CHICAGO, ILL., MOV. 80, 1907

POLICE DISCLOSE A

accused by Mrs. Margaret Josephs, of

827 North Fifth street, this city, of

taking her \$5500 farm and \$400 in

cash in payment for clairvoyant pre-

held forth in Camden, where Mrs. Jo-

sephs, who is a widow, interviewed

him for knowledge from the spirit

world, was arrested in Lancaster, Pa.,

on Friday night, and was yesterday arraigned in Camden on the charge

of obtaining money under false pre-

tenses. It was the report of Mrs.

Joseph's losses that led County Prose-

cutor Scovel to start a crusade against

Camden clairvoyants several days ago,

and several of them are now languish-

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 21st

and Fairmount avenue, 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

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 reg-

ular 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 indicat-

ed by "3" are on their trail. It also

developed that "Caronna" had made

'grand' means \$1000, a "leaf" \$100.

clairvoyants and fortune tellers as

'Caronna," and that his securing o

\$1000.

"grand" meant that he had gotten

Mrs. Josephs sought the advice of

"Martel," who was in business at

416 Broadway, with the object of get-

ting 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 him-

self. After obtaining the deed for

the property he told Mrs. Josephs, 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

all she had of her estate. He is said

to have agreed to increase this to

\$1000, and Mrs. Josephs declares she

was to get a monthly dividend of \$12

This was in July last, and the woman

says she did receive her first instal-

ment, but never a cent after that

Then "Martel" suddenly disappeared

"ANGEL LOVE."

In this world that might list to the

And learn how they live, how they

Ever calm, ever patient and tender of

They pity earth's children, half

starved from their birth,

homes and their hearth,

bright jewels of worth.

lins never blame

on the sea.

placid and free,

quets with the bee.

laughter and song,

abysses of wrong.

ly confined

For the love that would make them

They tenderly pity the offspring of

But their hearts never censure, their

But in love for the lowly, they hallow

So pity and love them, oh child of the

And thy heart shall have gladness

'And thou'lt know where the fountains

Some minds are like streams flowing

Thro' fields where the sunshine lies

Where the clover, wind-wafted, co-

Some are like mountain rills, dashing

Over rocks and through valleys with

But checked, they plunge on down

But some, like great rivers, too close-

Fret the rocks that oppose them, and

or make in their progress grand can-

thy soul shall have mirth,

of joy have their birth.

Their thoughts flow in union,

waves to the beach.

-Ledger, Philadelphia, Pa.

for Love

angels above.

labor and love.

Snell, who was arrested last week,

In their vernacular a

with him at the time of the arrest.

'Martel's" real name is Daniel T.

ing in prison as a result.

.The medium who, until recently,

dictions that didn,t come true.

"PROVE A HELL."

FAKE MEDIUM'S TRUST. Torrey, the Revivalist, is Defied!-Search for "Martel," Accused of Swin-He Declines to Discuss the Probdling Widow of Farm, Reveals loms Now Confronting the World. Strange Facts-They Are Led by

"King"-Clairvoyants, With Head-Two challenges [as set forth in the quarters Here, Have a Language of Record-Herald] asking that he par-ticipate in a public debate upon the Their Own—A Case Illustrating How the Barnacles, the Fakes, and existence of God, heaven, and hell were sent to Dr. R. A. Torrey, the and the Swindlers Have Attached evangelist conducting a series of ser-Themselves to piritualism, as They vices in a large tent at Clark and Have to No Other Sect on Earth, as Chestnut streets. One he has already Set Forth in the Ledger, of Philadeclined, and it is expected that, as delphia, Pa. the second was issued by a member of the same sect, it will meet with Fortune tellers in Philadelphia and similar treatment in a "private reply" to-day. in Camden have a perfected organi-

zation, with headquarters in Philadel-Both originated in the Independent phia, for mutual protection. They have a language of their own to hide Religious society, which holds its meetings Sunday mornings in Orchesand communicate trade secrets and tra hall. M. M. Mangasarian, head of the society, in response to an adver-tisement in which Dr. Torrey asked a "King" to rule them. These facts were disclosed in the course of an investigation by Detectall skeptics to "meet" him, requested a public discussion rather than a ive Smith, of Camden, which resulted in the arrest of "Martel," who makes private interview. A brief reply setby peeps into the future ting forth the evangelist's reasons for that would have sent him to the Sadeclining the invitation will be read lem witches' stake if he had lived a to the Mangasarian congregation or few hundred years ago. He has been

Sunday. The second challenge forwarded by H. H. Baker, 337 East Ohio street, 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 God." God," read the letter, "It is incredi-ble that he would not come to greet us and say much that would be inter esting, 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 wha their mission was, that is what your mission is. That is the mission of the

clergy who turned tall heretofore. "We wish to impress upon you tha 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, ecause all religions and many of the Christian religions have fought each

other like hawks in midair. 'You hold your own religion saered, but scoff at, ignore, or denounce the religion of others—as they do Here is an opportunity to meet a vast friendly, calm, kind, considerate, truth-seeking audience, well versed in history, science and logic, which would gladly listen to your side of the problems 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 express in Camden, is known to the society of | ion of his conception of the infernal

regions.

and appetites." was his definitions. "For you who have cultivated appe tites, for which there is no gratification in heaven." he continued. "heaven would be hell. There is nothing you could desire and everything is Hell is there that you dislike. place where all are dishonored and disgraced, a world of vile companion-

He closed his adress 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 score of neople who at the close of the meeting went to the front benches to pray with him.

Deep, dark and mysterious, wild gorg Oh! weary, half-famished, and pining

es of gloom They seem, and yet in them sweet wild flowers may bloom And gems and fine gold in their cav erns find room.

No depths of man's nature are barre of good,-Over desolate rocks swept the wind

and the flood. And the forests arose that for centi And pure are the lessons they joyfully ries have stood.

Over all their fair tresses the Summer Her soft breezes fanned them, and For love that would brighten their

birds of the air Made nests in their branches and warbled love's prayer.

over men's hearts let the swee waters flow. And the rocks shall be melted no

hard'ning below, And the vine and the roses will cling there and grow.

BELLE BUSH. Weymouth, Mass.

#### AUTUMN.

Here comes Autumn, like a brid 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 McNeil.

EXTRAORDINARY MANIFESTATION.

A Room Illuminated with Spirit Lights.

To the Editor:—In these days of charlatans and stricksters 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 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

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 perch, 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 thue, Chosts, 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 who 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 ship, endless, absolutely without 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 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. Beets say, as afar | Spokane, Wash

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 tice? If so, then the "ism" 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, decelving credulous people by the story of Satan, hell and damnation—a bugbear to frighten grown-up children, to keep them in the faith, in sub jection 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 for its own sake, it is good to be avoided.

We do not say there is no hell, no consequences following upon transgresion of laws; it is the logical hell and mythical devil we oppose and We make our own heaven and hell, generally. Hell is the condition of a person suffering pains of remorse or reproaches of an accusing conin which we are made 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

Instead of laboring to get people into heaven and keep them out of hell by-and-bye, 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 obedijust, 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 here after, and every man will reap what This is a work of progression in

all that 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 creedo-theology. It casts out the fears regarding the saving and the "three sails the Lord" tuture state by showing that each in dividual possesses and must exercise the power that determines and future conditions; and that we cannot escape the consequences of our lives. It shows us there is no savior to bear the consequences of our wrong acts, evil deeds, and no angry God to condemn and punish sinners.

To our own conscience are we to look for judgment. It is a vain and useless thing to set up a higher authority than man's own conscience, for that is the final tribunal at which he

The work done by man is more or butes. The great school of mortal life is but the infant school of eternity, and the pupils go on learning forever. We may not reach the absoahead inciting 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.

SPIRITUALISM'S TRUE FOUNDA-TION-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 prac-

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

reduced to a commercialized commod-

ity in the market, at a general 25 cents to a dollar per, hawked and advertised on par with cheap jewelry and other gudgeon-baiting stuffs, has reached a prostitution indeed!

The logic of the whole thing is plain and the finish is inevitable. Mediumship as a commercialized com-modity in the market must go. Not

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

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 science. It is that condition of mind of mediumistic gifts as a commercial commodity, sanctions and upholds

right of free conscience and right to

What is ordinary commercialized mediumship on the average but black magic, hypnotism, or outright rank 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 Godgiven attribute of trance seershipdepend on this. Clean out the whole nest of vampires, fakers and black magicians, and restore the "sm" to its spiritual purity and CORRECT PRACTICE, and there need be no ent. Nature's penalties are always fear of criminal statutes levied against the most unconscionable spiritual prostitutes that ever damned a -P. O. CHILSTROM.

Crescent, Lincoln Co., Nevada.

#### Saviors.

power outside of himself that will save him in his undeveloped state of mind; in the place of obeying nature's 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 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 spiritless perfect in the ratio of his un- ual or love nature; for fear belongs foldment of mental and moral attri- to the plane of the finite 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 lute, but there is ever something and saviors, where love to do right conquers hate and fear. A. C. DOANE.

Summerland, Cal.

Heart keeping is the secret of happy

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 per-

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 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.

MRS. SMITH WADE.

SEX EQUALITY—A SOLUTION OF THE WOMAN PROBLEM

By Emmet Densmore, M. D.

[Funk & Wagnalls, Publishers, New 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 unequivocal 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 char-"maleness" and "femaleacters of ness." 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 pre-pared 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 childbearing, the care of the children and the work of the shelter. They were underfed and overworked. 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 men, 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. mother, to entertain her children she became a story-teller. She, by the patience, ability to endure suffering, and tenderness. These by heredity have become qualities distinctly femi-

nine culture the sexes might be brought to equality in mental endowment. contention as follows: lying purpose and central thought of this book is the affirmation that it is the human ego which is all-important. that the inequalities from which women suffer constitute no argument in favor of the assumption that such in-

equalities 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 wo 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. Dens-

more with prophetic eye sees the grand civilization of the future arise in its perfection. 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 wordy argument; it presents the unimpeachable facts of science as stated by Darwin, Spencer, and others, and these facts all glow with the force Dr. Densmore imparts HUDSON TUTTLE. to them.

THE INFORMER.

A Paper for Young Spiritualists.

One of the surprises that has come to us this week is a little paper pub-lished by Mr. J. L. Mussina, of Wiliamsport, Pa., for the young people of Spiritualism. It fills a need, and ought to have the support of all who are interested in lyceum work and societies for young people. It is bristling with points, all of which are eduwhich 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 lyceums is simplified so as to reach the understanding of the smallest lyceumist. while the whole purpose of the paper 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. with a good lyceum guide, anyone interested will be able to organize and conduct a lyceum. I heartily congratulate the Spiritualists that this lyceum paper has come to their This, with the lesson sheet published by the N. S. A. ought to renew the old enthusiasm in the lyceum. M. E. CADWALLADER. Philadelphia, Pa.

Soft is the music that would charm

## 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 POW ERS, 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 SPIR-ITUAL 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 SPIR-ITUAL DEVELOPMENT AND FORFEITED HIS SPIRIT UAL 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

Nature to carry forward her work of individual evolution as the work of INDEPENDENT SPIRITUAL UNFOLDMENT | life at all points. 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

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 seience and commerce, in the most ordimary 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

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 theulogian I ever knew. Although I had known him many years, I had not known him as a man given to spiritual thinking, as death.

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 spir-

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 Poincare, 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 thigh importance to humanity the three other volumes which Lam 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 adiated, 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 found a German chemist reading one of them. In the south of England they were quoted to me by a friend at whose house 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 gen eral 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 effscience-physical, spiritual, psychical and ethical—and to its application to the development of individual life, individual intelligence, individual conscience, individual liberty, individual morality and living of a life in conformity therewith, has upon such as these. power of the trained individual intelligence to penetrate, while The result is that by conforming their lives to the Ethical still incarnate in this earth life, and still in the full possession Formulary they align themselves perfectly WITH THE CON- of every faculty and power of self-consciousness, the mysteries STRUCTIVE PRINCIPLE OF NATURE and thereby enable of the world beyond and the life beyond. It has no kinship with Spiritualism and is antagonistic to every form of "mediumfar as possible without their technical co-operation. Under ship"; it is not Theosophy, and is unrelated to Christian Scithese conditions Nature, in her own time, will carry forward ence. It is deeply religious without sectarianism; it touches

> 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 Poincare, 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 investiga-

tion has no boundaries. Evolution will continue with invinci ble force. What we to-day call the 'unknowable' will retreat further and further before science, which will never stay her nward march. of your 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 uppli of demonstrate the actualities of that life. That is one reason why the teachings of "The School of Natural Science" are sunfikely 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.

It is nothing new that men teach us to believe that life on Intellectual liberty, religious freedom, 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 Spirit-

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 theologies 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

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 thatdetermine whether or not you would become master of yourself, and acquire an as yet undreamed-of knowledge of Nature's

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 furrnished 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 take any part of the Technical Work. The question naturally arises as to what effect, if any, the Ethical Formulary, and the thousands of years. It has proved to its initiated members the adherence they might tell you that they are they might tell you that they are stuadherents 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 went 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 answer-

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 responsi bility, 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 of the Christian Religion to the Year 200," ota

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 War-ren, of New York, in the Boston Her-

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A Conspiracy Against the Republic

## Scenes In Spirit Life.

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

class for the hopeless and despairing they were to his spirit as real books; souls that come here, and there are and, as a spirit is able to clothe that also very, very many others; but this which exists within the mind with class is not so much for children as spiritual substance, thus had the for those who lived on earth to mature priest clothed these books, and they or even old age; 'and I must, regardles; of policy or the feelings of the clergy, say that some of our most hopeless cases are from the ministry, and especially from the Catholic

A priest has lived all his life on earth unmarried, unloved, and he has no children. He is usually gentle and suave in manner, and as a rule wishes all the world well. My mother, when on earth, had been a Roman Catholic and the mother church often laid claim to me as, being born a Cath-

olic always a Catholic.

