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A TERRIBLE PICTURE.

A View of the Spirit's Hell.

appeared to be such a waking by a rap upon my shoulder. I opened my eyes and beheld a white-robed figure standing before me. He now stepped into the room and bade me arise and prepare for a journey into the realms of the unknown.

"But where are we to go?" I inquired of this strange guide.

"To the region where the suicides receive their punishment," he replied. "We now pass out into the night. See through me. I now hear weird cries coming from the direction in which we are going.

"What are these mournful sounds?" I inquired of my guide.

"Those are the souls of the suicides awaiting their doom," he said. "I now approach the entrance of the suffering spirits who, when he observed I was out in a voice full of lamentation.

"Oh, kind angel, give me, I pray you, of the bread of life to appease my hunger, and of the water of life to quench my thirst. I have in the cold of winter, while I dwell in the heat of summer, but find no relief. How long, I pray you, must I remain in this terrible night?"

Listen, suffering spirit: When the angel placed you upon the earth to enjoy its many beauties, he placed you there for three score and ten years, tiring of the battle for existence, destroyed your own life at the age of forty, and for thirty years, the time you have been here, you must remain before your soul can pass into the spirit life, as if you had lived your allotted time."

"Then we pass on to where we see a spirit of a woman crouching in error and crying in a beseeching voice, 'Oh, give me light. Sweep from my eyes that which obscures my vision. This utter darkness is more to me than death.'"

My guide, now stepping to the side of the suffering soul, softly replied: "Sister, have patience. The term of your exile will soon end. The two or three years of your penance is now to expire. To-morrow your spirit will be called to earth to begin its passage to the spirit world, though you had just passed from the body."

"Will I soon be where I can communicate with my spirit friends?" I eagerly inquired.

"Yes," replied my guide. "Your mother will meet you when you are released on earth. She will show you the way to reach your habitations."

"And cry now escapes the lips of this suffering soul, as she cries out: 'Oh! look, there is a light. It is coming toward me and now I can begin my journey.'"

"We now proceed upon our journey, as we pass along we hear the wailing cries of many coming out from the darkness.

"And pray, where are we?" I at last inquired.

"We are between earth and heaven," my guide replied.

"These poor souls are isolated from all communication with either earth or heaven. Their days and nights are passed in solitude, while their minds are continually dwelling upon their rash act of taking their own life. If they left the earth in a fit of angry passion, they must remain in that state until they have paid their allotted time, and their spirit called to earth to begin its preparation to enter the pearly gates of heaven."

"But is there no way by which their earthly friends can mitigate their suffering?" I inquired.

"No. When man undertakes to defeat the designs of his Creator, he must suffer the full penalty of his transgression."

"We now meet several angels who are leading black-robed spirits earthward."

"Where are they going?" I inquired.

"They are returning to earth to begin their pilgrimage to the spirit world."

"Are they not already dead?" I asked.

"No, my friend. There is no death. The so-called death is but a return of the body to the dust whence it came, while the spirit is then set free. I rather a new birth of the soul."

"But," I again inquired, "is there no excuse for suicides? Are all who take their own life punished the same?"

"Each is dealt with according to their misdeed. They must all serve out their allotted time in solitude and sorrow."

"But how if they are insane or afflicted when they commit the deed?"

"Then," he replied, "they remain in the same insane condition until they are again called to earth."

"But is that justice?" I inquired; a sick, suffering and insane soul to be punished for a deed for which it is not accountable?"

"But they are accountable," he replied, "for the cause of their sickness or insanity. All human beings are endowed by their Creator with a conscience to guide them through life to the right path. If they follow out strictly the law of Nature, there is no sickness, but when they deliberately break the commands of their all-wise Creator, he must not only suffer, but pay the consequence as well. Many a mother's reason is shattered upon the rocks of sin, because she is the murderer of her would-be offspring. When a man deliberately becomes so intoxicated as to make himself insane for the time being, he is accountable for any crime committed against himself or another, and must pay the penalty."

"We now come to a spirit who seems to be in the greatest terror, as he wails and cries from this terrible night. Those staring eyes and that gaping wound is more than a hell to me."

"That poor soul," explains my

ETHICAL SCIENCE.

Every Event and Condition the Result of Spiritual Forces.

The language of our present age is replete with maxims and trite sayings that point to some secret truth, and they frequently convey a fact of ethical science, as in the common saying: "Birds of a feather flock together."

