs on the broad highway of Truth."

Moses the Murderer.

Miscellaneous, otherwise the inter-mixture of races, as marriages between whites and blacks, seem not to have been prohibited in barbarian times as now.

Numbers 12:1 informs us that the meek-eyed Moses, the intermediate between the Lord and the Jews, married an Ethiopian woman. His brother Aaron rebelled at the outrage, and "spoke against Moses," probably bitterly on account of it. And his sister Miriam also opposed the union. Marrying a negress in those older times was not esteemed the right thing even at that distant period.

Our prejudices were first aroused against Moses when we learned he was a murderer. "He looked this way and that way, and when he saw there was no man, he slew the Egyptian and hid him in the sand."—Exodus 2:12. Then his crime was hinted at, verse 14,—"Moses feared, and said, 'Surely this thing is known.'"

Verse 16: "When Pharaoh heard of this thing he sought to slay Moses, but Moses fled * * and dwelt in the land of Midian," where, v. 21, "he married the priest's daughter."

After 40 years sojourn in Midian, and learning the reigning Pharaoh was dead and believing his crime was forgotten Moses returned to Egypt, when God called him out of a burning bush, and said: "Moses, Moses!"

Then God introduced himself, told Moses what he wanted, and sent him on a mission to Pharaoh.

And Christians call us infidels, and propose to send us to an eternal hell, if we won't believe this priestly fiction.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

Nothing in the past is dead to the man who would learn how the present comes to be what it is.—Stubbs.

RESCUERS SENT BY OCCULT ROUTE.

Weird Experience of Wrecked Crew of Ship Rainier, on Which Capt. Omar J. Humphrey Was Mate.—Manner in Which Relief Would Come to Victims Foretold by Spirit of Cannibal Chief's Dead Wife.—Even Among Savages Spirit Return is Manifested, as Well as in the Ranks of Spiritualism, as Set Forth in the Seattle Times.

"There are more things in heaven and earth than are dreamt of in your or my philosophy. I do not say that I believe or disbelieve in spirits, second sight, or thought transmission. I simply know the facts as I saw them, along with your other men, and you may draw your own conclusions."

This remark by Capt. Omar J. Humphrey, of the Alaska Commercial Company, was called forth by a query regarding things occult. Coming from one of the most capable mariners in this port and one whose twenty years' experience as ship master in Alaska would drive anything but the hardest common sense from his head, it is of unusual interest in the light of the facts. Capt. Humphrey was first mate of the ship Rainier, Capt. S. S. Morrison, from Philadelphia to Kobe in 1883, when the vessel was wrecked on Ujea reef, latitude 9 degrees north, longitude 130 degrees west. The crew of thirty-one men was rescued by cannibals from an island ten miles away and treated kindly. It was a puzzle to the seamen for some time why the natives were so far from home and at such an opportune time.

Chief Acts as Medium.

Ten days after the wreck the long boat of the Rainier, in charge of second mate W. H. Drohn, and four men, left for China. Capt. Morrison built a schooner and two months later started away, leaving behind the first mate and ten men. About a month after the captain's departure, the chief of the cannibals came to mate Humphrey and gave him some startling information.

"His wife had died some months before," said Capt. Humphrey, in relating the incident yesterday, and while asleep on the mats in his hut, her spirit appeared to him in human form, he said, and after awakening him, told him that a ship was wrecked at the coral reef where we struck. This was the reason why the savages put out ten miles from their home and rescued us. The wife appeared again to the chief and told him the long boat of the white men had been picked up at sea a long ways off, and that one was dead and the other crazy. The schooner with the captain had sailed to a small trading station, where the captain was sick and could not go farther. In a few days the chief said the big canoe with savages would come to the island and kill the white men if they had the opportunity. In ten weeks a ship would come with the second mate and all would be taken away on this ship. The story was told on a Saturday evening, and I remember it as vividly as if it were only yesterday. We waited with great anxiety to see if the story of the wife's spirit, would prove true.

"On the following Sunday about 2 o'clock in the afternoon a large canoe loaded with savages from an island thirty miles away landed, and but for the chief they would have attacked us. They told of a large ship, wrecked on their island, the crew of which they had killed, and showed pistols and a musket with Japanese characters cut in the barrel and stock. There is likelihood that the ship mentioned by them was a Japanese treasure ship reported wrecked on the Marshall group of islands and for which there have since been parties of treasure hunters outfitted in San Francisco to recover the gold.

"On the following Sunday the United States sloop of war Essex, with Capt. A. H. McCormick (now admiral) in charge, came to the island with second mate Drohn aboard. After cruising about for fourteen days in mid ocean the long boat had been picked up, as the savages had described, by the British ship Catalina, Capt. Williams, from Sydney, N. S. W., for Saigon. One of the crew was dead and the other three insane from hunger and thirst. They were forwarded from Saigon to Hong Kong, where through the American consul, Col. John S. Mosby, the Essex was sent to our assistance."

"Commander McCormick had orders to proceed direct to Yokohama, but on hearing the remarkable results of the predictions, he changed his course and proceeded to the place where it had been foretold Capt. Morrison would be found. At the trading station we found the party exactly as predicted, after which the Essex took us all to Yokohama. Capt. Morrison lived for years in Santa Clara, while Capt. Drohn was port captain at the United States shipyard at St. Michael, Alaska, for a long while."

The above is most remarkable; no more remarkable occurrence ever took place in the ranks of Spiritualism. With spirit return manifested everywhere, the whole world accepting it—what next?

JUS TICE.

Mrs. Russegue's Lecture.

(Continued from page 5.)

tiplication, any more than you do to the evidence of worlds, and it is for man to learn these manifestations for himself. They are divine laws; they are the works of the law that shall bring to you knowledge instead of faith.

The phenomena of Spiritualism are the phenomena that are everywhere about you. You have been given to the thought that this is not spiritual. The man who planned the powers was the man who perceived the spiritual long before it was incarnated in matter; long before it brought forth the melody and harmony of music. Received ye the spirit by the works of the law? They have demonstrated it, and that is what these spiritual forces are doing through the varied phenomena of mediumship that prevails in the land. Prove them, every one of you. Receive no confirmation without the evidence, and when you have demonstrated the truth, let it become a part of your inherent life, until it lives in your conduct, broadens your spirit, and sweetens your relationships to your fellow man.

Friends, these things are what Modern Spiritualism means. These are the things that are demonstrating themselves daily and hourly in the world. They need no creed to protect them; they need no temples to shelter them; they need no key to hold them fast in man's belief. They are polished by the great laboratory of human life, that shall apply them to human conditions, to make them brighter and more divine. Make them all that they are, for they are to shine in and through you; thus man becomes the image of God, and God is the image of man.

Benediction: May the spirit of divine love crown all your lives, make bright your pathways, ennoble your thoughts, that you may discover heaven as your own, and peace forever.

Misfortune and experience are lost on mankind, when they produce freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Defeat In the Goff Will Case.

An Object Lesson for Spiritualists—Facts by President Warner of the N. S. A.