Many of the priesthood were also, on that account, deeply interested in me; but my father was a German materialist, consequently I was a litand in my early days on earth joined the Episcopalian, that being very simflar to the Catholic. There had been a priest, such as I have described, ho often visited me when we were both in the earth life. He had said everything he could well say to turn my wayward feet back to the mother church, and I had answered him by saying that I was worse even, in his sight, than an Episcopalian, for I sincerely believed in Spiritualism. At this he would hold up his hands and close his eyes in holy horror; yet I felt telepathically that his ears were itching to hear something about it. 'A Spiritualist!" he exclaimed.

It cannot be that your feet have strayed into such wicked and forbidden paths!' 'Father," I said, "suppose I should tell you that I have really had reliable comunications from my own father, who, as you know, is in the spirit

"O, my son, my son!"
"Well, such I believe to be the truth-also from my mother. Father, I will give you two books, will you

"That depends, my son. If they are good and excellent books, I may look them through."

I then took down from my shelf two books, written as I then believed, and now know, by spirit power, and presented them to him; one entitled The Discovered Country, the true experience of my own father in spirit life; the other, Mary Anne Carew. the true experience of my mother in the spiritual realms. He took them, shook my hand warmly, and with a low bow departed. This, as before stated, was in the mortal life, and happened to be the last time I saw the father on earth. I traveled, and we met no more.

#### CHAPTER IV.

old friend the priest.

now as well as myself." I clapped him on the shoulder after

the old earthly style. I noticed a parcel in his hand, and lo! there were the two books which I had presented to him on earth. He pressed them to his breast.

"My son," he said, "I need not now be ashamed to tell you that these two books gave me more comfort and consolation than all the other books that I ever read, put together.'

Father, you find that they describe this life just as it is, so far as they

"I think you are right, my son, at least they cleared the way for my do not know where I should have been. Knowing what I now know, I cannot remain with the church longer. I think you cannot fail to know, my son, that there are many churches here as well as on the earth." "I know there are." I answered:

"but how do they reconcile their former teachings with the truth as they

'That is quite easily done," he answered. "They call this intermediate state—purgatory, if you will—a state of probation; that as yet they have not been found worthy to enter heaven and behold the face of God, the Almighty Father of all. But if they are, after a period of time, found "do not blame me. I did not know worthy, then they will be received into his presence. And thus there are thousands of Catholics in this life as save them from an unhappy condition: well as on the earth. But I have You must now pardon my ignorance at last broken loose, my good professor, and I wish to join you in working for that which we both believe to be true."

"Which we both know to be true," I said. "It cannot now be a matter of belief with us.".

"Well, those here of the church think differently; but, as I said, I have broken loose, and these books first loosened the cords that bound

"I shall take you to see my father," I said. "also my mother, and then your doubts will all vanish, and a great and good work shall be appointed to you. Teach the truth, father, to all men and spirits, as you

"This I shall endeavor to do," he said, and then we departed.
I took him to Abby Judson's school, then to my father's abode, and lastly to my mother.

At this point some may ask: - How it that a spirit can have books in the spirit world, more especially the books that were in the earth life? How could a spirit have "Mary Anne Carew" and The Discovered Country, in the spirit world? This is

more than we can believe." ore than we can believe."
Well, my friends, I will tell you. Those books had been read by the indelibly fixed within his mind. They

Within our own school we have a spirit had appropriated them, and now were now objective to him, and could

also be seen and read by other spirits

as well as himself.

While we are on this subject, we would like to call attention to the phonograph of earth. You no longer think it strange to hear through the phonograph the voices of men, women and children, together with musical instruments: you hear them talk. sing, laugh, play; you can hear actors recite plays-actors who have been in the spirit, world for years-you can hear singers sing their songs, who have also been here many years; you can even hear the audience applaud, at the theater, after something pleas-ing has been given from the stage, which you have also heard, and can hear the breathing of the singer, and perhaps, then, this that you hear really transpired years ago; then, think it not strange that the good father brought his two books with him, and that they existed within his mind, reproduced by his spirit. Call it vibratory action, if you like, stored up by his mind to be reproduced at

any desirable moment.

The priest went back with me to the conservatory, "Now, father," I said, "you had best work here for a while. Suppose you help us with our class of the hopeless and despair-

ing?"
..."That I will most gladly do," said the father. "If I have heretofore been mistaken, I will do all I can now to rectify my former mistakes, and, Professor, I shall rely upon you to teach and help me to find and understand truth."

"I will teach and help you all that am able," was my reply. I was quite busy with my senior class in music, when I heard a commotion at the far end of the exceedingly large room, and looking over I saw a disheveled woman gesticulating wildly, and apparently scolding with all her might; so I thought I would go over and see what it was all about. Many in that class were smiling, others were looking sympathetic, but the

padra, as I shall now call him, was looking downcast and sorrowful.
"An' I've been lookin' fur ye's this mony a day," I heard her say; "an' now that I've found ye's, yer'll answer to me fer the lies ye tolt me, an' the money ye robbed me of. O, yer a willian, ye are," and she shook her

fist in his face. "Where's me girl, an' me poor boy, that ye's tolt me ye's prayed out'n purgatory?' An' I washed, an' scrubbed, an' starved, that I might gie ye my little earnings, thet my poor boy, an' my sweet girl might be at rist in heaven with the Savior. What was my surprise, then, when Yes, I would ha' worked me hands there entered the conservatory my to the bone to save their sweet souls I was delighted to see him, and do it; an' they are no' in neaven at took him at once into my inner sanc- all, at all, but here, stragglin' aroun'. Come here, Teddy! Come here, Mary! "Well, Father, how glad I am to an' let the praste see yer an' that see you; and you are in this world yer mother teltes the truth." She peckoned to two others that stood near the door—a boy and a girl. They came and stood by her side. The boy was a woful-looking sight and the girl not much better. One could see that the boy, on parth, had lived mostly in the gutter. He was unkempt, ragged and dirty. The girl's hair hung down over her shoulders in

shining, tangled mass; her blue eyes looked eager and sorrowful. She was thin to the verge of a skeleton, and seemed to have on but one ragged garment. "Look at him, look at him!" she exclaimed, pointing her finger toward the priest. "Don't think, me poor dears, that yer mither didn't pay her last cint for the repose of your swate souls, an' that ye might be happy an

in heaven; an' this is the way he has prayed for ye's; an' I prayed an' counted me beads all the time I could git from the washin' an' 'strubbin', an' here's ye are, wanderin' about tryin' to find the way into heaven. Och! Och! Och!" And she gathered

the children into her motherly arms. "Ah! I had better have kept me money, an' gie ye more to eat, an' more to wear. Och, me poor dar-

The poor padra did not seem to know what reply to make.

"My good woman," he at last said, any better myself. I thought the masses said for your children would for I meant you well. We have both been in error, and now let us try-to retrieve the past. Really," he continued, "it is not so much the fault of single individuals; but the fault lies at the door of the enormous errors and power of the church."

"My "Precisely," I ejaculated. "My good woman," I continued, turning "you were a little at fault to her; yourself., Why did you not do some thinking on your own account? You able amount of thought: why did you not think a little for yourself?! She stared at me in open-mouthed astonishment.

"I could not fly into the face of God Almighty and his Holy Church,' she at length said.

I turned away a little disheartened Ah! the chains are powerful, powerful indeed! Will they ever be broken "Well, my good woman," I said, "this is not purgatory, as you understand it, but a spiritual life, within a spiritual realm. It is the next step in life after the earthly life is over and far better indeed than the heaver of rest you so devoutly believed in Now, look at yourself, and your chil dren: Do you think you would adorn a golden heaven, with gates of pearl? Don't you think it would be gentle priest, until-they had become libetter to see what you could do to ward making a little heaven right

there is no heaven except that which each and all make for themselves and for each other.

'An' how can I make hiven?" she asked. "God has made a hiven for such as believe an' lead devout an' holy lives."

"Therein you are mistaken," I said.
"God leaves heaven to be made by
man. He gives to man material worlds, and then men are at liberty to make their own heaven or hell as it pleases them. When on earth you paid the priest and the church to do your thinking for you; consequently you lived within a hell of poverty You should have kept your hard-earned dollars, and with them tried to make a little heaven on earth."

said "An' how could I do that?" "an' Patrick drunk all the time, an' blackin' me eye, an' strikin' me gurl, an' batin' the boy? Hiven! Och, och! but it were worse nor a hell, an' no wonder I wanted to pray me darlints into hiven when they died wid the hunger an' the cold."

"Well, we will let by-gones be by-gones," I said. "But, tell me, my good woman, what would have made you happy on the earth?"

"A nice little home," she answered; "an' Patrick good an' steddy, an' me gurls wid their beautiful hair all combed nice, an' dressed like leddys, an' have a peanner, like other young gurls, an' a grand professor, like yersel', sir, to teach them music; an me boy, me purty blue-eyed baby that was, sir, he loves music, sir, does the boy. Don't you, Teddy darlint? an' some day I could think he might be-

come a great man, like yersel', sir."
The Irish woman had not forgotten the blarney stone, it seemed. I glanced at Teddy. His blue eyes were

"Well, now," I asked, "would you not be happy if you had all these things here, barring Patrick? He is

not here yet, you say."
"No; bad cess to him! an' may he niver come; me eyes nea'r want to look upon him more. An' how about me gurl that is not dead, but is a servant in a nunnery, washin' dishes, an' scrubbin', an' the like? An' me broth of a boy, me eldest, that run away an' went to the mines?'

"Well, we will think about them when you are fit to help them. You could not do them much good now. And now let me tell you what you can do. You can go, you and Teddy and Mary, and make a nice little home for yourselves. I will send with you a teacher, to show you how to build it, and how to dress Mary and Teddy, all neat and nice, and comb out her beautiful hair; then they shall both come here and join a music class, and other classes for instruction; and who can say that your wishes of what would constitute a heaven on earth may not all be realized, after all? This is not earth, exactly; but that makes little difference. All these things can be accomplished here, per-

haps better than on the earth. "But I have no money," said she for a home, nor to pay ye's for teachin' me darlints; an' as for the nice clo'es for me boy an' gurl an' mesel' where am I to buy thim?"

"You do not need any money here There is no such thing as money in the spirit life. The teacher that I shall send with you, will show you how to construct your home yourself also how to clothe yourself in beauti ful and becoming garments, and you will not have to pay anything for be ing taught, nor anything for which will be taught your children here at this conservatory.'

"Och! hiven bless you, sir." "Yes; that is all the pay neces sary."

to eat?"

"That will be shown you also, and your food will cost you nothing ex-cept to gather and prepare it." "An' that will place me to do. she said. Och hut I wish me other boy an' gurl was here wid us too.' "No; it is best they remain where they are, for the present at least; but the teacher will also show you how to go to them, and you may be able to help and comfort them a great

"Ah; but ye's the gentleman, ye's is; an' you, ye dirthy blaggard, bad cess to ye's, wid all yer lies!" (To be continued)

#### WHERE IS HEAVEN.

wandered far in the gloaming, Just as the sun was going down Away from the noise and the bustle And the strife of the busy town. Out where the hills are uplifting, Up where the wild vines cling.

And the air was full of music, As the trees in their gladness sing and there awoke in me a splendor Like the glory of the morn. When Christ in the stall of Bethlehem

To the darkened world was born. And a peace that surpasseth pleasure And a love that I know divine, Broke in upon my spirit

And raised me to heights sublime. And the angels of God came about me

Those spirits of long ago, Who have wrought in the great eternal could sense with a strange ideal The touch of their unseen wands. and their presence to me was real As the clasp of a lover's hands.

and hence of these clayish fetters My soul took an outward flight, And the angels of God bore me onward To the fountain of infinite light. And the glory of life eternal, With its endless joys and bliss. Made me glow with those thoughts

supernal Till I hated a world like this.

Till I hated its pride and its passion, Its vanity and its conceit, And the strife of its foolish children Who rear in the crowded street;"

Till I hated the vain ambition That strives for the world's renown, That is proud of the symbol of power And the wearing of a crown.

There was only one tie that recalled One link that was stronger in

worth, And it made me uneasy in heaven And long for the sorrows of earth Twas the love of my Neinaf, my idol: All life were a void and decay With her arms never folded about me And her smile never lighting my B. F. SLITER. way. ...

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TINY HAND BELL SAVED TWO LIVER

Carly Sunday Morning Fire Destroys Home of Mr. and Mrs. S. C. Prindle, at Mount Pleasant Park .- The Aged Couple Had a Narrow Escape from Death.—Ringing of the Alarm Bell Summoned Aid, and the Old Couple, Who are Between Eighty and Ninety Years of Age, Were

Mr. and Mrs. S. C. Prindle, an aged couple who have made their home for several years at Mount Pleasant Park, have been placed in a sad plight by the destruction of their home, Sunset Cottage, by fire early Sunday morning. Mr. and Mrs. Prindle, who are between eighty and ninety years of age, barely escaped with their lives; and their household effects and clothing were completely demolished.

The fire started between six and seven o'clock Sunday morning, in the chimney, it is thought. The aged couple, who are nearly helpless, the woman being blind, were in bed at the time, but were awakened by the smoke. Some time ago their neighbors at the Spiritualist camp grounds gave them a bell instructing them to ring it in case they required aid for any cause. This bell was placed on a table near their bed.

Awakened from his sleep yesterday morning by the smoke and flames, the aged man selzed the bell and rang it vigorously. William John Ward, who occupies a near-by cottage, heard the alarm and ran to the cottage, which was by that time a mass of seething flames." He into the burning building and succeeding in getting the aged man and woman out before they were injured. But there was no time to get even a particle of their clothing, and in a few minutes the frame cottage they had occupied was burned to the ground with all its contents. A small sum of money, amounting to about \$35 in all, which the couple had stored in the drawer of a bureau, was burned, only three or four silver dollars, blackened by the flames, hav-ing been found in the debris after

the fire.
The flames spread to the adjoining cottage occupied by Mrs. Fisher, of El Paso, Texas, and badly damaged it. One part of the roof was destroyed, and the flames and water damaged the household effects, badly. These

were removed to the payllion.
The Central and Fourth street fire companies made fast runs to the scene, and a line of hose was run from the Hemingway factory. The vented a further spread of the flames through the city of the Spiritualists at Mount Pleasant Park.