Because thoughts are magnetic and attract through the atmosphere the secret elements that build up a certain charm and beauty of human character, or otherwise.

The saying that "Thoughts are Things," has an intelligent and definite meaning to-day, especially to those who are reaching out into the vistas of spiritual life and the laws and forces beyond the boundary of the mere physical world and senses. Every event and condition in the physical world is the result of spiritual forces, as much so as the law of gravitation on the ponderable elements of matter.

The law of mind over matter is inherent in man, and let him desire beauty and sweetness of character, and all things that are in harmony with ideal manhood are his as he places himself in the right current of soul-wealth and noble selfhood.

The powers of the air and earth are at the command of the man who uses his divine soul gifts to find the key that unlocks the door to the secret knowledge of right living and right feeling.

Man as an organic being has the inherent quality of change and growth according to the degree of spiritual aspirations, and the spiritual power forces within determines the power to overcome matter and the slavish fear incident to the ungrown state of the human mind and environment.

The sect called Christian Science is built upon new lines of dogmatic thought in religion, and places spirit before matter, and ignores cause and effect, making human organization outside of natural law and one of miracle and supernaturalism, instead of the result of ordinary processes in nature, and divine. Paul wisely states the fact when he says, "First the natural body, and then the spiritual body."

Man has not only a soul, but he is a soul with human weaknesses to overcome, and through the organic body to build in the material life the immortal new.

The doctrine Browning teaches may well be adopted by Spiritualists, and every man who would escape the doom of his disappointment. It is this: "That what began best, can't end worst."

Not what God blessed once prove a curse."

Physical life is typical of the infantile life, and the unseen and potent forces are silently constructing the superior and permanent by means of inherent laws vested in the soul through our common daily life, that is to be eternal. As Whittier beautifully expresses it:

"Through the harsh noises of our day A low sweet melody finds its way; Through clouds of doubt and creeds of fear A light is breaking calm and clear."

No one need fear to give his last dollar if it is right for him to give it. He may bestow it in perfect confidence, knowing the unseen potencies will make provisions for his own wants and needs, as the law of generosity is predicated in justice, and the generous giver need have no more fear than he would in working out a problem of mathematics. It is the primary movement of the soul towards justice in the world with the association of the sinners, as impelled in the religious missionary of the Salvation Army individuals in the field of humanitarianism, work without special badges or uniforms, and uncommissioned, save by the instinct of their own nature, who fearlessly go forth to do good.

To see this age in a broad and practical sense, one must go to some lofty elevation removed from the turmoil and strife of party interests and religious sectarianism, and from such elevation watch the unseen potencies that are at work, guided by the infinite will. No superficial judgment based upon outward observation will satisfy the true scientist or philosopher to deny as he clairvoyantly and meditatively views the growth of nations and peoples to the more progressive and spiritual civilization.

BISHOP A. BEALS, Summerland, Cal.

Spiritualism Advancing.

It Is At Last Openly Admitted to the Churches—The Gift of Tongues Nightly Manifested in Many of Chicago's Orthodox Meetings.

Spiritualism has at last openly broken out among the churches, and because of the awe and wonder it inspires, has become a great advertisement to impress the scoffers with the superiority of certain sects over their rivals, because they now possess something that is demonstrable, and of which the other sects cannot even boast.

It has broken out in various sections of the United States, but as yet its principal seat is in the larger cities, like Los Angeles and Chicago. In the latter city there are demonstrations of these manifestations nightly.

Of course to awe and inspire an ignorant class of people the manifestations are not only a great success, but they are also a great advertisement, as many people flock to the meetings, attracted by them.

The peculiar part to the student in psychology is that the voices all bring warnings and help characteristic of the class of people from which they spring; and when interpreted invariably refer to the near approach of Jesus' second coming, and warnings to be prepared for death, etc.

Of course these people call it by another name: "This surely is a manifestation of the Holy Spirit, and is what the New Testament teaches as the 'gift of tongues.'"

Not only that, but it is surely the sign of the latter days, as warned by the prophet Joel. Surely they now possess a cudgel that will frighten the ignorant and bring an influence to bear upon the public that ought to again fill the churches.

A rose smells just as sweet, however, no matter by what name, it is known.

At a leading church on a south-side boulevard there are manifestations at each meeting.