About 3 o'clock on Saturday afternoon, November 16, 1907, a jury in the Circuit Court of Cass County, Michigan, closed a five-hours' secret session by returning a verdict refusing to sustain the validity of the will of John Goff, an aged Spiritualist, who died February 18, 1904, leaving the bulk of his \$43,000-estate to the Michigan State Spiritualist Association. A similar verdict three years ago by another jury in the same Court was not allowed to stand by the State Supreme Court, which ordered the case back for this re-trial.

The Official Board of the N. S. A. was advised, at its session last October, that if the re-hearing must be had in Cass County, it would be an up-hill contest, with small chance of sustaining the will. A skilled attorney failed in every effort to have the case transferred to another Circuit. Scarcely was this second trial opened before one of the attorneys for the will, when greeting upon the streets friends who were residents of the county seat, was told: "You are upon the wrong side of the Goff case, and can never win it."

During the trial one of the jurors eating dinner at a restaurant heard the following remark by a citizen of the county: "No one at Wakeley, outside of the Spiritualists, wants the will to stand." Seated near me when the jury's decision was announced was a lady from a nearby prominent office, who with difficulty restrained herself, in her delight, from breaking out into hand-clapping, while her "good" was distinctly audible to me. So ready were the attorneys of the contestant to appeal to local prejudice by hints of what they had no proofs to sustain, that it looked for the time being as if an American citizen would be denied the honorable exercise of his rights unless he were a resident of Cass County.

The struggle was fought around three issues, viz.: Was John Goff laboring under an insane delusion in his claim that Leslie Goff, the contestant, whom he mentioned in his will as "my reputed son," was not his child; secondly, was he under undue influence when he made his will; lastly, was he a monomaniac upon the subject of Spiritualism?

I firmly believe that a mind of judicial mould, upon full consideration of all the evidence, which neither attorneys nor jurors could keep entirely in mind, would answer "no" to the first two questions.

Without entering upon the consideration of the reliability of some of the contestant's principal witnesses—simply noting that either the local climate or the lapse of periods of time varying in extent from ten to fifty years, give to certain Cass County memories a most perfect precision in reproducing remote conversations and far-away events, I will say that the contestant had testimony to the following utterances and acts by John Goff:

"The spirit of a man who at death owed him five dollars came at a sitting with a medium and handed him a new crisp five-dollar bill."

"That his father's spirit came into his room in visible form and often smoked a clay pipe with him."

"That he wanted a yellow dog to sleep in his room to keep away evil spirits."

"That a spirit tried to kill him with a butcher knife in bed, and would have done so if he had not dodged, and the knife went through the pillow and was left in the bed."

"That spirits pulled off the bed clothes, piled them in another place, and took up one of the chairs and broke it."

"That he kept a glass jar of decomposed urine under his bed saying it must remain a stated time, for he was doctoring with the spirits."

"That he would jump up and run around the room or the outside of the house, saying: 'Here he comes! There he goes! Do you see him?' believing the spirit of his wife's father was trying to hurt him."

"That he had been able to teach Abraham things he had never known, which Goff had learned from more ancient spirits than the father of the Hebrew race."

"That he released a certain mortgage because spirits placed a letter under his pillow saying his life was in danger unless he did so."

Who can determine how much of the foregoing is fabricated by mortals in hope of future financial reward? How much that was actually seen clairvoyantly, or heard clairaudiently, was misunderstood by the intelligent listener, or deliberately distorted in its repetition? What portion of it was due to the old gentleman's own partially developed mediumship? Did so-called mediums seek to "work" him financially by pleasing his whims, or preying upon his fears? What proportion of it did he actually discard after testing it by trial and reason, and it thereby passing as transient illusions before ripened into immovable delusions?

Noble old man, your life was a heart tragedy; rugged in intellect, honest and successful in business, helpful to neighbors, generous to persons of any or no beliefs, respected in financial and fraternal circles, sincere in your faith, some who now seek to beshrine your character, fatten upon your fortune and ridicule your religion, once fawned upon you for favors and dared not assail you in Court, or the ordinary walks of life while you were in mortal form. Right will finally come uppermost. There are no mistakes in the enduring outcome of men's affairs.

Attorney A. Lynn Free, of Paw Paw, Mich, was courteous in demeanor, loyal in his efforts, forceful in reasoning, and eloquent in his words. Scorning braying blatancy, he at all times commanded respect from Court, jury and listeners.

Judge A. J. Mills, of Kalamazoo, associate counsel, brought to the trial the fruitage of his wide experience at the bar and upon the bench, and by his grasp of legal precedents and incisive mental alertness aided in fighting a battle royal for the will.

GEORGE B. WARNE.

BIOGRAPHY OF MOSES HULL.

After unavoidable delay the life and works of Moses Hull has been printed, and when the reader sees this it will be nearly ready to deliver to all who wish a copy of it. This book of 112 pages contains an account of his life from childhood until his transition; his experiences as an Adventist minister; his struggles in the upbuilding of the cause of Spiritualism, and the hardships he endured and, above all, his faithful work and sacrifices in establishing the Morris Pratt School.

His faithful companion, who so patiently struggled with him in his life work, and encouraged him so often in the hours of his bitter trials, was much embarrassed financially by the event of his passing away, and the presentation of this work to his friends and her friends has been a most difficult undertaking, and it is the expenses of the adventure.—Felix hoped that they will speedily send L. Oswald's Bible of Nature.

Olympia, Wash.

For fifteen centuries the plot of the church lured our forefathers to a whirlpool of mental and physical degeneration, till the storm of the Protestant revolt enabled them to break the spell of the fatal eddies, and, like a swimmer saving his naked life, mankind has struggled back to the rescuing rocks of our mother earth. Lured by the twinkle of reflected stars, we have plunged into the maelstrom of Antimaterialism, and after regaining the shore, by utmost efforts, it seems now time to estimate the expenses of the adventure.—Felix

The Work of the Law, or the Hearing of Faith.

A Lecture Delivered by Mrs. H. L. P. Russeque,
Hartford, Conn.

I will read a poem by Ella Wheeler Wilcox, which I think
you will all appreciate.

I think of death as some delightful journey
That I shall take when all my tasks are done;
Though life has given me a heaping measure
Of all best gifts, and many a cup of pleasure,
Still better things await me farther on.

This little earth is such a merry planet,
The distances beyond are so supreme,
I have no doubt that all the empty spaces
Between us and the stars are filled with faces
More beautiful than artist's dream.

I like to think that I shall yet behold them,
When from this waiting-room my soul has soared;
Earth is a way-side station where we wander,
Until from quit the silent darkness yonder,
Death swings his lantern and cries "All aboard!"

I think Death's train sweeps through the solar system,
And passes suns and moons that dwarf our own,
And close beside us we shall find our dearest,
The spirit friends on earth we held the nearest,
And in the shining distance God's great throne.

Whatever disappointments may befall me,
In plans or pleasures, in this world of doubt,
I know that life at worst can but delay me
From that grand journey on the Great Death Route.

I shall take for my subject the second verse of the third
chapter of Paul's Epistle to the Galatians:

"This only would I learn of you: Received ye the spirit by
the works of the law, or by the hearing of faith."