To the Editor:—The above clipping from the Daily Herald may be of in-terest to you and your readers, and I hope it will bring ablew abilars for the support of the poor old couple.
Will Spiritualists respond?
WM. JOHN WARD;

Park Superintendent. Clinton, Iowa, Box 167.

## THANKSGIVING.

The Old Turkey's Regret. regret I am no fatter, for I know the And upon some rich man's platter, I

will be a fright indeed. I have swelled my breast and strutted with a vast degree of hope That I might become a martyr for

some president or pope, But my chances are quite slender. since the crisis has come on, And I'm not so young and tender for this next Thanksgiving dawn.

regret the axe passed o'er me in my aspirations' height. n the years long gone before me, and when I was in good plight;

regret that no one bought me and prepared me for the feast, For the worry it has brought me is quite painful at the least. lye! the long suspense and thinking of that cruel fatal blow, Are the dregs that I've been drinking

to my spirit's everflow. I regret I am a being with a soul so full of pride. And too poor to be worth seeing,

I wish that I had died While I looked my best in stature, and the world admired me; And I now regret that nature has so

ruled that I must be By the Christian world rejected and by no one loved for food. while I feel so great and good.

There are those to be beheaded who are full and plump and round, And the time is to be dreaded when between man's teeth they're ground But the God who "sees the sparrows"

will most likely find the soul Of the being hard and narrow, as its aims and deeds unroll. and the victim and the vulture will

be questioned face to face, And the Christian human gourmand will be given his true place. DR T. WILKINS.

"IN GOD WE TRUST."

High Time Some One Should Call a Halfil sois

To the Editor: - Many a time have ve all heard the cheap fun; the ribald. fest over the coin inscription "In God We Trust." High time some one should call a halt. The story is told of a young man

in Chicago who, at a great revival, was swept into the fold. That winter he went up into Wisconsin to work he went up into Wisconsin to work among those tough lumbermen in the woods. When he returned, the good folks said: "How did you a Christian, fare in such anyordeal?"

"Oh, first rate!" he replied. "No one ever suspected I was a Christian." So let us keep the motto ready to

show; for only in this way will people know in whom or what we trust! C. F. SHORT.

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rection.

Harrison D. Barrett Makes a Cor-

In the interest of fact, permit me to correct a statement found in my article in reference to the late A. H. Dailey. I find that the Judge was elected to his first official position as a Republican; that he then made canvass for District Attorney of King's County as a member of that party; that he was probably elected, but was counted out. Circumstances arose shortly after this which led Judge Dailey to align himself with the Democratic party. As a Democrat he took the same active interest in politics that he had manifested in the earlier years of his life. It was as a Democrat that he made his canvass for Surrogate of King's County, and was elected to that responsible office. He narrowly escaped his former fate, and had to resort to the courts to prevent another count-out. He served but a single term and then retired to private life. He was frequently importuned to allow his name to be used in connection with various offices in Brooklyn and King's County, but invariably declined to do so.

He has left a splendid record in his noble life and well-known devotion to principle. His home life was most beautiful in its every aspect, and it was there that the soul of the man shone forth in all its beauty and glory. He was a dear lover of poetry and had the works of the Masters of al ages at his command. As he was passing from earth he reveated that beautiful poem of Elizabeth Doten's 'Gone Home," which I read at the request of the family before the body was taken to the church. The sympathy of his thousands of friends zoes out to his brave wife, who is left to continue the work that he was unable by reason of his sudden illness to carry out to completion. She feels the loss of his physical presence most keenly, but has the assurance of realization of his spiritual presence to sus tain her in her trouble. His daughter and aged sisters will not be forgotten by him, nor by those who loved him as a friend and brother. To them we all say "Be of good cheer, look up to meet the smiling faces of the angels."
To him we say, "All hail! and love

forever more. HARRISON D. BARRETT.

### JUDGE DAILEY.

good man has gone home to rest Laid down are the garments of care The old world goes on, but one of its best Will be missed from his vacant

chair. Who shall fill it with his wonted

grace? Who will take up the staff now laid Mong the world's gifted men, he has run his race, And few knew as he passed to and fro,

Of the kindly deeds, of the words of cheer, Dropped like pearls beside the way, Of the loving heart that knew no fear, Of the mind that no art could sway.

We shall miss him, the Judge so just We shall miss him, the man so true Ever ready to stand for the highest

And to help weak humanity through.

And justice prevailed where he walked, At home, or abroad,'twas the same Men listened with awe as he talked, And the ages will honor his name. M. H. WRAY. 1508 Bedford Avenue,

Brooklyn, N. Y.

A BEAUTIFUL TRANSITION.

#### An Excellent Psychic Passed to Spirit Life. The transition services over the re-

mains of Mrs. Martha A. Emery, wife of Cyrus Emery, were held in the beautiful little auditorium at Prophetstown, Ill., November 5. Mrs. Emery, a fine psychic, was both clairvoyant and clairaudiant, and through all the intervening years

husband and wife walked hand in hand as devoted Spiritualists. On July of the present year, Mr. and Mrs. Emery celebrated their Golden Wedding anniversary.

Mrs. Emery's transition to the higher life was a beautiful one. During the last week of her illness she lay upon her white couch as though in a peaceful slumber. Upon her pillow and all about her rested sweet flowers, brought by loving friends, while she, loveliest flower of all, was quietly drifting out to the soul's Summerland.

The transition service was in perfect keeping with the family's knowledge that death is but a little journey out to a more heautiful country. There was nowhere to be seen any

of the trappings of woe. Everything was in harmony with the fure white life of the one who had just drifted out a little way beyond the golden bars.

Mrs. Alice C. Barry, pastor of the

Spiritualist Society of Clinton, Iowa, officiated, saying in part, that death "if properly understood, is not a misfortune, but merely a beautiful incident in the evolution of life. It is the expanding of the flower, a bursting of the chrysalis, the unfolding if the soul in a new and more ethereal world. It is not a condition over which to sorrow and grieve, but rather something over which to rejoice and be glad, for it means life, freedom, added powers, and opportunities. It means a breaking away from the things that bind and ham per, a drifting away of the hitherto imprisoned spirit into a realm of beauty, light and love. It means to leave the thralling conditions of the physidom of the spirit world. We have learned that death (so-called) is only a natural event in the larger life of the spirit. · A. C. B.

"Longley's Beautiful Songa." new edition comprising in one volume the four parts heretofore lished, to which is added part five also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Com-panion Piece." Cloth, 75 cents.

DR. J. M. PEEBLES.

In His Eighty-sixth Year He Is Still Strong Intellectually.

The veteran and venerable worker Dr. J. M. Peebles, has appeared before our local society, delivered a ser-

les of lectures, and gone again. He brought with him the spirit of harmony and good will, and this he left with us.

It certainly is remarkable how man of his great age retains the vigor of all his faculties. Ask him how he accounts for his mental and physical preservation, seeing that he is about to enter upon his eighty-sixth year, and he will reply in a jovial mood that dying is a bad habit which we need to forget. But in a more serious strain he will say: "You ask why I could never do so much menta work and do it so easily as now? It is because of help and guardianship from the higher spirit world; from obedience to Nature's laws, and from avoiding meats and fish, tea and coffee, tobacco, liquor and wines of all kinds." All these, he says, are unnecessary and, as used, injurious, shortening human life.

His lectures are not only hold, soul stirring and eloquent, but they are filled with an abundance of first-hand knowledge of peoples, countries, and their marvels-more, in fact, than usually falls to the lot of one man to gain in this life.

We seem to feel better acquainted with the people and the religions of India, in particular, from having listened to him. The chief doctrines of the Mohammedans, the Parsees and the Brahmins, together with some of their interesting religious customs

were described. We were told of the marvels of white magic in India, which seem to be exhibits of the power of mind over matter; moreover that the yogi not only has power over his own personality to master it, but this power gradually extends by culture to the things around him. The Doctor asked a yogi how he performed these marvels, and he replied that "Brahm moves all the starry worlds by the power of his will. Now in proportion as I crush out the lower part of my nature and live in the higher, eliminate the coarser elements and live in the more refined, I find that I can move things in the same way as Brahm moves them."

We were told further that many of these yogi admit that they are conscious of the assistance of exalted intelligences, and therefore in some phases of their work can legitimately e called great mediums. Some personal experiences with the

great Australian medium, Mr. Bailey, were related, and it would seem, after comparing his work with that of the yogi, that all these phenomena are fundamentally mind power. This power is exercised directly by a mortal, or indirectly by a spirit through a mortal, and from this the interest-ing inference may be drawn that whatever power spirits may attain, give man sufficient time and opportunity for development, and he himself may attain to the same powers. With regard to Spiritualism, the Doctor said that like all other truth it helps to set man free. Instead of walking by faith alone, we are able

what greater treasure can be found than the knowledge that we will meet our loved ones on the other side; that we will know one another, and that the great heights of spiritual and, mental progress still lie before us? The Doctor's lectures are certainly more impressive now than they probably will be later when he will be obliged to lecture through some trance medium. But may he not feel this necessity for many years yet, and may

to add to our faith knowledge. Often

knowledge can bring comfort to the

aching heart, where faith fails. And

#### B. W. MORRISON. Meadville, Pa.

he long continue in the sunset glory of his life to abundantly bless hu-

TRUTH. Truth is that principle which bears with it that indisputable evidence of demonstrated facts, which cannot be refuted. This as pertains to all things. Truth is truth to every mortal being, but not recognizable to all

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man race. Soul unto soul can inspiration send, Then mind to mind with its keen truth shall blend. Truth to weave mighty fabrics in life; And with a love divine, to conquer

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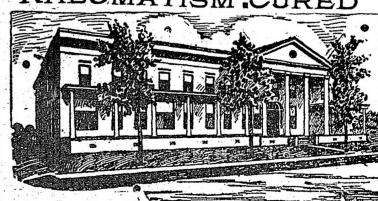
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#### Still They Come.

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 Jacob, and show him his face, having Bible in which he says:

or the absence of method, th 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 counsels and unholy sanctions 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 crudities which have darkened our world will disappear, and opportunity will be offered for the upspring of a fairer and more beneficent type of religion and civilization."

This learned 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 Dowleite, late on trial in Waukegan, Ill., for murder of Mrs. Greenhaugh, an aged devotee of the late Rev. Dowie's teaching, at Zion city, by twisting arms and legs with other horrible and torturous cruelties to drive out obsessed spirits a la 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 comunicate 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 suspicioned 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. 29:13, 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

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 only shown his backside to the mur-By false methods of interpretation, derer Moses, and having never been 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 bject 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 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 promsed 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 heart.—Her-

In wonder all philosophy [say relig-on] began, in wouler it ends,, and ion] began, in wouler it ends,, and admiration fills up the interspace; but sorance, the last is the parent of ado-

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, if built, and will be braced to resist wind pressure of 125 miles an hour. The hight 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 Shinar, 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 restricted from them, which they have imagined to do."

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

"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 improving 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 thinkerswhen 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 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 truthwho 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 Truth.'

#### Moses the Murderer.

Miscigenesis, otherwise the intermixture 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 neek-eyed Moses, the intermediate between the Lord and the Jews, married an Ethiopian woman. His brother Aaron rebelled at the outrage, and "spake against Moses," probably bitterly on account of it. And his sister Miriam also opposed the union. Marrying a negress in those olden-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 15: "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 yours 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 cange 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 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 shippard at St. Michael, Alaska, for a long while."

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

## 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. sire 1.

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 The glory of science is that it is on mankind, when they produce freeling the soul, breaking the mental neither reflection nor reformation.— manacles, getting the brain out of Thomas Paine, in Crisis. bondage, giving courage to thought-Reason must be our last guide and filling the world with mercy, justice judge in everything. John Locks. and joy. Robert G. Ingersoll.

## Defeat In the Goff Will Case.

An Object Lesson for Spiritualists—Facts by President Warne of the N. S. A. A Compression of the second

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 \$43,000estate 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 monomaniao 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 spir-

its 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 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 socalled 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 bestoirch 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.

RIOGRAPHY OF MOSES HULL. in their orders. The price will be:

book of 112 pages contains an account of his life from childhood until his transition; his experiences as an Adventist minister; his struggles for the upbuilding of the cause of Spirchurch lured our forefathers to a itualism, and the hardships he endured and, above all, his faithful generation, till the storm of the Morris Pratt School.

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For fifteen centuries the pilot of the dured and, above all, his faithful generation, till the storm of the work and sacrifices in establishing the Protestant revolt enabled them to break the spell of the fatal eddles. His faithful companion, who so and, like a swimmer saving his naked patiently struggled with him in his life, mankind has struggled back to ife work, and encouraged him so the rescuing rocks of our mother often in the hours of his bitter trials, earth. Lured by the twinkle of rewas much embarrassed financially by flected stars, we have plunged into the the event of his passing over, and the maelstrom of Antinaturalism, and presentation of this work to his after regaining the shore, by utmost friends and her friends has been a efforts, it seems now time to estimate

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

A Lecture Delivered by Mrs. H. L. P. Russegue, 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 out 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 in vestigations 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 inscrutible 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

Bishop Colenso could not believe in the narrowness of creeds He decried 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 "Tbelieve 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 downtrodden—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 thraldom 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 fingers of the spirit world might use to bring forth some mesa 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.

brings the inspiration with the divinity that quickens it in its earth; it stands for the divine helpfulness that exists between

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 better and higher and purer standard of living; an honorable, 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 alters of human life; it has been whispering to hungry and griefstricken 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 influ ence that taught a high morality for individuals, and the necesman 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 served and in the spirit world are made manifest there have been proved by Spiritualism. Through Spiritualism you have 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

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 camethe 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

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 exposes. 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 belittle it? 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

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! Spiritual-Thomas Paine, in his teachings of religious truths, brought ism stands not only for the manifestation from the spiritual man akin to the divinity of human intelligence. Spiritualism world, but it stands for the spiritual manifestation here on ing as eternity. He may know no limit to the boundary of mul-

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. It's teaching has ever been a 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 observasity for the uses of that morality here on earth, making for tion? 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 they catch glimpses of the eternal life beyond the grave. But Austin was on earth, and proclaimed that the time was near Spiritualism has spread the table around which all may gather at hand, and the spirit world was to discover that your streets and partake of the viands the angels bring, that tell of eternal would be lighted with electric power, that your homes would life of activity, the perpetuation of the human characteristics, be warmed and your food cooked, and your needs would be of the perpetuity of all the traits that individualize him are pre- supplied by this potent force that was then so latent and only whiting's only book of poems; each recognized as-the means of transporting thought, the learned judges declared that he should be imprisoned. Fifty years ago, received the spirit by the works of the law in Spiritualism, not | when the telegraph poles were to be set through the land; even because you have faith, but because you can know its truths. 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 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 eves of the seekers shall behold for themselves. Why, every principle that inheres the laws of mathematics is as last-(Continued on page 4.)