The wife of the pastor of the south-side congregation has had remarkable manifestations in her home. After securing the proper harmony by prayer and singing, she saw, as did also a friend who was with her, a MATERIALIZED HAND, and later a lily over her head. It is needless to say that this lady is highly respected by the members of the congregation, and that it has left a profound impression, and as the pastor sees that this and the gift of the tongues has already made a favorable impression, he, of course, does all he can to keep the good work developing.

In Zion City a sect of Dowiteites has wonderful demonstrations of this power. In the family of one of the leading members, a man well known to the public at large, and furthermore one who is known as a just and upright man, whose word and character is respected everywhere, told the writer that his five children, ranging in age from four to sixteen years (the mother is dead), had this gift of tongues. The older one, a girl of sixteen years, had spoken as many as twenty-two different languages. The child four years old also has spoken a number.

The peculiar part of the manifestations is, that when one of the children is speaking in an entirely unknown tongue, at the same time another child, apparently influenced, will interrupt what is said. Many of these tongues have been identified by those who understood the language, and found to be correct.

These manifestations come only during the spell of religious excitement, or when there is religious harmony from music and exhortation.

The individuals through whom these manifestations are given are not entranced, or unconscious, although they undergo spasms of the muscles of various parts of the body before the gift is manifested.

The messages given are entirely those which are characteristic of this class of people, and are mainly along the lines of religious exhortation, and are constant warnings about the second coming of Jesus, etc.

In the homes of the family above referred to there is evidence of the care and industry of a second wife, and the children of the first wife were in the yard at play when the writer investigated, and a healthier, happier and more contented lot could not be found anywhere.

"A little heaven shall leave the whole lump." Now that it has started out, and that it has been shown that it is a good method to inspire awe and leave a strong impression, you can safely prophesy that ere long it will spread rapidly, and under the developing conditions, before long other manifestations will be sure to occur.

Of course this is from God, and Spiritualistic manifestations by those who do not belong to these sects are from his Satanic Majesty—according to the dwarfed and bigoted minds of the adherents of this class of orthodoxy.

Chicago, Ill. DANIEL S. HAGER, M. D.

Why Mediums Are Controlled by Indians.

In The Progressive Thinker of October 26, in the Query and Answer Column, Ludwig Wrangell asks, "Why is it that most test mediums are controlled by Indian spirits?"

I would like to give the way the question has been answered for me from the spirit side of life.

I was one of the circle of several persons who were sitting with Mrs. E. J. Hanson as the medium, in my home, some three years ago, and it occurred to me to ask the question of little "White Wings," a little Indian guide of the medium. It was suggested to me because the evening before a man in a sneering sort of a manner had said to me: "I don't see why these mediums have so much to do with Indians. I don't take much stock in their Indian jargon!"

At the first opportunity I asked "White Wings," "Will you tell me why the mediums nearly all have Indian controls?"

The answer came without hesitation: "Why, Squaw, don't you know that each nation of people on earth possesses some quality differing from all others, or in a different degree? Now the Indians are the electrical people; the negroes, or dark people are the electro-magnetic people, and

so on throughout the nations of the earth; different qualities in different combinations to produce different powers."

I know that when sitting in a circle for spirit manifestation, we were always told that a certain Indian calling himself "Oweeka," would inform us through our automatic writing medium, that he was there ready to handle the electricity necessary for our work, and he would demonstrate that it was being done, too.

We had a fire here last week; a cottage was burned, which in itself is not strange, but the part is that a young lady living next door, dreamed three times that she saw it burned, just as it was. She has told previous to this other things that have come true.

MRS. G. POOLER, Sheridan, Ill.

TO-DAY AND YESTERDAY.

But yesterday there went with me, So swift I scarce could cope, A-singing, a-singing, spirit maid— Her name, she said, was Hope.

To-day she drags upon my keel, All sour and dull with care, And though I know the maid's the same, She calls herself Despair.

—Ethelyn De Vos.

BAR CHRIST IN TEXTS.

New York School Trustees Rule that Word Cannot Appear in Books—Famous Old Song Ousted—Prohibiting Music that Might Be Called Sectarian Dulls Christmas Exercises.