Friends, Spiritualism stands for something, and in our investigations of its principles do we weigh the law, or are we governed by our senses alone for the inspiration of our faith. The question has been asked, and inadequately answered: "For what does Spiritualism, as a cult, stand? It stands for so much that it requires more than one day or month to define its interpretations." It stands for so much that the whole world is enveloped in its laws, and it requires the whole world to define its uses. If I ask if the spirit has been received by the works of the law, I mean do we accept simply the affirmation, or do we question in faith? Do we seek to convert our faith to fact? Do we endeavor to sift the manifestations of spiritual forces, selecting or dividing or separating those that may come to us that are best adjusted to our needs? Do we open-mouthed accept the affirmation of the conscious existence of the spirit beyond the grave, and its power to make itself manifest to the consciousness of man upon the earth, or do we require, as the scientist does, the demonstration of those forces, and then do we depend simply upon that demonstration that it shall imply nothing save the inscrutable manifestation of the presence or existence of a law?

There is no law in Nature but that embodied in all Nature; there is no law in mind that does not embody all minds; there is no law in the universe that does not embody the universe, and is a component part, the center and circumference of all universes.

Bishop Colenso could not believe in the narrowness of creeds. He derided their uses; he defined their injuries because they stultified progress.

What was the result?
Just what ignorance always visits upon such manifestations. He was turned out of the church. He was scorned and sneered at. He was turned away and denied by those who had been to him nearest and dearest as friends. The church in a most unchristianlike manner repelled all the usefulness of his giant intellect. This spirit prevails to-day, and what of that in the land where religion is proclaimed as free—a light that shall shine on all mankind. It is preached from your highways and churches, and even from your saloons, that it is the gift of a gracious God of all, and yet it is withheld from the man who dares to think for himself; and it is withheld with the giant's grip from the world who are clamoring for truth with all its wide-spread uses, with all its higher relationships, with all its advanced implications.

When Dr. Crapsey proclaimed his belief in the abiding spirit of Divinity in man, and that God was everywhere, that He is enthroned upon human reason, the church assailed him. When Bishop Cox declared "I believe with him," what was the result? They dared not expel him, but because creeds held a man in chains, because they confine the intellect within the narrow barriers of prejudice, and doubt, and ignorance, and superstition, and fear, he withdrew from the church, and declares to the world no man can be free who believes in creeds.

To-day Spiritualism has come to the front, and declares to the world a religion for all, and with it it brings the testimony of its verity; it appeals to the reason, to the intellect, of a community; it reaches the heart of the sorrowing; it appeals to the hungry, to the poor, to the cold, to the ignorant, to those who are down-trodden—it is for them; but it is an inspiration for the man or woman who receives its injunctions and who receives its influence. Spiritualism has come to the world a redeemer from the thralldom of superstition; it has come to the world a redeemer from ignorance; it points the way. It means to the world a higher morality; it opens to the world a larger vista of thought; it unfolds the relationships that bind man to Nature, and that hold him in the close embrace of the spirit. It endows him with a diviner gift of heaven; it makes of man a God, because he is co-existent and co-eternal with the Divine spirit, and therefore cannot be alone in the great unfolding of that spirit.

Spiritualism stands for practical life, for practical relationships, for practical development, for practical unfolding of wisdom, of intelligence. It means that there is no truth on the earth or in heaven that does not belong to man. There is no mystery in divinity, but that man is entitled to its higher interpretation. There is no law in the universe that is denied to the intelligence of humanity, therefore it belongs to humanity; it is divine, and it is enshrined in the divinity of man.

Thomas Paine, in his teachings of religious truths, brought man akin to the divinity of human intelligence. Spiritualism brings the inspiration with the divinity that quickens it in its

activity, and thus man is climbing the hill of progress, and leaving along the way the evidences of his progress, by good deeds and better living. True Spiritualism: Does it depend upon what you may learn by faith. Not at all; but no man thinks that has not faith. The artist has faith in the product of his labor; the musician before he has manipulated the keys of his musical instrument has faith in the sounds he may produce. The mechanic has faith in the knowledge that he possesses, and will make manifest through machinery. Faith is the propelling force; it is the road to knowledge, the inspiration to activity; it is the key to the kingdom of God. Faith is the inspirer; it is what the light is upon the mountain-top that points the way to the shepherd that is climbing its heights. But it is not the light; faith is only the inspiration that quickens man to action, that he may convert it to knowledge. I believe that down in the earth lie mines of great wealth; I have faith that it is there, but with pick-axe and shovel I uncover the wealth; I find the knowledge that gives me strength; I bring forth the product for my uses. I believe I have faith in the kingdom of heaven. I do not mean a kingdom that is paved with gold, whose gates are studded with precious stones, where the throne is made of alabaster; but a kingdom of larger wisdom; a kingdom of greater happiness; a kingdom of larger, more fully developed laws. I have faith that that condition exists, but when I have penetrated the mysteries of wisdom; when I have acquired the knowledge incident to its manifestations, then my faith has grown into fact. Thus Spiritualism has come to the world as the fulfilling of the faith of all the ages that have passed. This faith has been pounding on the door of human consciousness; it has been rapping on the altars of human life; it has been whispering to hungry and grief-stricken souls; it has been proclaiming the hope that somewhere there was a practical consciousness of answer to prayer.

Spiritualism has come to the front, and has brought that answer, and has proven that faith was founded upon truth. It may seem strange, but in the Christian theology faith has proclaimed a hope and belief that somewhere there is a place of happiness. Received ye the spirit by the works of the law? No; you have not reached the law until the evidence has come home to your senses, and your faith is endorsed by reason, and fired by knowledge.

The Chinese have boasted that because of the influence of Confucius they have not entered into discordant war for more than 4,000 years. What was this influence? It was the influence that taught a high morality for individuals, and the necessity for the uses of that morality here on earth, making for man a law of justice, that here he could receive the consequences of his knowledge. They have believed in this, and they have reduced their faith to practice; it has entered into their government; it has entered into the laws of relationships with other nations. They have not made an aggressive war with any nation for more than 4,000 years, and the result has been, when compared to the Christian religion, that along the way the foot-prints colored with the blood of martyrs, and those slain in warfare, have been left along the journey of human life since its reign upon the earth because faith has not come home to human hearts and made itself a part of human nature, because it has been something far out of the reach of man, and has not been brought home to human consciousness to become a part of man. Thus the difference between the religion of faith and the religion of fact is in the one case we know nothing of death.

Savonarola believed in the existence of a conscious future; he preached that conscious future to his followers; he gave to the world the evidences of his faith. All along the way there have risen monuments like the minds of men who believe that they catch glimpses of the eternal life beyond the grave. But Spiritualism has spread the table around which all may gather and partake of the viands the angels bring, that tell of eternal life of activity, the perpetuation of the human characteristics, of the perpetuity of all the traits that individualize him are preserved and in the spirit world are made manifest there have been proved by Spiritualism. Through Spiritualism you have received the spirit by the works of the law in Spiritualism, not because you have faith, but because you can know its truths. You know if you meet your brother or your friend upon the street, or if he enters your home, you might be blind, yet by the tone of his voice, the expression of his thought, he can identify himself to you; although your eyes cannot see, your soul can feel, and you can listen to the message of brother or friend, and he can bring you the evidences of his identity that are unmistakable.