# AFFLIGTIONS

Successfully Treated By "ACTINA"

Eyeglasses May Be Abandoned.

There is no need for cutting drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—

many people report naving be neured of failing eye sight, cataracts, granulated lides and other spiletions of the eye after being pronounced inou able, 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. Moyle, Watertord, Wis., writes;—"About two years ago I was taken with Iritis 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 inflamation out and my eyes are now well.

Mr.A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kanass City, Mo.-writes: "Having used Actina for several years, I cheerfully recommend it for the oure of sye

of cataracts.

Hundreds of other testimonials will be sen
on application. "Actina" is purely a hom
treatment and self-administered by the patien
and is sent on trial postpaid. If you will sen
your name and address to the Actina App your name and address to the Actina Appl pliance ICo. Dept sizh, Sil Walnut St., Rai sas City, Mo., you will receive absolutely fre a valuable book, Professor Wilson's Treatis 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

"The World Beautiful." Series. Comprising The World Beautiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Unseen World.

"The World Beautiful." Third Se ries. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

"After Her Death, a Story of s Summer." This book contains a por trait 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."
As the title implies, itcarries one from the mortal to the immortal life;
Full of spiritual thought.

"The Outlook Beautiful." tents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Mo-

ment May Dawn on any Hour.
"The Life Radiant." The m 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 Hour.

"From Dreamland Sent." ed 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.

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

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

"Every Living Creature;" "The
Greatest Thing Ever Known;" "Character Building." By Ralph Waldo
Trine. Price 35 cents each. "Fate Mastered, Destiny Fulfilled." By W. J. Colville. Price 30 cents.

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. Tousley. Price "Modern Carpentry and Joinery." By Fred. T. Hodgson. Price \$1.00 "Practical Bungalows and Cot-

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

\$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. four for \$3.50. Price \$1.00 each, or

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

CURED. WORRY, HURRY, SCURRY,

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 orderan extra dime for this valuable little book. Price 10 cents.

FROM SOUL TO SOUL By Emma Rood Tuttle. This volume contains the best peoms of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recita

NAME THE BABY, Or Give the Charge. A song with solo, duet and chorus, by John W. Ring, arranged by M. H. Bauer. The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTS MENT IS ONLY INTENDED TO The Progressive Thinker is in no wise CHRONICLE THE ENGAGEMENTS responsible for the views expressed by AND WORK OF SPEAKERS AND ME. DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

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

The Song Cards for sale at this office

Hattle F. R. Peet, secretary writes: The ladies of the Illinois Sunflower Club are busy with preparations for serve at the bazaar, and contribu-tions to the different booths are solicited from our friends and patrons: Mrs. Isa Cross, general manager; Mrs. A. W. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on ap-rons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman Psychic Committee; Mrs. B. Hilbert country grocery store; Mrs. Keller, on candy; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Kirchner, on dolls. Other booths will be added. A fine supper will be served at 6 o'clock. and bring your friends. Friends will please send their contributions to the bazaar to No. 40 Loomis street, care of Mrs. J. Francis. President.

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

Mrs. G. A. Cowen writes: "Novemer 6, 'Gray Eagle' and I took the ber 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 a mystery to me. Thanking you medium, Mrs. H. Muir, permitted me to camp and join her evening circle. The result was, we were engaged to gave a select poem, and Mrs. Grady,

stranger in a strange land." 3514 Vincennes avenue, is meeting have no members as yet who can pay with grand success; audiences being large and appreciative. Sunday, Nocontinue, as it was past 10 o'clock.
The audience said, "Go on!" She dressed at 124 North 10th street." then proceeded, giving about twentygive her experience as to how the and how others may develop or imtended, being interesting and instruct-

The Raleigh Enterprise, N. C. "Probably every newspaper man in North Carolina and several ington, D. C.: "A farewell was given other Southern States knows Mr. at the home of F. A. Wood, President tive of H. E. Bucklen & Co., Chicago. Mrs. M. T. and Prof. Longley, before He sells goods and makes newspaper their departure for the Pacific Coast. him. Mr. Letford is one of those by several of their beautiful songs. quiet, dignified men, who do not at- Harrison D. Barrett recited that beautempt to talk you to death. But he says a great deal in a few words and you always feel, when he departs, and Mr. Geo. W. Kates made some that you regret that it will be at least interesting remarks. Mrs. Stephens another year before you will see him then introduced Mrs. Longley who again. Plain, kind, pleasant, busi-spoke feelingly and happily of the ness George Letford-a gentleman, business man, a friend, if he thinks up by another. Mr. Barrett spoke you are worthy—here to-day, gene words of cheer and of early reministo-morrow, but performing his ducences, in the cause of Spiritualism.

Mrs. C. Kirchner writes from 101
S. Hoyne avenue: "Thinking my secretary, M. Robert Potts, treasurer, 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 court-living in the East, and well known

Mrs. Georgia Gladys Cooley writes from Yokahama, Japan, under date of October 28, 1907: "I arrived here

municum Commence BEAR IN MIND that the editor of contributors. He may or may not, ugree 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. chose for his theme, "Am I My Brother's Keeper?" giving an interesting After the conclusion of his at \$4 per hundred, by mail \$4.50, are address, he occupied about 45 minutes the help you need in society work.

In interesting message work. Nellie E. Abbott of South Lawrence Mass., will be the speaker on the 24th. and Mrs. Carrie H. Tainter of West Derry, N. H., on December 1.

their approaching bazaar, which is Dr. Schaeffer writes: "The officers to be held at Jefferson Hall, No. 70 of the First Church Psychic Research Adams street, on Saturday afternoon are well pleased with the results of and evening, November 30. The last Sunday service. Dr. Hager following committee is appointed to ber 24, at 3 p. m. Subject, "The truth about Religion." He is pro-gressing along the lines of Psychic Research. Do not forget that on Sunday, December 1, our good broth-er and co-worker in the Cause of true science and religion, Dr. J. M. Peebles, will serve our society all day. The Morning subject at 11 a. m., "The World's Seven Saviors," at 3 p. m., Dedicatory address; at 8 p. m., "The Mighty March of Spiritualism, Its Testimonies and Teachings." preparation has been made to entertain our good brother while in the city. 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, corner Cottage Grove avenue." M. Rich Robishon writes from San Francisco, Cal.: "I have received my 4 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

again, I am yours sincerely." Caharine McFarlin, the lecturer. writes: "It has been a long time since open the winter meetings of the Elk- I have written a word for the dear hart Spiritual Society, We remained at the home of Mrs. H. Muir until readers of my whereabouts, and do-November 18. At our Wednesday ings, and as many are writing me evening open circle, Mrs. Smith, a still at my old address, Plainview, I very highly esteemed lady of Elkhart, feel this will be the best way to let them know just where I am, and what under control, sang a beautiful tenor doing. I am in LaCrosse, Wis., losolo, the writer giving psychic and cated here over the Spiritualist Sosolid, the writer gring by solid spirit messages. Sunday evening, clety for the winter, I think, unless November 17, Dr. Knowles of Grand something unforeseen sweeps me Rapids, lectured to an audience seek- away to greater duties. The Church ing the truth of Spiritualism. Mrs. Society here is small, but what they Muir is a fearless representative of lack in numbers they make up in our cause, and the president, Dr. Man- earnestness of spirit and devotion to ning and Secretary, Mr. Rayber, are the Cause, as they let their light shine the right men in the right places, so they are known as Spiritualists.

Permit me to return thanks to the They all take hold and work with a Elkhart Spiritual Society for the zeal that must eventually mean suchearty welcome extended to me, a cess. They hold rummage sales and tranger in a strange land."

Card parties to help keep up the
The Occult Scientists meeting at financial part of the society, as they

But "where there's a will there's a vember 17, the only Max Hoffman, way," has been said, and no doubt who is known far and near, gave a tis true, and I anticipate success for very interesting talk on Spiritualism the LaCrosse Spiritualist Church. I from the standpoint of the bible, clos- am open to engagements for camping with some very convincing mes- meeting work in the way of public sages, which were all recognized and speaking and entertainments, for the convincing. Mrs. Brockway, the pas- coming season. I will also officiate tor, followed with messages and tests. at funerals and weddings or mid-After giving about 40 messages, she week lectures within the radius of asked her audience if she should 50 or 75 miles of LaCrosse. For

i very high tax to support a minister.

I. S. Bail writes: "I herewith send five more. All were given with full one dollar to renew my subscription names and facts which were convincto The Progressive Thinker, which I ing to the most skeptical. On Sun- cannot do without. Many times I day, December 1, Mrs. Brockway will get the worth of the dollar in a single issue. The article in a late one, "A spirit world forced mediumship upon Day at Lily Dale," is almost a dupliher: how she developed the same, cate of my experience there: then sometime a few words from the pen prove their mediumship, following of my old neighbor and esteemed with the usual messages. The Sunfriend, G. W. Brown, M. D., of Rockday afternoon conference is well at-You may put me down as a life subscriber, which will not be long, for

am now well up in my 83rd year." E. R. Fielding writes from Wash-He is a representa- of the First Association, in honor of The druggists also know Mr. and Mrs. Longley favored us burden she had laid down, to be taken systematically. If he lives, he A bountiful repast was served. Af-be here about the same day next ter good-bys were said we all depart-

year that you saw him this year, ed to our homes. The Ladies' Auxshowing regular habits of business, illary has planned musicals, dancing steady work, hard work. That is and card parties for the coming win-George Letford, the efficient drummer ter. Mrs. Kates gave a benefit seand newspaper advertising contract- ance at the home of F. A. Wood, on the 19th. The Temple League meets Sunday, November 24, Mrs. Eliza- every other Wednesday at Mrs. Farbeth Schauss lectured at Findlay, O. row's, the President, No. 50 M. St.. Mrs. C. Kirchner writes from 181

Mrs. C. Kirchner writes from 181

When the Temple League. Mr. A. Blase,

my friends in Chicago, and would be pleased to see them at any time at my home before I leave for the south.

The Progressive Thinker makes Thanking you also, I am yours for the lt has certainly blazed a path for itself where nearly all others have failed. The letters from Mr. Petersiles and Abby Judson have a fascinating power yesterday. I had a very fine voyage, not sea-sick. I remain here a few and its laws spiritually! Long live days, and will then start my tour of The Progressive Thinker and its Japan and China. You will hear thinking, progressive editor and helpful wife." to attract the attention of those "just a-hankerin" for good, pure food, and its laws spiritually! Long live

Hattle F. R. Feet, 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. A. W. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, Chairman Psychic Committee; Mrs. B. Hilbert Country Grocery Store; Mr. Druliner, Jr., on Mrs. Goodrich, Toilet Articles and Cosmetics; Mrs. Kirchner, on dolls; Mrs. E. A. Druliner, Fancy Work; Mrs. Belle Curtis and Mrs. O. B. Wilson, Home Bakery. A chicken supper will be served at 6 o'clock. Come and bring your friends. tributors will please send their supplies to the Bazaar to No. 40 Loomis

Mrs. Mattie Woodbury writes: 'The 29th of August, I lost my spectacles. I wrote to Mr. Bert Mann, of Flint, Mich., and he said they had fallen over behind a shelf, near some steps. I looked, as I supposed, everywhere. 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 shelf was the bench near the steps. I think that is pretty good. He is a new medium, honest and true in home life and business. At one time I had in my band a spirit who did some wonderful work in this line, but as people would not pay me the small sum of \$1.00 for my services he left me. Many know I was clairvoyant when a child. I had never years refused to use this gift. I cannot find words to tell what I think of the power behind the throne, and of the unparalleled work done by The Progressive Thinker. It comes to me shining with spiritual truth."

street, care of Mrs. J. R. Francis,

President."

Mrs. 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 S. Adams. The evening was given over to a members' meeting of the F, O. O. S. Our next meeting will be Wednesday, Novemer 27, at 2:30 p. m., 406 Ogden Ave. All are cordially invited to attend. Come and hear what your spirit friends have to say about our coming

Thanksgiving." Correspondent writes: "The Golden Rule Spiritualist Society will hold a Thanksgiving Social on the evening of November 28, Thanksgiving night. All are cordially invited. We are expecting to fill the minds as well as the inner man. A good program has been arranged for that evening. Come, join with us on that night, and have a peace-offering with the Spiritualists, and among them, to be held at the home of the President, D. G. Hill, 705 W. Madison street. On Sunday last there was one of the good meetings, long to be remembered. Dr. T. Wilkins certainly gave us some grand truths. The messages were also good. One of the pleasures of the evening was a solo rendered by Dr. Tromaley. We hope to have him again soon. On Sunday, December 1, Nora E. Hill, pastor, will be the speaker in the afternoon. The mediums will read from flowers. Friends will bring those for the loved ones from the other side. Put some Initials or Figures. Thanksgiving night."

Mrs. Elizabeth Schwizer will open her circle November 30, at her new home, 28 DeKalb street, one-half block west of Ogden avenue and Roby street. No charges on opening night.