According to a telegram from New York to the Chicago Record-Herald, the board of education, in its sweeping efforts to rid the schools of New York of any suggestion of sectarianism, has not only barred all Christmas exercises for this year in which there is any mention of Christ, the birth of Christ or the Star of Bethlehem, but has issued the order to throw out of the schools forty-seven text-books in which any reference to the Christian religion is made.

This will mean the revision, at an enormous expense, of practically all the text and song books in the public schools. The committee on elementary schools, which reported in favor of the elimination of sectarian references in song books, is headed by Abraham Stern, a lawyer, of 31 Nassau street. Mr. Stern said to-day that his committee, which had taken up the protest of Jewish parents, had been asked to eliminate all characteristic Christian hymns, all references to Christ, the Trinity and the cross, the birth of Christ, the use of all pictures of a religious character and also any reference to Santa Claus or St. Nicholas in Christmas celebrations.

Christmas Trees to Stay.

The committee was further urged to set aside the ceremony of having Christmas trees in the kindergarten of primary grades.

"We have reported favorably," said Mr. Stern, "on all these suggestions except those relating to Santa Claus or St. Nicholas, and we have decided to allow the children in the kindergarten to have the tree."

"There will be no singing of hymns of a sectarian character, however, and Frank R. Rix, the general musical director of the schools for the greater city, will see that no program of sectarian music will be arranged. As a matter of fact, Mr. Rix instructed his thirty-six special teachers of music some time ago to beware of teaching the children any Christmas songs this year."

Among the famous hymns barred from the schools by the new rule are the following:

The Doxology.

Ave Maria.

If With All Your Hearts.

Tealichman.

The Palm.

Oh, Come, Emanuel.

Nazareth.

Hark, the Christmas Bells are Ringing.

Sing, O Children, Sing with Gladness.

Wake and Tune Your Cheerful Voices.

The Christmas Tree.

Peace on Earth.

The Bred Song.

Watchman, Tell Us of the Night.

For Thee, O Dear, Dear Country, Aurelia.

Hark, Hark, My Soul.

Nazareth, My God to Thee.

Christmas Time.

Coronation.

Olivet.

In Heavenly Love Abiding.

Onward Christian Soldiers.

While Shepherds Watched.

When Mr. Stern was asked if patriotic songs in which reference to the Christian religion were made had also been eliminated, he said that he made no difference whether they were patriotic or religious, if there was any sectarian reference in them they would be eliminated.

The above is a move in the right direction. Indeed, the world is advancing in some respect along the right lines.

T. RUFF.

JESUS A TEACHER OF NATURAL SCIENCE.

Fear Him, which after he hath power to kill, hath power to cast into hell. Yea, I say unto you, fear Him.

"Are not five sparrows sold for two farthings and one of them is forgotten before God?"

"But even the very hairs of your head are numbered. Fear not, therefore, ye are of more value than many sparrows."

The lesson is plainly one of natural laws, telling not only what to fear but what not to fear. As he taught that it was not all of life to live, that mortal life is only the beginning of immortal life, that death to the mortal body is not all of death, that it is but the ending of the opportunities of mortal life, but a continuation of the results. We live after death in the influence of our life's work. We find heaven or hell as we have made it, through the laws by which God rules the universe. Therefore we must fear the law of Nature. Fear not the man who may strike the blow, may speed the bullet, but fear the death-dealing disease which may destroy your own physical temple, and through the law of heredity taint the lives of descendants and bring to you a condition of regret, a mental fire consuming your happiness.

Fear the influence you may exercise over another, to degrade the physical, mental or moral life for the law of Nature will condemn and punish you, when you stand face to face with eternal laws, and no longer see through a glass darkly.

The minutest life is governed by the law; the sparrow must exist or perish through the law; it is unchangeable, it is God. Even the hairs of your head are all numbered. A separate principle of life, a separate expression of law develops each. A higher power is given to you than to the sparrow; the power to be the creator of your own happiness. The God-likeness of reason and will power to work with God—with Nature, and bring perfect results, and peace and happiness to follow as a natural re-

IMMORTALITY DOESN'T APPLY TO ALL.

Some Spirits are Finally Dissipated, Their Conscience Disappears, and They are Lost to the Spirit World.

To the Editor:—As set forth in the Chicago Tribune of late date, because he had no money or valuables with him when he was by two well-dressed young men at Ohio street and Dearborn avenue early last evening, Henry Baumgartner, 18 years old, a private messenger, probably was mortally wounded with a knife by one of the men. While their victim lay bleeding from a knife stab in the left breast both men men escaped.