The world is clamoring for facts; it is asking for evidence. Its laws are as clearly defined as the laws of mathematics, geology, chemistry, or any art. It matters not what phase has proven itself, spirit communion is proving itself through every avenue that human consciousness has demanded. When it first came—the tiny rap in Modern Spiritualism—skeptics affirmed: If I could see writing upon the wall, or if my friends could identify their presence, I would believe. Soon mediums were unfolded in the great power of the spirit, the messages were written to friends that could not be ignored. Later on other demands have been made, and he who runs may read the message that is written everywhere in life, if he is spiritually attuned to its reception.

But the world sees not, hears not, knows not the glory until there is something that touches the consciousness of the soul of man. Grief is the spring that needs to be touched in human consciousness that causes man to ask, "where is the evidence of human life; what is the testimony of the perpetuity of human consciousness?"

No religion that has ever been preached or taught has ever brought the answer to that appeal but Modern Spiritualism. Everywhere its signs are being made. But, says the skeptic, here and there are exposures. They are exposing this medium, and that medium. Alas, was there ever a truth that was not counterfeited? Was there ever a law that was not transgressed? Was there ever a power that some man did not attempt to be little? Was there ever a law that was not disobeyed? I doubt not that those who have been exposed the most, although they may not have recognized the fact that there was a high moral and spiritual application attendant upon that manifestation, that they possessed some powers that the manipulating fingers of the spirit world might use to bring forth some message.

You do not ask what is the character, or morality, of the operator in a telegraph office who transmits your message. We go in and write our message, and if he transmits it correctly, he has obeyed our behests. The spirits often find an instrument, so far as the concentration of his or her thought upon that organism, to transmit his message. He does not stop to consider the status of that instrument. Nevertheless the spiritual stream of God's truth is shining through that organism; it must sooner or later percolate that organism, until morality is enthroned and Spiritualism is unfolded.

There is always something in the human organism that some spirit may touch, and kindle upon the altars of that organism the fires that time nor change can ever extinguish. Spiritualism stands not only for the manifestation from the spiritual world, but it stands for the spiritual manifestation here on earth; it stands for the divine helpfulness that exists between

man and man—between nations; it stands for the influence that is going out from every human nature. Spiritualism stands for the divine growth of mankind. Its teaching has ever been a better and higher and purer standard of living; an honorable, true and pure conception of what divinity implies when applied to human life. Spiritualism stands for the best in the universe, because it means the spiritual life of mankind.

Saint Paul said, and very truthfully, if you would discern spiritual things you must become spiritually minded. What does "spiritual things" mean? It means spiritual law, and you cannot discern spiritual law without a spiritual conception of the law. You cannot discern a spiritual force unless there is a spiritual response in your own being; you cannot discover a power or force to be utilized by yourself unless there is something in you that adjusts itself to that law; therefore it is true, if you would discern spiritual things, you must become spiritually minded; you are to receive the spirit by the works of the law.

Saint Paul's epistle to the Galatians was so true that it is true to-day; it will be true for eternity; it is true always. "Received ye the spirit by the works of the law?" If not, then you do not comprehend its uses. It is to you something that may fall from your shoulders like a mantle; it does not free you from the slave of any habit; it does not free you from the thralldom of any influence; it does not uplift and purify you; but by the law of divine adjustment you make it your own; it is the purifier, the ennobling force that makes the world better. Spiritualism stands for a finer, cleaner and better world, a better and higher life, a holier trust one in another, a sweeter charity, a nobler and more uplifting power for mankind that prepares him for a higher world beyond the threshold of the grave.

Spiritualism stands for redemption for you and for me, for everyone, for all the wide world, for every nation, for every person, for every individual; it stands for the religion of progress, the unfolding of wisdom. Spiritualism stands for a larger power in religion; it stands for a larger and sweeter humanity; its forces are here—they are everywhere about you. The world without these laws would be bereft of many blessings. Look back a hundred years, if you will, and a little more, and see the mother performing the duties of home by the light of the tallow dip. She sits by its dim light, making the garments for her children, her husband, her family; she is preparing the benefits that they need. Behold the man migrating from one part of the land to the other; what was the result of this observation? Then he was obliged to travel with a caravan of covered wagons. There was no such thing as the luxuries that are now dominating domestic life.

To-day the world has developed, and why? Because the intelligence of man has become adjusted to the spiritual forces in Nature, and has been able to grasp them; they have surrounded him with their benefits. Then he was blind, and would not see; deaf and would not hear; and his consciousness had not been awakened, because his spirituality was not opened. To-day, compare, if you will, the message that is sent across the sea, and over the earth, over mountains and valleys, over lakes and streams, by wireless telegraphy, by simply coming in harmony with the undulating waves of the air, and what is the result? It is simply the spiritual perception that has become awakened in man, that has come in closer adjustment with the spiritual laws of Nature; therefore he has been able to utilize these spiritual forces; and so it is in every department of life.

A hundred years ago when man was given a glimpse of the future, and told that a larger light was shining for the future generations, he who uttered this prophecy was persecuted. Less than a quarter of a century ago, when your sainted William Austin was on earth, and proclaimed that the time was near at hand, and the spirit world was to discover that your streets would be lighted with electric power, that your homes would be warmed and your food cooked, and your needs would be supplied by this potent force that was then so latent and only recognized as the means of transporting thought, the learned judges declared that he should be imprisoned. Fifty years ago, when the telegraph poles were to be set through the land, even the clergy in the pulpit said: "Do not permit them to plant those poles;" but they were erected, and why?—Because the power of the spirit was behind it. To-day all these unfolding powers have been brought to the consciousness of man because of a larger spiritual perception, and let me say right here that Modern Spiritualism has had much to do with this development—more than any other religion, and to-day religion means more in everyday life.

The Savior is the man who accomplishes the greater good. Suppose an epidemic visits your city; who by prayer alone can remove its ill effects? Who by prayer alone, or by the application of religious belief can destroy its results. No man—not even Jesus—can accomplish it. You may pray, and pray, and pray, but he who understands the laws of sanitation gives to you a better system by which your city shall be made more cleanly, by which your air shall become more pure, by which disease germs shall be removed from your midst. These things are the works of the law; they are the works of divinity; they are the works of the spirit, and they are the ones that we should adjust ourselves to for the redemption of the world.

It is time we take these lessons home and make them our own; it is time that Spiritualism should mean something. It does not mean the tiny rap, but that is the welcome that the angels may give you. You may hear the voice, or you may see the manifestation that they may be able to give you. All are helpers, the quickeners of faith and the inspirers to a higher knowledge. All these laws are God's laws in man. Every one of them inhere your lives, your relationship to yourself; therefore what can its effects be? Only that you shall grow better, larger and nobler specimens of divinity. One acts no longer the graven image, but the living spirit that shall quicken you all to higher activities.

Spiritualism means so much. It means so much that it shall bring peace to all discordant souls. It lifts you above the clouds of despair and darkness. It plants your feet upon the rock of eternal life. It cannot destroy your hope, but it is forever pointing to that new glory that is unfolding its brightness ever on and on up the heights of time; aye, received ye the spirit by the works of the law, and not by the hearing of faith?