Correspondent writes: "The Progressive Spiritualist Church (colored) at 3329 Vernon ave., held a very interesting and instructive meeting, Sunday, Nov. 24, under the direction of the Rev. J. H. Demby, pastor, and his enthusiastic hand of helners. These meetings are attracting a goodly number of white people are kungering after the spiritual truths. Meeting every Sunday afternoon from 4 to 7. The doors are open to everybody. No door fee is

charged. Everybody invited." Secretary writes: "The Progressive Spiritual Society held one of the most enthusiastic meetings, Sunday, November 24, of its life. A delegation of the colored people from the South Side society dropped in on Mrs. Hilbert's people and all being singers, they literally furnished the music for the evening, and everyone who was at all sensitive felt the wave of enthusiasm brought by their presence and music. Dr. T. Wilkins was the speaker of the evening, and showed the spirit of the occasion in the enthusiasm of his words in rhyme and plain prose. He was followed by four colored mediums: Mrs. Spaights, Mr. Hampshire, Mrs Glover, and a lady whose name has escaped from memory. Mrs. Hilbert also gave a few messages, all of which, as well as nearly all given-by the colored mediums, were recognized. It was a wide-awake meeting from start to

finish. 183 North avenue. Mrs. Henrietta L. Lichtig left Saturday, November 23, for Detroit, Mich., where she expects to visit her mother and sister for a few days, afterwards going to Cleveland, O., to-fill her engagement for the First Spiritual society there during the month of December. She is open for engagements after December, as a lecturer and message bearer. Her permanent attosv5, Progressivisdw address is 4746 Calumet avenue, Chi-

A circle will be held at the rest lence of Mrs. A. W. Bloom, 1113 Lincoln avenue, on the evening of December 3. The proceeds are for the benefit of a lyceum in connection with the Fraternal Society.

THE RELIGION OF CHEERFULNESS

By Sara A. Hubbard. This little booklet sets forth interestingly a leligion which all may admire and experience with benefit to body and spirit. Very nice for a holiday present. Daintily printed and bound, in a case. Price 50 cents.

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

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

THE LONGLEYS' IN CALIFORNIA.

Their Doings and Travels Since the N. S. A. Convention.

We flatter ourselves that perhaps you and our host of friends who read your valuable journal will be interested in clarning of our doings since the close of the great N. S. A. convention just one month ago.

While busy with our preparations for travel, and in finishing up my work for the N. S. A., kept over by convention, I received your kindly invitation to contribute to your colimns my impressions of the convention and of its personnel, but as many duties weighed upon me, and I had not an hour in which to so employ my pen, I felt that such work could be safely left in other hands and that the dear Thinker would not suffer by not receiving an article of that sort from me. From the fine contributions that you have since printed from many prominent delegates at that convention, I am sure that my conclusion was sound.

The N. S. A. convention of 1907

has passed into history; no need for me to dwell upon it. All concede that it was a notable gathering of sincere and earnest minds. The good work will live and blossom into noble action for the blessing of hu-

Immediately after convention I proceeded to finish up my work as secretary—engaged in during the five days of that assembly—and to geo office and home into the keeping of my able successor, Mr. George W. Kates. The new secretary is so well known to the Spiritualists at large as a lifelong worker in their ranks, no word of introduction or commen dation of mine is needed for him. The same may be said of his hospitable wife, who promises to make the National Headquarters a place of welcome and center of sociability for our

Nine years of active work at that home office of the N. S. A. seems to have entitled me to a change of scene and affairs for a time, and the same is due to Mr. Longley, who has also been a quiet but helpful worker at headquarters. Hence it was with much pleasure that we found we could shape circumstances sufficiently to enable us to Make a long-wished-for trip to California.

Before leaving Washington, both of our good strickeds there gave us greeting and doing good-by—also tendering to us bidght receptions and valued mementoes of their friendship and love. 19

On October 30,9 in company with Mrs. Agnes O. Pugitt-nee Winkand her lovely baby boy, Payson, the ley, and your scribe, started on our westward trip. This proved long in-deed, as our train was thirty hours late in reaching Oakland, at 8 a. m. November 6. There we were met by our friends G. F. Wink, of San Francisco, and his charming eldest daugh-ter, Mrs. Hollar, of San Jose, both of whom had walked the station all night in order to be at hand when our train arrived.

Such loving welcomes, such warm hospitality, such unbounded expressions of love and friendship as we received! No pen can give description of the spirit of encompassed us.

An early morning ride to the San Francisco home of Brother Wink, and another cordial welcome from his were AT beaming wife, and we HOME.

I would like to depict the joy reigning there, in not only having us two present, but in special because of the home-coming of daughter and sister Agnes and her baby boy, whom the fond California relatives had never seen, with the anticipation, too, of baby's papa coming by and by; but this I will leave to the imagination of our friends.

Three days, of unalloyed pleasure and rest at the Winks' and then the "music man" and I came to southern California to be the guest of and make our headquarters at the home of Mrs. B. C. Rogers, our dear friend, in beautiful Pasadena, surrounded by the stately palms, fruiting orange, rose bushes, beds of blooming violets and other flowers of our hostess and her neighbors, and overlooked by the sun-kissed sides and cloud-capped crests of grand old moutains, including Mount Lowe and Mount Wilson, with snow-crowned old Baldy and others, not far away.

Here we are at this writing, and growing strong and youthful already in the balmy, clear air of the moun tains, and upon the tasty vegetables and delicious fruits of the clime Mrs. Rogers is a refined, genial, perfect lady of culture and of advanced thought; once the wife of that staunch and intellectual Spiritualist of early days, Judge A. G. W. Carter, of New York and Connecticut, the intimate friend of Dr. S. B. Brittan, Judge Nelson Cross, Luther Colby, and a host of prominent workers in our ranks, all of whom I knew and loved, and afterward, as his widow, coming to California to make her home.

For twenty-five years I have held the friendship of this lady, and it was because of her residence here that Mr. Lougley and I moved our goods and chattels to lovely Pasadena in 1895, expecting to make our home in this vicinity. Why, after three years' of life here; and in dear Los Angeles we responded to the call to Washington and the N. S. A .- there to remain for nine years, may be told at another time; it shows the value of wise spirit aid counsel, but is too long a storyoto be considered now. Mrs. Carter a number of years ago became the cherished wife of Mr. B. C. Rogers in intellectual man of Wis., and for many years head of the school board of that place. All who have visited the home office of the N. S. A. during the last seven years have noticed over the mantel in the secretary's office the portrait of a man of prominent features and massive brow-an ingersollian type of manhood. This portrait, richly framed in dark wood, is that of B. C. Rogers, humanifarian and thinker, benefactor to the N.S.A. to which he contributed five hundred dollars

at my solicitation when we were raising the fund for its treasury at the time our dear Theodore J. Mayer promised the gift of its headquarters Mr. Rogers passed from earth sev eral years ago. It is in his beautiful taste and practical good sense, enriched by his fine library of substan-

home, endowed by evidences of his tial books, amid which I am penning these lines, presided over by his cultured wife, that we are now solourn ing.
But we are giving days to Los

Angeles, too; a pleasant trolley ride takes us there, and many friends give us welcome. We have been royally entertained in the homes of Mr. and Mrs. Memory, Mrs. Esther Dye, Mr. and Mrs. Chas. Wright, Mrs. Wiggins, and others, and have many more friends to visit. By and by there will be more to say of our journey ing. Last evening - Sunday - we were at the Truthseekers Meeting in Los Angeles, invited by its officers. Mrs. Nickless Cobes is its present speaker and message bearer. deals kindly with her. She is doing good work. Her mediumship brings comfort and instruction to countless souls. Mr. Longley was unable to sing-as had been promised-because of a bronchial cold: the writer was invited to open and close the service by invocation and benediction. We met many old-time friends there, and to accept them all would be to keep us in this section for months.

But our time is limited; two weeks more here, then a stay with loving friends in charming Pomona and a flitting to San Francisco and other points north. But I must draw this lengthy let-

ter to a close. I am pleased to here-by greet all our friends and tell them where we are. Those who do not take the Thinker must be content to remain in ignorance for the time. To the many who ask if I have retired wholly from the active work of our Cause, I say NO!-a thousand times, NO! It is too dear to me,

and I revere my angel helpers too much to wholly withdraw now. This is a brief resting time. Later I shall be in my field of old-time work: that of some lecturing, and of giving readings by mail; it is a work in which I have been successful and which my guides love. I left the N. S. A. office ecause those same spirit helpers and I believe my work there has been accomplished. Someday, when at home again, and with my typewriter, I may tell you the wonderful history of our past in the N. S. A. for nine consecutive years.

Our address at any time this winter is care of G. F. Wink, 829 Clement street, San Francisco, Cal. mail will reach us from there. Our loving greetings to all friends and co-

workers.
Mr. Editor, we salute thee and thine with the tender greetings of friendship. We prize that which you have shown to us. Fraternally, MARY T. LONGLEY. Pasadena, Cal.

N. S. A. PROSPERITY.

Spiritualists Everywhere Should Re spond to the Call for Funds.

I take it for granted that all Spir itualists are interested in the prosperity of the N. S. A. Many have prophesied its end, but that seems to be a long way off. Indeed, the Spir itualista who are workers are in earn est to make it more and more useful and prosperous. And, if Brother Francis continues at the helm of the "Progressive Thinker" I feel certain that he will not grow weary of a weekly application from this office for co-operation by all.

That paper and this association

are workers for co-operation, and it is the surety to success. Only prosperity is in the air! But the N. S. A. treasurer thinks money goes out pretty rapidly, and the public at large wonder what it goes for. Let me tell you: It all goes to help the cause of Spiritualism. Watch us, and tally it!

The Gratitude Day call for donations and collections has commenced to materialize. The first response was a liberal one from A. J. Davis, who realizes the need to sustain mediums in days of trouble. Two of our pensioners, Mr. and

Mrs. Jaqua, of Onset, Mass., have lately passed on, and the N. S. A. has tried to render needed assistance These two souls were not long separated by earth bondage. Another medium is asking for help

saying that she is actually without food. Why not make Gratitude Day a day of rejoicing to these weary and worn workers? All our funds need help, and the working fund should not be allowed

to diminish: it should increase, for the need grews apace for financial ability at this office The Endowment Fund will bring the needed income when it grows sufficient for its increment to sustenance. That is a perpetual in-

vestment for Spiritualism. Do you realize that? The first response on the blue slips I have sent forth, came from Kansas, and contained a donation to EACH OF THE FUNDS. Is that not a good act? Will you do likewise? Fraternally, GEORGE W. KATES,

Secretary N. S. A. 600 Penna Ave. S. E. Washington, D. C.

Rockford Psychic Research Society. On Sunday, November 3, the society held-two meetings. The afternoon meeting was fairly well attended, the meeting being given over to the local mediums. The society feels that it ought to do something towards the development of the mediums in the society, so have set apart the first Sunday afternoon of each month, which will be devoted to the interest of those who work locally for us The mediums for the afternoon were Mrs. A. Booth and Dr. W. E. Hammond, and was a success. After the session the ladies prepared a light

lunch. In the evening Dr. Geo. B. Warne, President N. S. A., occupied the rostrum, giving us a very highly instructive lecture. He touched on the topics that had been before the late convention, and what the new officers proposed to do for the ensuing year; he also gave the society some sound advice as to the duties of each member. The lecture was highly appreciated. We are always glad to have the Doctor with us.

ship to them.

On Sunday the 10th we had Mrs. J. Stainer Adams for the worker of the evening. We were pleased to see her and considering the strenuous week she had put in, she did fairly well in her work.

On Sunday, the 17th, Mrs. Alice Sexsmith was our speaker, and we were highly pleased at the address she gave, and her messages were all readily acknowledged. Spiritualism gaining all around us, and we see new faces coming and getting interested at each service, and our aim is to present the truth as we see it. A. BOOTH, Secy. and Treas.

A PROMINENT PIONEER PASSED TO SPIRIT LIFE.

To the Editor: -- Another of the early pioneers of Spiritualism has gone home. The old-time workers will readily recall Melvina Townsend whose platform eloquence, both in prose and poems, gained her friends and fame. She was one of the coast to beyond the Mississippi, she comforted the saddened, uplifted the weak, and brought the knowledge to many that there is no death. Logical, broad in thought, reformatory in purpose, she brought many gleams of sunshine. For the last few years she has suffered, and when two years ago her husband passed on, she felt that her work was done. She kept an interest in ell that the district of the sunshine in the first to become an apostle of truth,

the form. The writer was selected,

PASSED TO SPIRIT LIFE.

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

Passed to spirit life from her home in Oakland, Cal., October 25, Laura Hare Gamber, beloved wife of John Gamber, mother of Thelma Leech Sunday School at 10 a. m. Mrs. Rich-Gamber, daughter of Andrew J. Hare mond will be at home 3802 Ridge and Ella R. Hare, and sister of Mrs. Boulevard, Friday afternoons, to Emma Gordon and Charles A. Hare. receive callers.

Many friends and relatives were The Band of Harmony, auxiliary of

Mrs. Phelps, a teacher of the religion Supper served at 6 p. m. of Truth, snoke loving words of comfort, and another friend, Mrs. Maj. voice in song to the spirit who loved music better than all earthly things. She was young, but the Great Over-Soul called her, and she had to obey the summons, though her loved ones would fain have kept her here on earth, a little while longer. She suffered patiently through a long illness, ever ready with a cheerful word. Though her sphere in life was humble, she performed her tasks cheerfully and was always a faithful wife a devoted mother, a loving daughter and sister and true friend, ever ready to give rather than to receive.