The first persons to reach the wounded boy were Charles Ullman and Michael Brozler, who room at 260 Ohio street, just around the corner from the scene of the attack. The men, who were on their way home from work, picked up the limp frame of the boy before they discovered his condition. He was unconscious and blood was pouring through his outer garments.

Revived and Falters Out Story.

The police were notified and the wounded lad was hurried to the Passavant hospital. He was soon revived with stimulants, and in a faltering voice, which every moment threatened to stop forever, told the story of the futile holdup and the subsequent stabbing.

He said he was employed by the Illinois Dental Laboratory, 67 West Bush avenue, and was walking to his home, 756 West Chicago avenue, when he was attacked. He had just reached the corner of Ohio street, on Dearborn avenue, when he was seized from behind and thrown to the sidewalk.

While he was held in this position by one of the men the other searched his pockets. Finding nothing of value, the thug that held him jerked him violently to his feet, when the companion, without a word of explanation plunged a knife into his breast.

Calls for His Mother.

Occasionally young Baumgartner would stop in the narrative to ask for his mother. The latter, with her husband and little daughter, had been notified and was then hurrying to the side of her wounded son.

When Lieut. Doherty had heard the story he detailed every available man in the Chicago avenue station to search the neighborhood for traces of the men. All the other stations on the north side were notified and furnished with descriptions of the two men obtained from the boy.

Early this morning Lieut. Doherty and policeman Coyne arrested Charles Granth, 18 years old, 88 Sedgwick street, in an alley near the scene of the stabbing, and when taken to the station the boy admitted that he had been present when Baumgartner was wounded.

In the above, the degenerate who stabbed the boy because he had no money, lost to all feelings of humanity, their spirits will be finally dissipated. They will live in the spirit world for a time, and then disappear forever. No one can have immortality unless they earn it. It is not forced on anyone, and I agree fully with the spirit who says such is the case. So look out.

DIVINE WRIGHT.

CONSOLEATION.

Where in this world is a belief more sincere, Than ours of Spirit Return? Where could there be a more beautiful faith, With more helpful lessons to learn? To know there exists a spiritual world, A home where our loved ones find peace, A refuge for souls that have left this old earth, And gained from its cares their release; Where trouble is ended and happiness reigns, Good will and loving content— Should not this thought cause that bitter regret That makes many poor hearts lament? For there is no death! What seems so is not— The meaning of Spiritual dying. When the soul leaves the body, it lives just the same! Triumphant in life glorifying.

What consolation when loved ones depart, When it seems sad to think they must leave, To know they still live in a much grander world Than we on this earth can conceive; Surely the thought that they are not dead, Should soothe many sad, aching hearts, Than pain when grim Death takes the bodily form, When the poor worn-out spirit departs.

What beauty there is in that one little thought— That one little beautiful belief— Does not the faith in a Spiritual world Bring to sorrowing hearts sweet relief? Grandeur and beauty in truth such as this— Is anything sweeter or dearer? Prepared in this world to know the sweet truth, And the next world will seem so nearer.

BERTHA M. RICHTER, Napoleon, Ohio.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

A well-governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

MOTIVE AND ACTION.

If We Desire Heaven, We Must Cultivate That Which Will Produce It.

An up-to-date physician will give his first attention to the cause of an illness before he will prescribe a remedy.

A just judge will seek to ascertain the cause of a crime before inflicting a punishment.

The natural and first query that comes to the mind when anything of a startling nature is presented is it is to ask: What is the cause? These and similar instances go to convince one of a natural law, recognized instinctively and intelligently by all, that there is an inseparable connection between cause and effect.

Men also deal honestly from fear of being cast into hell after the death of the body.

Men deal honestly because the divine within has been recognized and developed to that degree where a love for truth and love for man is so great that there is no desire to be dishonest or in any way to do ought that would offend a fellow being.

Love and hate represent opposite conditions of the mind, and if we desire heaven we must cultivate that which will produce it here on earth, and thereby prepare us for that future plane of existence in the Summerland of the Spirit realm.

With love as the motive for our actions, mankind cannot long remain in ignorance of that divine principle which, when universally put into practice, will bring order out of chaos; peace, happiness and good will will take the place of the present disorder of things and man will then realize the purpose of his existence on earth.