Learn for yourselves the divine powers that belong to you, that you possess. They are yours. God is enthroned in you. Take away your idolatry of idols; aye, take away your belief in the personality in your own forms that are blended in yonder skies; bring it home to your lives, and live the godliness of those laws, and then you are spiritually minded; then you are spiritually discerning the truth; you are spiritually observing the powers that are awakening within you the diviner elements of your natures.

Modern Spiritualism brings its phenomena to you, and it is confirming the truth of them. The chemist needs the laboratory to produce the result of an experiment for the benefit of man. He knows its use, but it is of no use to the world until it is applied to man and his necessities. The astronomer may know there is a new star in the sky, but it is of no use to the world until the eyes of the seekers shall behold for themselves. Why, every principle that inheres the laws of mathematics is as lasting as eternity. He may know no limit to the boundary of mat-

(Continued on page 4.)

AFFLICTIONS OF THE EYE Successfully Treated By "ACTINA"

Eyeglasses May Be Abandoned.

There is no need for cutting, dragging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former tortuous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.

Rev. C. Brunner, Pastor of the Reformed Church, Bridgeport, Conn., writes:—"So far your Actina has done me good and my eyesight has really improved and I have good hope that by continuing, my eyesight will be restored."

Mrs. T. F. Moore, Watertown, Wis., writes:—"About two years ago I was taken with fits in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflammation out and my eyes are now well."

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes:—"Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and nasal affections. It cured my mother, of cataracts."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered. To obtain your free trial postpaid, if you will send your name and address to the Actina Appliance Co., Dept. 411, 611 West Adams Street, Chicago, Ill., you will receive absolutely free valuable book, Professor Wilson's Treatise on Disease.

Books for the Holidays

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to Come.

"The World Beautiful." Second Series. Comprising The World Beautiful; Our Best Society; To Ourselves; The Unseen World.

"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Enchanted Spirit World; The Ring of Amethyst; Paradise Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life; "From Dream to Vision of Life."

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Eternal World; The Supreme Purpose of Jesus; An Award Still to Come; The Miracle Moment May Dawn on any Day.

"The Life Radiant." The motto of this book is "Follow It, Follow It, Follow the Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Holy Spirit; "From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00 each.

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"The Majesty of Calmness." By William G. Jordan. Price 30c.

"The Kingdom of Self-Control." By William G. Jordan. Price 30c.

"Every Living Creature." The Greatest Thing Ever Known: "Character Building." By Ralph Waldo Trine. Price 35c each.

"Fate Mastered, Destiny Fulfilled." By W. J. Colville. Price 30c.

BOOKS FOR THE WORKERS.

"Farm Engines, and How to Run Them." The Traction Engine: The Science of Successful Threshing. By James H. Stevenson. Price \$1.50.

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horstmann and Victor H. Tousey. Price \$1.50.

"Modern Carpentry and Joinery." By Fred T. Hodgson. Price \$1.00.

"Practical Bungalows and Cottages." One Hundred and Twenty Fine Designs. By Fred T. Hodgson. Price \$1.00.

"Practical Carpentry or the Builder's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1.00 each.

"Common Sense Hand-Railing and Stair-Building." Price \$1.00.

"Modern Carpentry." Price \$1. These valuable books are by Fred T. Hodgson. Price \$1.00 each, or four for \$3.50.

These and many other good books can be found in our Catalogue.

CURED. WORRY, HURRY, SCURRY, FLURRY.

By William E. Towne. Learn how to cast away unnecessary care. This book points the way. Price, 25 cents.

THE SELFISHNESS OF GRIEF, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

FROM SOUL TO SOUL. By Emma Rod Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitation. 286 pages, beautifully bound. Price 25c.

NAME THE BABY, Or Give the Charge. A song with solo, duet and chorus. By John W. Rice, and arranged by M. H. Bauer. Price 85 cents.

General Survey.

The Spiritualistic Field—its Workers, its Work, and General Progress, the World Over.

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

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

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

Hattie F. R. Peet, secretary, writes: "The ladies of the Illinois Sunflower Club are busy with preparations for their approaching bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons: Mrs. J. A. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman country grocery store; Mr. Drullner, Jr., on Candy; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Kirschner, on dolls. Other booths will be added. A fine supper will be served at 6 o'clock. Come and bring your friends. Friends will please send their contributions to the bazaar, No. 40 Loomis street, care of Mrs. J. R. Francis, President."

J. C. F. Grumblin's lectures in Faelton's Hall, 30 Huntington ave., Boston, are calling out many of the old guard Spiritualists, who are now rallying to his standards. He speaks at 11 a. m., only, each Sunday. See his new advertising on last page.

Mrs. G. A. Cowen writes: "November 6, 'Gray Eagle' and I took the trail in the mission of Spiritualism, and Thursday morning we arrived at the Wigwam of 'Bright-Eyes.' Her medium, Mrs. H. Muir, permitted me to camp and join her evening circle. The result was, we were engaged to open the winter meetings of the Elkhart Spiritual Society. We remained at the home of Mrs. H. Muir until November 18. At our Wednesday evening open circle, Mrs. Smith, a very highly esteemed lady of Elkhart, gave a select poem, and Mrs. Grady, under control, sang a beautiful solo, the latter giving psychic and spirit messages. Sunday evening, November 17, Dr. Knowles of Grand Rapids, lectured to an audience seeking the truth of Spiritualism. Mrs. Muir is a fearless representative of our cause, and the president, Dr. Manning and Secretary Mr. Ryber, are the right men in the right places. Permit me to return thanks to the Elkhart Spiritual Society for the hearty welcome extended to me, a stranger in a strange land."

The Occult Scientists' meeting at 3514 Vincennes avenue, is meeting with grand success; audiences being large and appreciative. Sunday, November 17, Mrs. Brockway, who is known far and near, gave a very interesting talk on Spiritualism from the standpoint of the bible, closing with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Raleigh Enterprise, N. C., says: "Probably every newspaper man in North Carolina and several other Southern States knows Mr. George Letford. He is a representative of H. E. Bucklen & Co., Chicago. He sells goods and makes newspaper contracts. The drug store also knows him. Mr. Letford is one of those quiet, dignified men, who do not attempt to talk you to death. But he says a great deal in a few words and you always feel, when he departs, that you regret that it will be at least another year before you will see him again. Plain, pleasant looking, a neat, clean-shaven, a gentleman, business man, a friend, if he thinks you are worthy—here to day, gone to-morrow, but performing his duties systematically. If he lives, he will be here about the same day next year, that you saw him this year, showing regular habits of business, steady work, hard work. That is George Letford, the efficient drummer and newspaper advertising contractor."

Sunday, November 24, Mrs. Elizabeth Schauss lectured at Findlay, O. Mrs. C. Kirschner writes from 181 S. Hoyne avenue: "Thinking my health would improve in a warmer climate, I have concluded to leave Chicago the early part of the New Year for Tampa, Florida, where I will engage in Spiritual work, assisting whatever societies there are in that vicinity. I appreciate all courtesies that have been shown me by my friends in Chicago, and would be pleased to see them at the time. Thanking you also, I am yours for the Cause."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may say nay, agree with their respective views.