E. H. G. In the home of Nelson Goucher, 438 Vermont street, passed from Sunday at Vincennes Assembly Hall, earth. Ira E. Kniffin, aged eight 3514 Vincennes Avenue. 3 p. m., conducted by Mrs. Marian Carpenter, 8 p. m., lectures, music and messages. and E. W. Sprague, whose inspired Mrs. W. Brockway, pastor; resiand E. W. Sprague, whose inspired words assured the bereaved family dence 2962 Prairie Avenue. that death is the door of immortality. They truly brought the ministering angels to comfort the mourners. They truly brought the mourners. They truly brought the mourners. They truly brought the ministering tor, Mrs. Maggie Waite. Meet at 8 p. m., at Kenwood Hall, 756 E. 47th st. They truly brought the ministering Nothing so inspiring and uplifting as Mrs. Carpenter's improvised song was ever heard by the writer.

J. G. P. Passed to spirit life, at the age of 66 years, Mrs, Amelia Cooper, the 183 E. North avenue, corner Burling highly gifted trance medium who was well known at Lake Brady Camp-Meetings, and Akron, O. She had been a subscriber to The Progressive Thinker for many years, and while reading it she said: "It is the last one I shall read in this life. She was a true friend to all. Mrs Cooper was born in England. She had lived in America over 50 years. While in England she lived in a house that once belonged to King Henry VIII. She was the mother of 11 children, eight of whom are living. Services conduct- dent, 2001 Indiana avenue. ed by the writer.
FRANK T. RIPLEY.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. by F. E. Lower. Price, 10 Cents.

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fucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological By J. S. Harrington. A pamphlet edge given him from the living containing 79 pages of racy reading. Friends passed to the life beyond.

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Mrs. D. L. West of Elgin, was the Eczema Guroc message bearer for the occasion. Eczema Guroc Her guides brought words of cheer, 81.80 hope and comfort to many hearts, restreet FREE and the audience listened attentively To Try Send your name to her as she gave each message. To Unament, the gual-Sister West had to close her own our \$1.00 teatment, the gual-meeting to serve our society, and zena and all Skin and Scalshe brought a delegation of her own roules. Use as directed it people along to visit us. We were to own months and \$1.00; it not pleased to extend the hand of fellow-trace Medica? Co., 108 Philips Slock, Don Molane. It

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her work was done. She kept an interest in all that helped humanity, and in the philosophy and phenomena of Spiritualism. Looking upon-death as an angel of release, she met it calmly and fearlessly as a child its mother, and was anxious to meet the ones gone before.

Here in the town where she has lived for a few years, there are many who will miss her living, loving presence. She made arrangements for the services that was to bid farewell to the form. The writer was selected, and elibertal services. The work was selected, and elibertal services that was to bid farewell to the form. The writer was selected, and elibertal services and pleasure while waiting at the way station on the journey thither." It contains one hundred and thirty-nine potentials one hundred and thirty-nine potentials

services that was to bid farewell to the form. The writer was selected, and although a sad privilege, it was comforting to speak of one who first predicted the writer's public work. To those few who remain of the veterans of the advance guard of audd lang syne, let me say: "We must close up the ranks and march on, doing all we can, when we can, as we can, when we can, for the truth that makes man free."

C. FANNIE ALLYN.

Stoneham, Mass.

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HUDSON TUTTLE, Berlin Heights,O.

SUNDAY MEETINGS IN CHICAGO. Societies of this city, holding meetings in Halls are requested to send in

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m.

present at the impressive services the Church of the Soul, meets at Hall held in the Chapel at the Crematory, 309 Masonic Temple, the second and where the remains were incinerated. fourth Thursdays of each month.

vice, Trimble Hall, 1977 West Madi-Chas. Poulter, raised her glorious son street, near 40th avenue, commencing at 7 o'clock, conducted by

Mr. and Mrs. Howes. The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service

at 7:30 p. m. The Fraternal Order of Spiritualists. Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; even-

ing, 8.
The Church of Spiritual Revelations. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence 743 N. 66th street.

The Occult Scientists meet every The funeral services were mediums' meeting and conference. Metropolitan Spiritual Society, Pas-

The Church of Progressive Spiritunlists (colored) holds services at 3329 Vernon avenue, every Suunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor. The Progressive Spiritual Society holds services at 8p. m. every Sunday. street. Mrs. B. Hilbert, manager. Society of the Psychic Forces holds services at Wilcox Half, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

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

First Church Psychic Research meets in Grove Hall, 40 E. 31st., at 3- and 8 p. m. Dr. Schaeffer, presi-The Golden Rule Spiritualist Society holds services every Sunday at 3. p. m. and 8 p. m., sharp, at 378 So.

Western avenue. Nora E. Hill, pastor. Spiritual Meetings held every Sun-

LIFE'S PROGRESSION.

"There is no death; there are no

dead." These words stand out on the coverteachings of the ancient Chinese philosopher, who lived 551 years before
the Christian Era, and whose wise
precepts have left a lasting impression upon all subsequent nations. By
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They are a challenge to the orthodox runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Chestnuts and Political Pin Points."

By J. S. Harrington. A pamphote edge given thim from the living teachings of the ancient Chinese phil- of Edward C. Randall's new book.

This department is under the man-HUDSON TUTTLE.

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NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearthe most condensed form, and often clearness is perhaps sacrificed to this and volce forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often be deprecated. Correspondents often aster. He fixed the time, which has with waiting for the appearters of inquiry. The supply of matter is always several weeks ahead of stitious since the history of man bespace gives, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal force. treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessive the requestive putters and while the requestive putters and while the requestive putters and while the requestive putters are requested. am able, the ordinary courtesy of children laughed at why? Because the how HUDSON TUTTLE.

Student:-Q. It is reported in the press that the party sent out by Ambryst College to search for fossils on b border line between the States of yoming and Nebraska have found the skeletons of camels, and claim tian group of rocks which form that these animals lived in the country one million and a half years ago. How is this period calculated?

-It is not "calculated" at all; it is simply a guess. There are no known data on which to base even an approximate estimate. The wonderful collection of skeletons of extingt animals gathered in this section investigated, are of beings which lived so long ago that their country sank and became a sea, and has since been greatly elevated. In geology, the only certain calculation that can be made is the ORDER of events, the duration of periods cannot be conjectured - even approximately. million years is as a moment in the vastness of the duration which must be given to all world events.

The report is misleading as to bones of camels being found. The fossil camel was not like the present "ship of the desert." There were many species, but the prevailing type was much smaller. The llama represents the last descendant of this ancestral stock. The camel of the East, probably, is a descendant from an ancient, common parentage, and under the influence of different environments has evolved its superior strength and en-The exceedingly slender legs of the fossil camel were for fleetness, and would not have served for the carrying of heavy burdens, or long continued journeys. It is probable that the Oriental camel is a product of man's selection, as Durham or Angus cattle are of the breeder's art. Countless generations of selection for strength, fleetness and endurance have produced an animal adapted to the desert.

S. Aldrine:-Q. There have been great changes, and it seems that according to Chinese writings one of the great-est occurred 25,000 years ago, when the sun and planets were in the same constellation as at present. A medium I consulted, under control said and the "A" in Arthur's stood for he saw the north pole change to Allan. some point in Russia, either the Caspian or Black Sea. He saw immediately the old continent Atlantis come Then there were tremendous tidal waves. Western Europe sank and a sea formed over Texas and east of the Great Lakes. Mexico and Panama became a sea, and mountain chains arose between Los Angeles and the Hawaiian Islands. Other mediums confirm this awful prophecy.
Only one-fifth of the entire inhabitants survive, and this is to happen in a few years. All modern inventions and arts would be lost, and would it not be well to promptly convey to a place of safety descrip-tions of all classes of machinery, ooks and charts, for the use of the

Arvivors? A .- I have condensed the substance of a lengthy dissertation in the above, for space could not be given to the When spirit or mortal indulges in such horrible prophecies we should treat them alike, with calm

In the first place, receiving a communication through a medium, and the same through another, or a dozen others, does not confirm. The investigator may only receive an echo of and sneers Spiritualism has received. his own mind. The question always | Exposure of frauds has destroyed socomes to the point: Is the spirit qualified to answer? If you do not ranks. It has cast doubt over all know, and you can only know by the merits of the answer, the communication has no authority.

Whoever or whatever gave these prophecies had no knowledge of the aws of the world, or of history. There is not the least evidence that the position of the sun and planets in the constellations has any influence on the earth. There is every evidence that it has not. As for a Chinese history, it is known as a child's story, without reliability as to dates. As for the north pole of the earth changing, it passes over a small circle, constantly returning. The motion is like that of a gyroscope, which 'wabbles" to preserve the equilibrium. But if anything can be, or has been, demonstrated by mathematics, it is that since the earth first revolved, its poles have been fixed, and its oblate form prevents only the ture." Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

slight change mentioned.

Then, again, if geology has determined anything, it is that the deep trough of the Atlantic was one of the first great wrinkles in the earth's cooling crust, and has not been mate rially changed. There never was a continent stretching across its bed, as claimed. The present relation of coninents and oceans represents the equilbrium worked out by the ages, between land and water, and the continental forms were outlined by the mountain chains, which were formed by the upbending of the crust, and the opposite down-curving for the seas. There have been changes, but all have tended toward the present

forms. Dr. Buchanan, usually sane on all subjects, prophesied, as communispirits, the coming of flood long passed. His wall was that of ance of their questions and write tet- the prophet of evil things, which has

gan. Let us be sane, having knowledge. Some things are known, heing demon-strated, and the best known is that the order of things is fixed. Such

requesting private answers, and while Lake Erie would be tilted over its I freely give whatever information I southern whore. Even the school-Why? Because the howling, wailing prophet has been outgrown. Among the first lands above the Silurian Sea was the region in which the great chain of lakes is situated. Through successive geological ages, each, unmeasured cons of time in duration, it has remained. Over the Lauren-

> this territory, only the glaciers of the Drift covered and smoothed the surface. Hence the crust is stable, as it is along the eastern seaboard, and there is remotest probability that the established order will change. There will be earthquakes and change of level in the earth's surface, but these will be where the equilibrium has not been gained, as along the Sierras and Andes, and the vast fissure that extends from the Philippines to Japan, northward. These are the points where the contraction or expansion of the crust is taken up, and the strain taken from other regions.

Such predictions are like those of the weather prophets. It is safe to say that winter days will be cold and summer days warm, and "probably snow" in January and a thunder storm in July; but there is not one these self-appointed "weather men," who pretend to calculate by their wonderful discoveries, who dares say what the weather will be one day week in a certain locality. The Weather Bureau, having the whole country under its eye, cannot do this. Nor has meteorology advanced to that certainty as to enable

the most diligent observer to do so.

The assumption of prophetic power has been the shield of rascality since time began, and prophecy has been one of the causes which have degraded mankind. The divine mission of the fakir was proven by this penetration of the future, but from beginning to the end the claim was and is a lie, and it is time in this age that knowledge quietly cover the graves of the weeping Jeremiahs and terrific threatenings of Isalahs in never-to-be-broken rest.

E. Fischer:—Q. What does the "S" stand for in the name of Ulysses S. Grant: the "B" in Rutherford B. Hayes; the 'A" in James A. Garfield; the "A" in Chester A. Arthur? A .- Simpson, Burchard, Abram,

J. F. H .: -Q. When a patient has a leg or arm removed, he often feels pain in the hands and toes of the lost part. Now does that indicate that the spirit feels the sensations of the body? "I have in my will to be cremated, but if this is so, it would be terrible. Can you tell me?

A .- It is well-understood that the imitation of the severed ends of the nerves leading to the last part, produces the sensation which is received by the brain as coming from that part. When the body is dead, it has no influence on the spirit, which would not necessarily be conscious even of its cremation.

C. M. Huyck, Oklahoma: -Q. As you testify that darkness is not essential for spirit manifestations, in which I agree with you-for I have seen the best tests and manifestations in the clear light-why not discard dark seances in toto, and demand the light at all times? A .- It would have been, indeed. a

blessing if this had been done from the beginning. The dark seance is responsible for nearly all the scandal cieties, and broken the zeal of the manifestations. We agree fully with this correspondent, and believe that it would end all this intolerable deception. I have, from the beginning, urged this supreme test on the attention of investigators. The splendid series of manifestations through D. D. Home, in England, France and Russia, were given in the light. They were etherializations, levitation, and message-giving. This clearly shows that darkness is not an essential

factor. As a test, a seance in darkness has little value. "Just How to Wake the Solar Plexus." By Elizabeth Towns. Valuable for health. Price 25 cents.

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## "HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hud-son Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

THE FRATERNAL ORDER OF SPIRITUALISTS.

It Strikes a Responsive Chord a Springfield, Mass.

To the Editor:-Will you allow a stranger to tell your readers the experience of a Spiritualist "convert" When quite young I was brought in of Spiritualism, but having no one to explain the philosophical or religious ide, and being a staunch orthodox, condemned it as the work of the 'devil," and for many years continued to refute it by every biblical, church, or other means which it was possible to use or misconstrue into. an argument against it, so that, although almost constantly brought in touch with its phenomena, I remained

a bitter enemy. About twenty years ago I unexpectedly saw two spirits, on separate occasions: and while I was dumbfounded by the experience, I yet persisted that it was a delusion and a "peculiar" condition of my mind or orain at the time that produced the phenomena; still I was forced to acknowledge that the message given by one of the spirits on a matter of which I had not the slightest intimation was a rock that would not move

About eight years ago I mer Dr. Alex. Proctor and wife, Spiritualists; and finding them conscientious people. I listened to the PHILOSOPHIside of the question, and a REASONABLE exposition of my experience. Suffice it to say that I beame "converted" thoroughly to Spiritualism. I comenced a thorough study of the subject, and to my surprise discovered that I had strong mediumistic abilities, which I have since slowly and carefully sought to cultivate, until to-day the spirit world is as much a reality to me as this material world, and Spiritualism is a sweet, sacred, and the purest religion in existence.

Previous to my acquaintance with the friends who revealed its real truth to me, I had been drifting by my theological investigations out of orthodoxy, so that Spiritualism found me in the Universalist church, and thus well prepared to receive the higher and broader truth.