Some will say that this sounds nice, and would like to see it materialize, but assert that as long as we are human we cannot bring such a condition about.

It is that very thought which ties man to the earthly condition and prevents his entering into his inheritance of a more abundant life.

The capabilities of the mind are measured by its conception of its abilities; "as a man thinks, so is he."

Thoughts are things, and it is for us to materialize the ideal thoughts many times impressed by our spirit friends, so that by action we can give convincing expression to the divine principle which dwells in every individual, and is constantly striving for recognition.

The critical period in the evolution of man has arrived; the Master is beginning to assert his power and the mind is to be directed by the divine principle which makes man the temple of God.

The base motives of the earthly man can now be dominated by the divine mind.

"The lion shall lie down with the lamb."

"God will dwell with his people." It is for us to decide whom we shall serve; we can blame no one for our failure to obtain this pearl of great value.

Our environment may seem an obstacle to our soul's progress, but it lies in our power to bring victory out of seeming defeat.

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Scenes In Spirit Life.

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

"Now," said I, "you can never construct this beautiful home, and be happy with your children while you have that feeling toward the padre, or toward anyone else. If you continue to cherish revengeful feelings toward anyone, you and your home will look just like a dirty blackguard, and not the padre's."

"I taught you to be best of my ability," said the father. "I believed those things to be true, myself, and now that I find that they are not so, I beg your pardon."

The woman still looked grim. "You must forgive the father," I said, "before you can do any good thing; before you can make yourself or your children happy. Now, shake hands with the padre, and freely forgive him, and love him as you would a brother; for all men and women are brothers and sisters."

"An' ye'll not go back on yer word to me about the home an' the music?" "No," but the home must be constructed more or less by your own soul; and how can you construct a beautiful and lovely home while your soul is filled with revengeful feelings? You do not want to weave badness and dirty blackguard into your home, do you?"

"Wall, thin," she said, turning toward the priest, "I forgive ye, an' I will try to love ye like a brother, an' when the home is built, ye will come an' pay me a visit, an' I'll try to make ye welcome."

I now selected one of my best, most competent teachers, and sent them forth to build their little home and make themselves tidy and presentable.

After a reasonable length of time had elapsed, there came into the conservatory the teacher, together with her group of proteges; and what a change had taken place in their general appearance. The mother rushed forward and grasped both my hands within her own.

"Ye're a blessed gintleman!" she exclaimed. "Ye have given me all I ever wanted. An' may the Lord bless yer swate soul. Look at Fiddy, ye see, an' at me gurl? Is not she the purty young leddy?"

And truly she was. Her beautiful burnished hair was parted in two large braids and confined by "bonnie blue ribbons," the ends being left to curl at their own sweet will. The girl was about fourteen years of age, but looked even younger than that. Her eyes were as blue as the summer skies and her face very much like a bluish rose. She was yet shrinking and very modest. She was dressed in cream-colored lace and blue ribbons, and carried in her hand a roll precisely like those which one often sees in the hands of young ladies on the earth, strapped around and buckled together with a black water-proof covering resembling leather. I glanced at the roll with a smile.

"So you are all prepared for your lessons, I see?" "Ah! there was nothing on earth that me gurl wanted so much as that same roll of music, that all the gintel young leddies carried. An' isn't she the purty young leddy, now?"

"She is, indeed," I answered. "And how about Teddy?"

"Teddy's the man fer ye's. An' he'll soon be a foine gintleman like yerse," she said.

Teddy's bright auburn hair was cut and combed after the usual fashion of the earth; but it would curl and crinkle in all directions in spite of all. His large eyes flashed with a feeling of many importance. He had on a new suit of fashionable clothes. He was about sixteen years of age, rather small, and was already beginning to show a little plumpness. His thin, scared, squalid look had entirely disappeared. I placed my hand on the boy's head: "Now, my lad," I said, "I am going to make a great professor of you; and you shall yet be a teacher in his conservatory."

The mother could not contain herself for joy. "Och! but ye's the blessed one!" she exclaimed. "An' where's the praste? I forgave the praste long ago," she continued; "for the teacher told me that all things worked together for good, an' but for the praste I might never have met ye's."

"My good woman," I said, "you are looking much better yourself, than when you were feeling antagonistic toward the good padre."