Samuel Huntington, of Malden, Mass., writes of the Progressive Spiritual Society: "Mr. Harry A. Stickney of Everett, Mass., was our speaker and message bearer on Sunday evening, November 17. He chose for his theme, 'Am I My Brother's Keeper?' giving an interesting address. After the conclusion of his address, he occupied about 45 minutes in interesting message work. Mrs. Nellie E. Abbott of South Lawrence, Mass., will be the speaker on the 24th, and Mrs. Carrie H. Talner of West Derry, N. H., on December 1.

Dr. Schaeffer writes: "The officers of the First Church Psychic Research are well pleased with the results of their Sunday service. Dr. Hager served our society on Sunday, November 24, at 3 p. m. Subject, 'The Truth about Religion.' He is progressing along the lines of Psychic Research. Do not forget that on Sunday, December 1, our good brother and co-worker in the Cause of truth and religion, Dr. J. M. Peabody, will serve our society all day. The morning service will give all an opportunity to see and hear him. We have extended him an invitation to remain one week with us, of which we await reply. 40 E. 31st street, Corbin Cottage Grove avenue."

M. R. Robinson writes from San Francisco, Cal.: "I have received my 14 premium books in due time, and in good condition. A thousand thanks to you for this fine set of books, which is really to me better than a college education and comfort through my whole life. How you are able to do all this at the very low price is really a mystery to me. Thanking you again, I am, yours sincerely."

Chaharrie McFarlin, the lecturer, writes: "It has been one time since I have written a word for the dear old Progressive Thinker, to tell its readers of my whereabouts, and doings, and as many are writing me still at my old address, Plainville, I feel this will be the best way to let them know just where I am, and what I am doing. I am in LaCrosse, Wis., located here over the Spiritual Society for the winter, I think, unless something unforeseen sweeps me away to greater duties. The Church Society here is small, but what they lack in numbers they make up in earnestness of spirit and devotion to the Cause, as they let their light shine so they are known as Spiritualists. They all take hold and work with a zeal that most eventually mean success. They hold rummage sales and card parties to help keep up the financial part of the society, as they have no members as yet who can pay very high to support a minister. But where there is will there is way," has been said, and no doubt 'tis true, and I anticipate success for the LaCrosse Spiritualist Church. I am open to engagements for camping with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Occult Scientists' meeting at 3514 Vincennes avenue, is meeting with grand success; audiences being large and appreciative. Sunday, November 17, Mrs. Brockway, who is known far and near, gave a very interesting talk on Spiritualism from the standpoint of the bible, closing with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Raleigh Enterprise, N. C., says: "Probably every newspaper man in North Carolina and several other Southern States knows Mr. George Letford. He is a representative of H. E. Bucklen & Co., Chicago. He sells goods and makes newspaper contracts. The drug store also knows him. Mr. Letford is one of those quiet, dignified men, who do not attempt to talk you to death. But he says a great deal in a few words and you always feel, when he departs, that you regret that it will be at least another year before you will see him again. Plain, pleasant looking, a neat, clean-shaven, a gentleman, business man, a friend, if he thinks you are worthy—here to day, gone to-morrow, but performing his duties systematically. If he lives, he will be here about the same day next year, that you saw him this year, showing regular habits of business, steady work, hard work. That is George Letford, the efficient drummer and newspaper advertising contractor."

Sunday, November 24, Mrs. Elizabeth Schauss lectured at Findlay, O. Mrs. C. Kirschner writes from 181 S. Hoyne avenue: "Thinking my health would improve in a warmer climate, I have concluded to leave Chicago the early part of the New Year for Tampa, Florida, where I will engage in Spiritual work, assisting whatever societies there are in that vicinity. I appreciate all courtesies that have been shown me by my friends in Chicago, and would be pleased to see them at the time. Thanking you also, I am yours for the Cause."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Hattie F. R. Peet, secretary, writes: "The ladies of the Illinois Sunflower Club are busy with preparations for their approaching bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons: Mrs. J. A. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman country grocery store; Mr. Drullner, Jr., on Candy; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Kirschner, on dolls. Other booths will be added. A fine supper will be served at 6 o'clock. Come and bring your friends. Friends will please send their contributions to the bazaar, No. 40 Loomis street, care of Mrs. J. R. Francis, President."

Mrs. Mattie Woodbury writes: "The 29th of August, I lost my spectacles. I wrote to Mr. Bert Mann, of Flint, Mich., and he said the glasses had been sent to me. I was so glad. I looked, and I supposed, every where. I failed to find them. November 2, as I was leaving home, I saw something glistening under a bench, which proved to be my glasses in the grass. What he thought was a sheet in the beach near the house. I think that is pretty good. I have a new medium, honest and true in home life and business. At one time I had in my hand a spirit who did some wonderful work in this life, but as people would not pay me the small sum of \$1.00 for my services, he left me. I know I was calm, so I wrote him a letter, and I had never heard of spirit work, and for many years refused to use this gift. I cannot find words to tell what I think of the power behind the throne, and the unparalleled work done by The Progressive Thinker. It comes to me shaming with spiritual help."

Mr. E. H. Thompson writes: "The Fraternal Daughters held their weekly meeting Wednesday, at Atlas Hall, and notwithstanding the very stormy day, we are pleased to say a goodly number came out. The readings were given by Sister Dr. Caird and Sister Jennie R. Adams. The evening 14 premium books in due time, and in good condition. A thousand thanks to you for this fine set of books, which is really to me better than a college education and comfort through my whole life. How you are able to do all this at the very low price is really a mystery to me. Thanking you again, I am, yours sincerely."

Chaharrie McFarlin, the lecturer, writes: "It has been one time since I have written a word for the dear old Progressive Thinker, to tell its readers of my whereabouts, and doings, and as many are writing me still at my old address, Plainville, I feel this will be the best way to let them know just where I am, and what I am doing. I am in LaCrosse, Wis., located here over the Spiritual Society for the winter, I think, unless something unforeseen sweeps me away to greater duties. The Church Society here is small, but what they lack in numbers they make up in earnestness of spirit and devotion to the Cause, as they let their light shine so they are known as Spiritualists. They all take hold and work with a zeal that most eventually mean success. They hold rummage sales and card parties to help keep up the financial part of the society, as they have no members as yet who can pay very high to support a minister. But where there is will there is way," has been said, and no doubt 'tis true, and I anticipate success for the LaCrosse Spiritualist Church. I am open to engagements for camping with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Occult Scientists' meeting at 3514 Vincennes avenue, is meeting with grand success; audiences being large and appreciative. Sunday, November 17, Mrs. Brockway, who is known far and near, gave a very interesting talk on Spiritualism from the standpoint of the bible, closing with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Raleigh Enterprise, N. C., says: "Probably every newspaper man in North Carolina and several other Southern States knows Mr. George Letford. He is a representative of H. E. Bucklen & Co., Chicago. He sells goods and makes newspaper contracts. The drug store also knows him. Mr. Letford is one of those quiet, dignified men, who do not attempt to talk you to death. But he says a great deal in a few words and you always feel, when he departs, that you regret that it will be at least another year before you will see him again. Plain, pleasant looking, a neat, clean-shaven, a gentleman, business man, a friend, if he thinks you are worthy—here to day, gone to-morrow, but performing his duties systematically. If he lives, he will be here about the same day next year, that you saw him this year, showing regular habits of business, steady work, hard work. That is George Letford, the efficient drummer and newspaper advertising contractor."