At this point I began to look about me and see what Spiritualism was doing for the world, and I was surprised to find its platform, teachings and work had not kept pace with the onward march of modern thought. One day, in conversation with a lady who had been in close touch with a Spiritualist society (but not member) for several years, I mentioned the subject of the religious side. She turned to me and, with

her eyes expressing astonishment, exclaimed, "Religion! I didn't know there was any religion in it." I was shocked expresses mildly my sentiments at that moment. On further investigation I became convinced that something different from existing methods was needed if Spiritualism was to take its proper place in the world.

Last year, in reading the doings of the N. S. A. convention, I saw a recommendation from Dr. Alex. Caird, of Chicago. Carefully looking over the matter, I said to myself, here is just the thing. I was much surprised to see that that body turned the subject "down," but later saw the wisdom unwittingly shown, as I became convinced that putting "new wine into old bottles" is just as applicable to-day as ever. So later when Dr. Caird organized the F. O. O. S. in Chicago, I hastened to give my approval of new methods by joining. I then commenced the agitation of

the subject among some of my friends, with the result that on the evening of October 21 we organized Springfield No. 1, F. O. O. S. of this city. Fourteen were initiated; two others paid dues who could not be present, and will be initiated on the evening of November 11. Quite a large number of applications are out which will probably be brought in at the next regular meeting. We are holding meetings weekly, and a great deal of interest is shown in this new movement, and much is hoped from We have elected officers as follows: President, John E. Darling (the Massachusetts legislative champion of equal rights for mediums and all classes of healers); vice-president, Mrs. M. E. Glover; corresponding secretary, Miss C. V. Woolsey; financial secretary, Mrs. M. E. Proctor; treasurer, Mr. Chas. Holley. (We shall have a public installation at an early period. Just now we are working on the construction of a Constitution and code of by-laws which we are anxious to get out as soon as possible, so as to have something desirable to place in the hands of those

whom we desire to interest in the Order. There win also be an auxiliary of the Fraternal Daughters organized as soon as is desirable. We are working steadily but busily to plant our branch of the F. O. O. S. on a firm and sure foundation, so as to command the attention and support of the general public, confident that in this Order we have that which can be made of lasting profit and advancement to the cause of Spiritualism. MRS. M. E. GLOVER.

Springfield, Mass. NOTES FROM MRS. JAQUET.

An Excellent Test Through Automatic Writing.

I now seem settled after my engagements at the close of camp, and am again in the beautiful city of

My visit to Clinton camp was not only very pleasant but most profitable, as well as being made pleasant by the many old and new friendships that made my stay there so sweet and enjoyable. All on those beautiful grounds were in perfect har-

I journeyed from Clinton to Moline, Ill., to spend a week with friends whom I met in Clinton; then to Joliet, where I had been engaged, and

where I did good work. I must "blow my own horn" in this case, and tell you of a gentleman who called on me while there, for a reading. He was very reserved and unassuming, but searching for "Madame, I have never been successful yet in obtaining any truth from, or through, a medium, but I am open for conviction."

STRANGE OCCULATIVE LUENCE

Drug So Acted Upon the Victim That She Because Dazed, and Looked upon the Worldishd Eeveryone in it From the Eyes of a Chinese—She Was for a Time Obsessed—All Drugs That Open the Senses of the Spirit Are Dangerous, and May Lead to Ipsanity, or

Pittsburg, Pa., Now. 149-Still un der the influence of some powerful drug which had been given her before she was kidnapped, Mrs. W. L. Reese, the beautiful young wife of a rich boiler manufacturer of Altoona, was picked up by the police in Fourth yesterday morning in company with Al Sing Dean, a Chinaman, who had been a member of her Sunday school class. After a desperate fight with the police, Dean was arrested.

for abduction.

When Mr. Reese learned of his wife's disappearance with the China-man he started out in his automobile to hunt for her, intending to come on to Pittsburg, but lost his way, and had to spend the night in the mountains. This morning he found his and I know. There is no Hell. All way again, and, having learned of his the time that I was gone I did not see wife's whereabouts; took the first one bad or unhappy place.

"The only hell there is is the one

train for this city.

Mrs. Reese is about 30 years of age, and moved in the best society ested in the Chinese Sunday School just formed. She had a class of Chi-School. Mr. Reese approved and did everything to encourage her.

Helped Her in Sunday School. About two months ago Sing Dean came to Altoona from New York. He spoke good English and entered Mrs.

Reese's class and volunteered to act as interpreter. "He made himself so useful to me in our work," said Mrs. Reese, "that I soon found him invaluable."

Sing told her he was in the employ of Mock Duch of New York, who was organizing the "Little Hatchet Men"

home in Altoona, Sing called. He had frequently been at the house and All the people and all the angels sang was welcomed. Soon after his arri- 'Nearer, My God, to Thee.' It is the val the telephone rang and Mrs. Reese's mother-went to answer. While she was away Dean intro-

duced the subject of opium, and told Mrs. Reese that the reports that the was not like any other place I have Chinese were opium fiends were false; that the Americans mistosk some lit crystals and took one himself and of-fered one to Mrs. Reese, which she accepted. She says, she tremmbers but little of what happened after that

Looked at World as Chinese. I do not remember feaving my home with him," she says, hibut, i distinctly remember being at the depot and to me the most natural thing in the world for me to do. I, find forgotten my home, my husbalid, my mother an everyone else, and I looked upon the world and everyone in it from

a time obsessed.]
"What happened the train or after we reached Pittsburg I do not know. The first re-turn of my memory was this morning, right, saying, "She has made no miswhen I discovered, to my horror, that take." I was here in the station house in

charge of the matron." horror of the position completely veils over their faces as the angels overwhelmed her. She declares her had. I don't remember how I was loathing for the Chinaman in whose company she was found.

Mrs. Reese believes, and so do the police, that the Chinaman proposed to thing heavy either had fallen on me hold her for ransom.

Mrs. Reese. During the day scores of Chinamen visited Police Headquarters and offered cash bail in any stand why they had tried so hard to amount for the release of Sing Dean, bring me back when I was having but it was refused, and the case such a pleasant time. case against him will be pressed to the limit.

The above from the St. Louis Pos Dispatch, of November 14, sounds a solemn warning against the use of drugs that induce mediumship. They may lead to obsession or insanity. T. RUTH.

to me, Mr. J. had a friend pass out, who said to him: "If I can return, I will come to you." "But how will I know it is you?"

"I will say 'so and so."
So in the reading by automatic writing, which is my method of giv-ing private readings, Mr. J.'s friend

wrote the words he had promised to and remained so for several hours, alsay upon his return to him. Now, this is not a very remarkable occurrence among our good mediums. merely speak of it, and for this reason: It was proof beyond all question to unbelievers that our loved ones do return. I am so pleased to read in the

August number of the Pearson Magazine the truth as spoken by so many of our learned professors of the different universities and colleges; it proves again that?" truth, though crushed to earth by ignorance, will rise again. The colleges all over the rise again. The conteges and land have been studying along occult

The day is not far distant when our religion will be shouted from many pulpits, and it is offly the truth that will set them free."

ELIZABETH VAQUET. 522 Fourth Avenue. 6 Cedar Rapids, lowa.

"After Her Death A: The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted wit this book. Beautiful spiritual the aght, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind he truth. When he came in he said:
Madame, I have never been successul yet in obtaining any truth from,
I through, a medium, but I am open
or conviction."

S. E. Kiser.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M.
"Materialization," By Mme. E. d"S. E. Kiser.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M.
Peebles. Dedicated to Preachers,
Missionaries and Church Members.

Esperance and Rev. B. F. Austin.

Two weeks previous to his coming

A GIRL AFTER FOUR DAYS' TRANCE DESCRIBES A

VISION OF HEAVEN. Bride-to-Be Awakened From Her Long Slumber, Tells Her Impressions.-Gates Open to Her.-Her Relatives Long Dead Were Her. Companions on Spirit Journey.

Heaven is a place of wonderful whiteness, melodious music and in-tense peace, the home of uncounted souls and angels who wear white garments, but who are without wings. Lydia Bridges, the East St. Louis girl who wakened Thursday afternoon from a four days' trance, so describes it. There is no fragrance of flowers, avenue, this city, about 8 o'clock, no glint of gold, no bluevaulted skies, only soft, white mistiness, such as one sees in the Western mountains in the mornings of summer.

She had no consciousness of being awake for several hours Wednesday, Mr. Reese took his wife back to although she talked with her mother, Altoona last night. Al Sing Dean Mrs. Edmund Bridges, and her bewas taken back manacled, to be tried trothed, Rolla Taylor, and portook of food.

Says She Has Seen It.

"I did not believe there was a heav-en and I often said so," she said as if should have a clear understanding of conditions, "but I have seen it now "The only hell there is is the one

on this earth.' "I knew I was lying on the bed in Altoona. She is a member of the Above me, in midair, I could see First Lutheran Church of that city Grandfather. About him was the white of heaven. He wanted me to go to him, but I couldn't. They tell me that I sat up Wednesday and namen and was finally elected as taked to mother and Rolla and told superintendent of the Chinese Sunday them all that I had seen. I don't remember that. that the second time I saw grandfather I was able to go up to him. I closed like this (interlocking her fingers until they formed a V), but they

> me in. "I saw no gatekeeper. The gates were white ones, not gold ones, and all about was a kind of white haze.

opened outward and grandfather took

faces. to right the wrongs inflicted on the ing me as I walked through with Chinese, and she was very much in- Grandfather. I saw many angels, Vesterday while Mrs. Reese and her mother were at luncheon at their them, but grandfather was dressed mother was dressed. hymn I love best, and they sang it so sweetly. But Grandfather did not sweetly. But take me to God.

"He led me through heaven. ever seen."

"There were no flowers, only that tle white crystals which the Chinese soft whiteness everywhere. You can-frequently took as an appetizer for not think how beautiful it was. We opium. He produced some of the went everywhere without effort. Nothing worried me. I forgot my home folks. I forgot all about my sweetheart and that I am to be married to him some day. Everything was so beautiful and so white that I was just happy.

"After awhile we reached a place where there were no crowds, only those who belonged to me—my little the boys were Walter, Jesse and the

Just then Miss Bridges' sister conthe eyes of a Chinaman. I can letradicted her, saying, "We have two lieve nothing else than that I was brothers and two sisters dead, not hypnotized. [She was, probably, for three brothers and one sister."

"No," she said decidedly, but with raising of the voice. "It is as I no raising of the voice. Ask mamma if it isn't.

Her mother replied that Lydia was "I saw two of my girl friends," she continued, "Sadie Anderson and Mag-

Mrs. Reese could tell no more. The gie . They were all in white and had I never thought of such things all the time that I was there. "There came a feeling as if someor from me, and then I was awake The Pittsburg police did everything and sitting up in bed. I spoke to in their power to keep the matter those about me and they were surquiet, at the request of friends of prised to think that I could talk.

"The earth time seemed long when became awake, but I couldn't under-Her Parents Were Alarmed.

"I wish I was there now, but I don't want to go until I can go to stay. "I am not a church member, but I intend to go to church from now on-to the Methodist Church.

"I do not read much, neither do I

do much fancying. I am nervous and like to do things."

Miss Bridges went to sleep Sunday while her family was away from home. Her continued slumber frightened her parents and they summoned to their home, 804 Pennsylvania avenue, Dr. L. D. Applewhite, whe said her condition was due to nervous hysteria.

She became conscious Wednesday though she says she does not remember that fact. She again became conscious Thursday morning. So alarmed were her parents that they exerted themselves to keep her from going to sleep again until bedtime Thursday night.—St. Louis (Mo.) Post Dispatch.

WHEN WE ARE JUDGED.

When we are judged at last, when all Our little faults are set aside, When kindly Charity lets fall Her mantle o'er us, what we tried ith honest earnestness to do

And ne'er accomplished will be placed Among the triumphs that we knew And that our useful efforts graced. When we are judged the boasts we

Of strength we had, but always hid, Of worthiness we ne'er displayed, Of things we might do but ne'er

Because we never bravely tried For fear that failure might ensue These things will have no place be-

The honest triumphs that we knew.

S. E. Kiser. Price, 20 cents.

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ence, and is very interesting. All roaders will be charmed with it It is a spiritual book for Spiritual as well as spiritually aided and upicts, and interesting for everyone. \ lifted.

MARY ANNE GAREW

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author. The question of soul mates is charmingly natural, and beautiful or of the united male and female con- in its tone of sweetness. It brings experience in the higher realms. The of the dear ones of the home and fam-work radiates a good spiritual influ-ily, is beyond one's power to describe. All readers will be charmed with it

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RADIANT ENERGY and its analy-to Modern Astrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain,

#### LITTLE JOURNEYS TO THE OFFICES OF INFAMOUS FRAUDS.-JOURNEY NO. 2.

A stubby man, nine stars and a comet adorn the upper left hand corner of the illustration used by a fraudulent "medium" I visited this week. An anaemic angel in a sleeveless nightgown holds at arm's length a black-and-white drawing of the fake's face, done crudely on a white paper-filled hoop. It is a hoop similar to those used by clowns when training dogs to do the "hoop jump."

The angel holds the hoop as though she were about to say, "Come, Carlo, Jump! Jump, I say!"

Her left arm is elevated to the position held by a fencing master when making a "pointe" thrust. Probably it helps to keep her properly balanced, as she appears to be in grave danger of toppling over onto the tops of the houses that rear themselves from the intense darkness at the bottom of the illustration. She wears a bead necklace. Maybe that's in accord with the heavenly fashion among all really up-to-date angels. I do not profess to be an authority on that subject. Her feet are probably tucked up snugly in the tail of her voluminous nightie, so I am unable to state positively whether or not she wears rings on

Below this remarkable illustration is a street address and "50c-50c-LOW FEE-50c-50c."

"Spirit Medium-Great Reduction. Readings 50c. Bring this adv. Call to-day. No-charge unless satisfactory. You'. can be the judge. Tells your full name. Tells whom and when you will marry. With-

out asking a question." These come-on lines are followed by other bombast, equally if not more misleading and untrue. The advertisement occupies nine inches of space, single column.