"Ye's," and she turned herself about that I might see just how she looked; and she was not far from beautiful herself. Her curly, reddish, Irish hair, was parted smoothly over a brow that was fast losing its care and wrinkles, knotted in a large knot at the back of her head, and confined by a gold ornament. Her dress was of sheer muslin, covered by figures and sprays of green, and flowing all about her in fine style.

"Well," I said, "what work are you going to take up? or do you find I enough to take care of the house, Fiddy, and the gurl?" "But ye's'll come an' see me home, will ye's, sir?"

"Yes, let us go now," and we went forth; but first I placed the girl in a class, and the boy under a professor.

CHAPTER V.

We soon came in sight of the little home, a beautiful white cottage, nestled down in a green meadow, a placid lake lying not far from it. There were many flowers and much shrubbery near the house, and a little boat dancing on the lake. A silvery white road ran in front of the house down to the lake, the lake being at the farther end of the house, a little in the distance. The house was white, the windows being covered by green blinds now being somewhat out of date. I smiled, and noticed the blinds, and said:

Tennyson's brook at length reaches the ocean and helps to make that great body of water. So the little deeds of kindness, or little acts and words, remove error and wrong ideas, ripple on until they reach the great fount of wisdom and help to make up that which some call God.

Now, in doing a good deed, or removing an error, one not only makes the recipient happier, but oneself as well. Two are made happier, and then the ripples spread, and none can say that they ever stop, and they strike, or are received by this one and that one, and thus go on forever.

Musical and poetry are twin sisters. This book of Tennyson's had been set to a beautiful rippling piece of music by a lady, a musician of rare ability; and as everyone loved and admired it, it was called upon to play it in season and out of season; and of course I had played it thousands of times; besides, no pupil was satisfied until I had included it in their lessons. Thus, that little brook of Tennyson's went rippling on all over the habitable globe, but did not stop with the material globe; it still went rippling on throughout the spiritual spheres; and when I arrived here, it was rippling more musically than ever. As our conservatory here had now become more popular than even the one on earth had been, Tennyson himself was attracted to it. As Longfellow and myself had been old earthy acquaintances, and Tennyson and Longfellow were attracted together, as fate or chance would have it, we were playing Tennyson's brook in chorus. I had never played it, on earth, in chorus; but here, now, we were playing it as though a thousand little brooks were all singing in unison.

If you do not know how grand and beautiful it sounded.

As the two gentlemen entered, every eye was turned upon them, and many knew who they were. I greeted my old acquaintance, Longfellow, but as I had never met Tennyson in the earth life, Longfellow said:

"Allow me to introduce to your notice this earthly poet laureate, Tennyson," and still the brook, like a thousand voices in one, went rippling on, for no one but myself had paused in the playing.

Tennyson smiled a glorious smile as he heard it, and he murmured: "But the brook goes on forever, ever."

We clapped hands with great cordiality. Surely, I was glad to see him here, and was pleased that it happened we were playing the brook.

The poets took seats to listen; and thus it was that one of Tennyson's poems, at least, met him in the face. Ah, my readers, do something good; do something hard, if you can; and then it will meet you not only on earth, but here, too.

"Ah," said Tennyson, with a sigh, "I thought that little poem of my poorest; and, surely, one of the simplest. I never expected to meet it like this." "And thus it goes on forever, ever," repeated the chorus.

I am selecting the scenes which I think will be the most instructive and interesting to the earthly world.

I have been in this life now for nearly four years of earthly time, and have, probably, learned and experienced more within that period of time than I should have done on the earth in twenty years. Thus, my soul has been able to accomplish four times as much as it would have been able to do on the earth; and yet, I have worked much during that time for the people within the material.

Our conservatory of music is a very extensive one, and we keep adding to it according to its requirements. Now, connected with it we have a grand auditorium, and also a theater. We soon find pupils to play before large and critical audiences; we also have prominent men and women to come and lecture for us. We have great masters to come and play for us. We often have such men as Henry Ward Beecher, Robert G. Ingersoll, William Denton, and we expect to have Moses Hull, as soon as he feels that he can spare some of his time from his own particular work.

Mrs. Mary A. Livermore loves to come; and I must tell you that she and Abby A. Judson are famous friends. Mrs. Livermore is gathering together a large band, who intend to work for the enfranchisement of the women on the earthly plane.