Sunday, November 24, Mrs. Elizabeth Schauss lectured at Findlay, O. Mrs. C. Kirschner writes from 181 S. Hoyne avenue: "Thinking my health would improve in a warmer climate, I have concluded to leave Chicago the early part of the New Year for Tampa, Florida, where I will engage in Spiritual work, assisting whatever societies there are in that vicinity. I appreciate all courtesies that have been shown me by my friends in Chicago, and would be pleased to see them at the time. Thanking you also, I am yours for the Cause."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Hattie F. R. Peet, secretary, writes: "The ladies of the Illinois Sunflower Club are busy with preparations for their approaching bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons: Mrs. J. A. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman country grocery store; Mr. Drullner, Jr., on Candy; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Kirschner, on dolls. Other booths will be added. A fine supper will be served at 6 o'clock. Come and bring your friends. Friends will please send their contributions to the bazaar, No. 40 Loomis street, care of Mrs. J. R. Francis, President."

Mrs. Mattie Woodbury writes: "The 29th of August, I lost my spectacles. I wrote to Mr. Bert Mann, of Flint, Mich., and he said the glasses had been sent to me. I was so glad. I looked, and I supposed, every where. I failed to find them. November 2, as I was leaving home, I saw something glistening under a bench, which proved to be my glasses in the grass. What he thought was a sheet in the beach near the house. I think that is pretty good. I have a new medium, honest and true in home life and business. At one time I had in my hand a spirit who did some wonderful work in this life, but as people would not pay me the small sum of \$1.00 for my services, he left me. I know I was calm, so I wrote him a letter, and I had never heard of spirit work, and for many years refused to use this gift. I cannot find words to tell what I think of the power behind the throne, and the unparalleled work done by The Progressive Thinker. It comes to me shaming with spiritual help."

Mr. E. H. Thompson writes: "The Fraternal Daughters held their weekly meeting Wednesday, at Atlas Hall, and notwithstanding the very stormy day, we are pleased to say a goodly number came out. The readings were given by Sister Dr. Caird and Sister Jennie R. Adams. The evening 14 premium books in due time, and in good condition. A thousand thanks to you for this fine set of books, which is really to me better than a college education and comfort through my whole life. How you are able to do all this at the very low price is really a mystery to me. Thanking you again, I am, yours sincerely."

Chaharrie McFarlin, the lecturer, writes: "It has been one time since I have written a word for the dear old Progressive Thinker, to tell its readers of my whereabouts, and doings, and as many are writing me still at my old address, Plainville, I feel this will be the best way to let them know just where I am, and what I am doing. I am in LaCrosse, Wis., located here over the Spiritual Society for the winter, I think, unless something unforeseen sweeps me away to greater duties. The Church Society here is small, but what they lack in numbers they make up in earnestness of spirit and devotion to the Cause, as they let their light shine so they are known as Spiritualists. They all take hold and work with a zeal that most eventually mean success. They hold rummage sales and card parties to help keep up the financial part of the society, as they have no members as yet who can pay very high to support a minister. But where there is will there is way," has been said, and no doubt 'tis true, and I anticipate success for the LaCrosse Spiritualist Church. I am open to engagements for camping with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Occult Scientists' meeting at 3514 Vincennes avenue, is meeting with grand success; audiences being large and appreciative. Sunday, November 17, Mrs. Brockway, who is known far and near, gave a very interesting talk on Spiritualism from the standpoint of the bible, closing with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Raleigh Enterprise, N. C., says: "Probably every newspaper man in North Carolina and several other Southern States knows Mr. George Letford. He is a representative of H. E. Bucklen & Co., Chicago. He sells goods and makes newspaper contracts. The drug store also knows him. Mr. Letford is one of those quiet, dignified men, who do not attempt to talk you to death. But he says a great deal in a few words and you always feel, when he departs, that you regret that it will be at least another year before you will see him again. Plain, pleasant looking, a neat, clean-shaven, a gentleman, business man, a friend, if he thinks you are worthy—here to day, gone to-morrow, but performing his duties systematically. If he lives, he will be here about the same day next year, that you saw him this year, showing regular habits of business, steady work, hard work. That is George Letford, the efficient drummer and newspaper advertising contractor."

Sunday, November 24, Mrs. Elizabeth Schauss lectured at Findlay, O. Mrs. C. Kirschner writes from 181 S. Hoyne avenue: "Thinking my health would improve in a warmer climate, I have concluded to leave Chicago the early part of the New Year for Tampa, Florida, where I will engage in Spiritual work, assisting whatever societies there are in that vicinity. I appreciate all courtesies that have been shown me by my friends in Chicago, and would be pleased to see them at the time. Thanking you also, I am yours for the Cause."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Hattie F. R. Peet, secretary, writes: "The ladies of the Illinois Sunflower Club are busy with preparations for their approaching bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons: Mrs. J. A. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman country grocery store; Mr. Drullner, Jr., on Candy; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Kirschner, on dolls. Other booths will be added. A fine supper will be served at 6 o'clock. Come and bring your friends. Friends will please send their contributions to the bazaar, No. 40 Loomis street, care of Mrs. J. R. Francis, President."

Mrs. Mattie Woodbury writes: "The 29th of August, I lost my spectacles. I wrote to Mr. Bert Mann, of Flint, Mich., and he said the glasses had been sent to me. I was so glad. I looked, and I supposed, every where. I failed to find them. November 2, as I was leaving home, I saw something glistening under a bench, which proved to be my glasses in the grass. What he thought was a sheet in the beach near the house. I think that is pretty good. I have a new medium, honest and true in home life and business. At one time I had in my hand a spirit who did some wonderful work in this life, but as people would not pay me the small sum of \$1.00 for my services, he left me. I know I was calm, so I wrote him a letter, and I had never heard of spirit work, and for many years refused to use this gift. I cannot find words to tell what I think of the power behind the throne, and the unparalleled work done by The Progressive Thinker. It comes to me shaming with spiritual help."

Mr. E. H. Thompson writes: "The Fraternal Daughters held their weekly meeting Wednesday, at Atlas Hall, and notwithstanding the very stormy day, we are pleased to say a goodly number came out. The readings were given by Sister Dr. Caird and Sister Jennie R. Adams. The evening 14 premium books in due time, and in good condition. A thousand thanks to you for this fine set of books, which is really to me better than a college education and comfort through my whole life. How you are able to do all this at the very low price is really a mystery to me. Thanking you again, I am, yours sincerely."