I called. The door swung open before I had reached the bell. The "occult wonder" had evidently been on the look-out for suckers. I saw before me a dissipated individual of perhaps forty years of age. Bowing elaborately he said in a coarse voice: "Come in." Following him I reached his reception room. Business seemed dull. No dupes sat patiently there. I was conducted straight through to the "Professor's" consultation parlor-a small room reeking with stale tobacco smoke.

Here the fake seated himself near a small table, removed a short stub of a cheap cigar from his lips and grunted: "Hev a seat."

The sunlight, coming through the one dirty-paned window fell full on the "Professor." It revealed an unwashed bald head, beady eyes (eyes that the negroes call "possum eyes," and indeed these seemed well deserving of that name), a bulbous nose (painted a vivid hue by Mr. John Barleycorn) stood forth even as does a red lighthouse appear where reefs abound. A weak mouth and a retreating chin completed the physiog-

Seized with a sudden thought, this corrector of destinies reached into his vest with fingers that trembled and extracted a match. This he scratched noisily on the under side of the chair seat and applied to the cigar stub that distorted his mouth. Blowing out a cloud of very bad tobacco smoke, he reluctantly laid aside the stub, and inquired, "Well, what'll ye hev?" This last spoken in the tone of a Bowery barkeeper. "First," I replied, "you may tell me my name."

"My readin's are two dollars, one dollar, and low fee fifty cents," chanted the Professor, ignoring my request:

"Very well," said I, "never mind the fees. I will trouble you for the first test. My full name, please."

"Well, I kin give ye a good readin' fer a dollar-"

"Lunderstand, but you will first tell me my name, after which you may proceed with the remainder of the reading," I inter-

"Yuh gets yer name in the readin". What one do ye want? One-dollar readin', two-dollar readin', or mebbe th' fifty-cent One-dollar readin', two-dollar readin', or mebbe th' fifty-cent readin's what ye want?" inquired the "readin'" individual, bending forward anxiously.

The first demonstration was the flower trick, which everybody has seen Kellar do. The medium goes

bending forward, anxiously. "Give me all three-but the name first," I hastily added. The Professor settled back in his chair. In doing so his elbow swept the cigar stub off its resting place, and it fell to the dirty floor. Quickly recovering it, the "occult wonder" carefully brushed off the adhering lint and dust. Gazing at it lov-

ingly he laid it back on the table, changed his mind, arose andplaced it on the mantel behind him out of harm's way. All this seemed to divert the Professor's mind from the main issue, and he said, "I've got a system tha'll fascinate anybody -anybody, I say!" impressively. "And I'll teach yuh how to do it fer only fifteen dollars. It's a good thing to know. Yer

girl sometimes gets fractious, and-' "No, no," said I, hastily. "My wife might object. Have you received my name yet, Professor?" I encouraged by way of diverting his mind to what I really desired to know.

"Nother thing I kin do," calmly disregarding my query, "and that is, tell yuh where yuh kin find gold-" "That will be all from you!" I exclaimed, rising. "You are

utterly unable to fulfill the conditions of your advertisements, so further talk is quite superfluous."

This sudden announcement seemed to startle the "medium." and he arose hastily, recovered his cigar stub, and wheedled, "Only fifty cents, and I'll tell ye somethin' that'll be valuable, and it-"

But I had already reached the door, and did not stop to hear

While waiting for a car, I glanced across street, and saw three more "medium's" signs, some of which covered almost all the available space on the windows of their respective front rooms.

Like the San Jose scale, the fakes seem to cluster in bunches. This clustering habit reminds me of the remark of a cattleman friend of mine. Seeing a rattlesnake one day, he said, "There's a rattler! Look out fer his mate! There's allus two of 'em."

So with the frauds. There's always two of them-more often mysterious things you see in Spirita half dozen—within a block of each other.

And this is the end of my second journey to the dens of the dupe-masters.

I am yet desirous of learning my name. The fake who can mentally rope that name of mine can have my check for all damages sustained in the process.

FRANK XAVIER MITCHELL,

St. Louis, Mo.

### A PETITION.

These are the gifts I ask Of Thee, Spirit serene: Strength for the daily task. Courage to face the road, Good cheer to help me bear the trav-

eler's load: And for the hours of rest that come An inward joy in all things heard and

These are the sins I fain

Would have Thee take away. Malice and cold disdain, Hot anger and sullen hate.

Scorn of the lowly, envy of the great And discontent that casts a shadow gray On all the brightness of a common

-Henry Van Dyke.

HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

and I've got six roses here," replied Walton, with some point. By Thomas Carlyle. A remarkable book by a remarkable man. Marked by terse strength and yigor, deep thought philosophy and dramatic tensity of earnestness. A notable Now it was up to him to raise ghosts in 'earnest. Amid breathless illence he got into the cabinet, a truly literary effort. A fine edition in cloth, diabolic laugh pealed forth, and an Price 60 cents. instant later pandemonium broke

#### Now Is the Time! The Notorious Howlands

Their Work Duplicated in All their "spirit" manifestations are simply the result of legerdemain that and nothing else. Mr. Howland "WE HAVE NEVER CLAIME! TO MATERIALIZE ANYONE'S DE-PARTED LOVED ONES, NOR DO

a Hall.

writes to the Sunflower as follows

WE AFFIRM OR DENY THE EXIST

ENCE OF OCCULT SPIRITUALIST

IC, OR SUPERNATURAL POWERS.

THERE ARE OTHER WAYS OF PRODUCING AND DEMONSTRAT-

ING THINGS BESIDES BY SPIRIT

POWER OR LEGERDEMAIN. THERE IS NOT ONE MATERIAL-

are simply tricks calculated to de-

ceive the gullible. His cabinet tricks

are not as good as those performed

by the great magician. Kellar: in fact

Howland cannot approach him in that

Daily Star, of November 14, illus-

trates how easy it is to duplicate

There was a "ghost dance" up at Broadway Hall last night that would

have made any of Tom Longboat's In-

dian ancestors green with envy. To begin with, there was the regular line of ghosts that Toronto has got used to, the ghosts that Mr. and Mrs. How-land have been calling up for the last

month; and there was into the bargain

an opposition line which was quite as

effective and considerably more novel

tal giving his name as Bert Walton,

get up and challenged Mr. and Mrs.

Howland to a ghost raising bee. He

said he could raise just as many spir-

its to the square inch as the Howlands

last night he actually did it.

could, or words to that effect, and

Hall Was Crowded.

the seance began last night. The

temper of the crowd was evidently a

source of uneasiness for the How-

lands, for the Toronto police force was well represented, and Mr Howland

took considerable pains to -impress

everybody with the dire consequence

that was sure to follow upon any ex-

uberance of the spirit on their part.

This added a pleasing trick of excitement to the proceedings.

Chose a Jury.

The first thing to be done was to

indeed, the platform was

with enthusiasts in a

empanel a jury. Volunteers were not

moment. It took a long time to se-

lect twelve "good men and true" who

would be above a breath of suspicion;

there were also six ladies who looked

They got started at last, however,

after a great amount of trouble about

clothes. It would never do to let a

medium go into a cabinet with his or

her own garments on. There might

be all sorts of mysterious pockets and

things in which to conceal ghost-pro

ducing apparatus, so a contribution

was taken up and a complete outil!

for the rival magicians was collected.

This took a lot of time and caused

an enormous amount of noise from

those who suspected favoritism on

into a cabinet, after having been

thoroughly examined by the jury, the

music plays vigorously, the curtains

are drawn back, and, behold! a great

bouquet of flowers in a vase on the

table. This has been done so often

by the Howlands that last night it

did not cause any particular enthusi-

The Real Spooks Appear.

Then came the ghosts proper. The

lights went down, the piano tinkled

remulously, and all was still. Sud-

denly voices came from behind the

curtains, where Mrs. Howland was

olding communication with "them."

What "they" said is not known: it

sounded suspiciously like the solilo-

luy of a persecuted heroine at the

Majestic. One ghost roared in a fog

norn voice. "Nobudy 'ere ort ter ob-

ject ter nothin'." Then there was

French one with a down-east accent.

That ghost ought to study dialect

from a Frenchman; it's suspiciously

A Lively Apparition.

sheeted figure appeared. Sensation!

t dodged back and came out some

where else, and behaved in an alto-

gether flighty and irresponsible man

ner. Then there was a rush of a very

tangible body across the stage into

the dressing-room, the lights were

turned up, the cabinet opened, and

Rival Spirit Produced.

Bert Walton, the rival spirit pro-

"What I am going to do I shall do

ducer, was greeted with thunderous

by trickery. I am just a laboring

nan, no communicator with spirits.

There are manu

Let me tell you something about these

facturing houses which make all this

apparatus. I can buy a ghost robe of

gauze which will envelop me from

nead to foot, and which I can roll un

into a watch case. It costs \$12.50. It's fraud, I tell you." (Roars from

Cheers for Walton.

the cabinet. In less than a minute

was of less generous proportions than

Mr. Howland's, but it was there, and

stamped, got up on their chairs, wav-

quet," shrieked a female Spiritualist.
"Well, if I could produce a little

oud it would prove this thing a fake

Made a Ghost Appear.

"It's a pretty poor sort of a bou-

They roared, shouted and

he had his little bouquet, too.

the joy of the audience knew

ing hats and handkerchiefs.

Then he was searched and put into

ualistic seances.

the audience.)

ounds.

Mrs. Howland was gone. Mystery!

Suddenly the curtains parted and a

'American" as it is.

The Flower Trick.

crowded

asm.

after Mrs. Howland.

Broadway Hall was crowded when

Last Wednesday night a mere mor-

Howland's performance:

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loose, for Walton had "made good." with delight, and the noise

a few yards of white gauze. afternoon," said he. "It's mull, four yards of it, and it cost me 12 1/2 cents to seven hours' ride on the train be a yard.'

There was nothing more to do. Rev. Mr. Howland lost a little of his philosophic calm and called on the audience to await the finding of the jury. But the appeal was in vain, the audience was "wise," and professional ghosts will be away below par for some time to come, at least, so far as Toronto is concerned. - Toronto Daily Star, Nov 14, 1907.

GOOD WORK IN CALIFORNIA.

Letter from Mrs. M. E. G. Howe, State Missionary.

To the Editor:-It is now some time since I have reported any of the State work of the California State Association. However, as the State Missionary I would like to have the readers of your paper know what we are doing. On September 6, 7 and 8 we held our 12th Annual Convention at Santa Barbara, with 85 delegates on the floor, representing 40 societies and for which verbal reports were given. Six societies had no represen tative present, and no report. At the time of Convention we had a list of 46 societies, and many places asking that societies be formed. Several im portant resolutions were adopted mong which was that the president A. S. Howe, be placed in the field as the General Organizer, and that he appoint district organizers throughout the State, that the work could be made more uniform. Also that a plan beidrawn for the division of the State, into 12 districts, so as to make a more effective work. Another resolution was presented and adopted, to the effect that anyone holding papers of this association, neglecting to make an report to this association for two years in succession, in case of persecution for otherwise, should not expect the support of this organization .: Several other good rules and regulations were made, and we are looking forward to this year as a banner year.

Our next Convention will be held in San Francisco September 1908. One of the best ways of awakening interest, as well as a financial benefit, is by holding mass meetings. Several were held in 1907 and were very successful. We have already held one in each of the following cities: Los Angeles, Pasadena, San Pedro, San Jose, and are arranging one for Santa Cruz. Meetings in the interest of the State work have been held in Sacramento, where we corganized a new society of 23 members. At Fresno, where a struggling society exists, we find the people are anxious for the organized movement to show its colors and take its stand; and wherever light before the people. All Spirit-

we have been, we find a hearty wel-A ghostly figure swathed in floating come from those who are investigat-drapery had appeared—even such as Mrs. Howland had called up, and it difficulties we have to contend with did the same stunts, appearing, dis-appearing, posing. Everybody yelled are out after the dollar and will get trebled it however they may. And these peowhen, as the lights went up. Walton ple flee where there are organizations appeared, "clothed and in his right strong enough to place them where mind," and wearing over his shoulder they belong. But California is a large State, and the cities are from 50 to "I bought this at Simpson's this 100 miles apart, and in most cases, plan as we will, we have from three tween different points. This means much in carfare as well as time There are but few workers who are free to do missionary work, and there are but few societies that can afford to pay a speaker or medium living wages, and in consequence many of our ablest workers are engaged in different occupations during the week, and on Sunday do not feel like tying themselves down to a society, for they realize that their best cannot be done under such conditions. With a more systematized work on the part of the local as well as the State officers, this can, in a way, be remedied.

Officers elected at Santa Barbara Cal., September 8, 1907, for the California State Spiritualists' Association, for the year ending September, 1908

President, A. S. Howe, Los Angeles third term. Vice-President, Mrs. Salome Cowell

Oakland, second term. Secretary, E. E. Campbell, Los An geles.

Treasurer, Dr. Adah H. Patterson, Los Angeles. State Missionary, Mrs./M. E. G. Howe, Los Angeles, second term. Superintendent of Lyceum Work

Mary C. Vlasek. Los Angeles. Directors-A. W. Belden, San Diego; F. H. Parker, Santa Cruz; W. C. Bowman, Los Angeles, third term.

Official headquarters at 323 Temple street, Los Angeles. Executive ses sion first Saturday in each month Regular Quarterly-Board Meeting. September, December, March and June. Our societies are much stronger

than they were three years ago. At the convention held in San Diego in 1905 there were but fifteen societies affiliated with the State Association, and thirty-six delegates were present In spite of the great fire which de-

stroyed all papers except the treasurer's receipt books, and necessitated change of headquarters to Los Angeles, we have, as an association, gone from fifteen societies to forty eight, and forty-two of them are alive and in good standing, and most of them are in fairly prosperous condition.

With six lyceums, seven Ladies Aid. and six Temples in the State, we feel proud of California. But we are not going to rest there. Mr. Howe the president of the State Association; and Mrs. Howe, will visit every city in the State where a call will come from, will hold mass meetings of from one to three days, will aid struggling societies to grow stronger, and will

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