Chaharrie McFarlin, the lecturer, writes: "It has been one time since I have written a word for the dear old Progressive Thinker, to tell its readers of my whereabouts, and doings, and as many are writing me still at my old address, Plainville, I feel this will be the best way to let them know just where I am, and what I am doing. I am in LaCrosse, Wis., located here over the Spiritual Society for the winter, I think, unless something unforeseen sweeps me away to greater duties. The Church Society here is small, but what they lack in numbers they make up in earnestness of spirit and devotion to the Cause, as they let their light shine so they are known as Spiritualists. They all take hold and work with a zeal that most eventually mean success. They hold rummage sales and card parties to help keep up the financial part of the society, as they have no members as yet who can pay very high to support a minister. But where there is will there is way," has been said, and no doubt 'tis true, and I anticipate success for the LaCrosse Spiritualist Church. I am open to engagements for camping with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Occult Scientists' meeting at 3514 Vincennes avenue, is meeting with grand success; audiences being large and appreciative. Sunday, November 17, Mrs. Brockway, who is known far and near, gave a very interesting talk on Spiritualism from the standpoint of the bible, closing with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Raleigh Enterprise, N. C., says: "Probably every newspaper man in North Carolina and several other Southern States knows Mr. George Letford. He is a representative of H. E. Bucklen & Co., Chicago. He sells goods and makes newspaper contracts. The drug store also knows him. Mr. Letford is one of those quiet, dignified men, who do not attempt to talk you to death. But he says a great deal in a few words and you always feel, when he departs, that you regret that it will be at least another year before you will see him again. Plain, pleasant looking, a neat, clean-shaven, a gentleman, business man, a friend, if he thinks you are worthy—here to day, gone to-morrow, but performing his duties systematically. If he lives, he will be here about the same day next year, that you saw him this year, showing regular habits of business, steady work, hard work. That is George Letford, the efficient drummer and newspaper advertising contractor."

Sunday, November 24, Mrs. Elizabeth Schauss lectured at Findlay, O. Mrs. C. Kirschner writes from 181 S. Hoyne avenue: "Thinking my health would improve in a warmer climate, I have concluded to leave Chicago the early part of the New Year for Tampa, Florida, where I will engage in Spiritual work, assisting whatever societies there are in that vicinity. I appreciate all courtesies that have been shown me by my friends in Chicago, and would be pleased to see them at the time. Thanking you also, I am yours for the Cause."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Hattie F. R. Peet, secretary, writes: "The ladies of the Illinois Sunflower Club are busy with preparations for their approaching bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons: Mrs. J. A. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman country grocery store; Mr. Drullner, Jr., on Candy; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Kirschner, on dolls. Other booths will be added. A fine supper will be served at 6 o'clock. Come and bring your friends. Friends will please send their contributions to the bazaar, No. 40 Loomis street, care of Mrs. J. R. Francis, President."

Mrs. Mattie Woodbury writes: "The 29th of August, I lost my spectacles. I wrote to Mr. Bert Mann, of Flint, Mich., and he said the glasses had been sent to me. I was so glad. I looked, and I supposed, every where. I failed to find them. November 2, as I was leaving home, I saw something glistening under a bench, which proved to be my glasses in the grass. What he thought was a sheet in the beach near the house. I think that is pretty good. I have a new medium, honest and true in home life and business. At one time I had in my hand a spirit who did some wonderful work in this life, but as people would not pay me the small sum of \$1.00 for my services, he left me. I know I was calm, so I wrote him a letter, and I had never heard of spirit work, and for many years refused to use this gift. I cannot find words to tell what I think of the power behind the throne, and the unparalleled work done by The Progressive Thinker. It comes to me shaming with spiritual help."

Mr. E. H. Thompson writes: "The Fraternal Daughters held their weekly meeting Wednesday, at Atlas Hall, and notwithstanding the very stormy day, we are pleased to say a goodly number came out. The readings were given by Sister Dr. Caird and Sister Jennie R. Adams. The evening 14 premium books in due time, and in good condition. A thousand thanks to you for this fine set of books, which is really to me better than a college education and comfort through my whole life. How you are able to do all this at the very low price is really a mystery to me. Thanking you again, I am, yours sincerely."

Chaharrie McFarlin, the lecturer, writes: "It has been one time since I have written a word for the dear old Progressive Thinker, to tell its readers of my whereabouts, and doings, and as many are writing me still at my old address, Plainville, I feel this will be the best way to let them know just where I am, and what I am doing. I am in LaCrosse, Wis., located here over the Spiritual Society for the winter, I think, unless something unforeseen sweeps me away to greater duties. The Church Society here is small, but what they lack in numbers they make up in earnestness of spirit and devotion to the Cause, as they let their light shine so they are known as Spiritualists. They all take hold and work with a zeal that most eventually mean success. They hold rummage sales and card parties to help keep up the financial part of the society, as they have no members as yet who can pay very high to support a minister. But where there is will there is way," has been said, and no doubt 'tis true, and I anticipate success for the LaCrosse Spiritualist Church. I am open to engagements for camping with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Occult Scientists' meeting at 3514 Vincennes avenue, is meeting with grand success; audiences being large and appreciative. Sunday, November 17, Mrs. Brockway, who is known far and near, gave a very interesting talk on Spiritualism from the standpoint of the bible, closing with some very convincing messages, which were all corroborated and convincing. Mrs. Brockway, the pastor, followed with messages and tests. After giving about 40 messages, she asked her audience if she should continue, as it was past 10 o'clock. The audience said, "Go on!" She then proceeded, giving about twenty-five more. All were given with full names and facts which were convincing to the most skeptical. Sunday, December 1, Mrs. Brockway will give her experience as to how the spirit world forced mediumship upon her; how she developed the same, and how others may develop or improve their mediumship, following with the usual messages. "The Sunday afternoon conference is well attended, being interesting and instructive."

The Raleigh Enterprise, N. C., says: "Probably every newspaper man in North Carolina and several other Southern States knows Mr. George Letford. He is a representative of H. E. Bucklen & Co., Chicago. He sells goods and makes newspaper contracts. The drug store also knows him. Mr. Letford is one of those quiet, dignified men, who do not attempt to talk you to death. But he says a great deal in a few words and you always feel, when he departs, that you regret that it will be at least another year before you will see him again. Plain, pleasant looking, a neat, clean-shaven, a gentleman, business man, a friend, if he thinks you are worthy—here to day, gone to-morrow, but performing his duties systematically. If he lives, he will be here about the same day next year, that you saw him this year, showing regular habits of business, steady work, hard work. That is George Letford, the efficient drummer and newspaper advertising contractor."

Sunday, November 24, Mrs. Elizabeth Schauss lectured at Findlay, O. Mrs. C. Kirschner writes from 181 S. Hoyne avenue: "Thinking my health would improve in a warmer climate, I have concluded to leave Chicago the early part of the New Year for Tampa, Florida, where I will engage in Spiritual work, assisting whatever societies there are in that vicinity. I appreciate all courtesies that have been shown me by my friends in Chicago, and would be pleased to see them at the time. Thanking you also, I am yours for the Cause."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Mrs. Georgia Gladys Cooley writes from Yokohama, Japan, under date of October 28, 1907: "I arrived here yesterday. I had a very fine voyage; not sea-sick. I remain here a few days, and will then start my tour of Japan and China. You will hear from me from time to time."

Hattie F. R. Peet, secretary, writes: "The ladies of the Illinois Sunflower Club are busy with preparations for their approaching bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons: Mrs.