You ought to see Abby's face wreathed in its beautiful smile, when she and Mrs. Livermore start off on some mission of love and mercy to earth. O, my earthly friends, it is glorious to meet here these great souls that have once lived on earth; and they all love to join forces, whenever it becomes necessary to do so, to do a great and good work. Our conservatory tries to have an extremely high order; then, we teach elocution, languages, and art; and as we now have an elegant theater, great actors are attracted to us, also men of learning of all nations, for we must have some of them as teachers; and we have a grand gallery of art; so we attract great artists; and multitudes come to be taught.

Ah, we are getting on gloriously, and we put all to work who desire to do so, doing that kind of work which they are best qualified for; and none need remain idle here. How delightful it is to think that we are not obliged to earn money. No one is paid anything. All work and teach for the love of it; so, there is no gratters, or robbers, for there is no money to be stolen, and no one can rob another of that which he has, for if he has knowledge and talent, he graciously and gladly imparts such to others who desire to be benefited by it. No one can rob another of his home, for each home is constructed within the mind of the possessor, and then clothed upon outwardly, or becomes objective to others, so that all have homes according to what they desire; and no one can be jealous and try to put another down that one may rise upon another's downfall, for each and every one must pass for just what they are themselves; but a spirit of emulation all do and ought to have, for by trying to emulate the great and good they grow and become more like them. Moreover, the great and good will give their time and services to those who ask of them, if they are eager and willing to learn.

(To be continued.)

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Man's Other Lobe

Its Uses and Functions, as Suggested by Charles

Dawbarn—Suggestive and Interesting Views

Which Every One Should Read.

Science in the discovery and organizing of facts is adding truth to truth. All many a mystery is being solved that to our ancestors seemed hidden in the night. The greatest mystery of all is man himself, and here, too, the scientist is not only convincing himself that man lives after death, but is beginning to accept spirit return as a natural fact.

It seems to the writer that the recent discoveries in brain functions really teach something more than science claims for them. The student reader will recall that in recent articles we have sought to follow the scientific lead, and learn the lessons now taught as to the relation between man and his mortal brain.

While this article is to be an attempt to advance another step, we must first recall some of the facts and inferences upon which our present belief is founded.

Every planetary form is built up from planetary material. Nothing will be found in any form that is not derived from the mother planet. We briefly sum this up when we assert that every unit has a threefold nature. Its energy, its intelligence, and its substance are planetary.

Its energy, its intelligence, and its substance are planetary. But science has already taught us that the use of the brain lobe by planetary intelligence increases its convolutions. Elmer Gates has proved this by educating puppies. A further fact is that as we advance from solid up to invisibility the vibrations of matter continue to increase. Beyond a certain point they no longer impress plane substances, but vibrate within our sense limit. Cosmic vibrations will thus be still more intangible when impressed on mortal brain. I mean intangible to mortal man's sense and instruments.

We all know that a well developed lobe will have more and greater expressions of planetary intelligence. The Creator dwells in ignorance and neglect. But those added lobes may be of no service to Cosmic Intelligence which works amid higher vibrations, and would thus add cells invisible to normal human ken. It would thus be most convenient for the Cosmic SELF to use the lobe that was least used by the mortal man.

At the same time, the use of the lobe would render it invisible to the scientific student. This seems to the writer a most natural explanation of the service to which our unused lobe can be put by our Mother Nature. But, of course, the method by which any intelligence, whether cosmic or planetary, can mould or impress matter remains as much of a mystery as ever. All we claim is that if planetary intelligence makes use of planetary matter, cosmic intelligence with its cosmic energy may do the same, but it will necessarily have a more delicate manifestation.

When we study the manifestation of intelligence through medium brains we find that almost always it is planetary. It belongs to the sphere existing within the aura of the planet, although beyond the scope of our sense and instrument. This is the mediumship that exhibits tests and physical phenomena, and is the foundation of Modern Spiritualism. Such vibrations will be quite at home in the brain lobe that is in everyday use. The vibrations they will help it to add cell to cell up to a certain limit. Beyond that it seems evident that an unused lobe will offer less impediments to the use of intelligence that has become cosmic.

We all recognize occasional communications and inspirations that are far above the normal level. Such would find entrance through the unused lobe. We may take it as a probable fact that every sensitive has hours, or perhaps only minutes, when his little-used brain is voicing a thought that is not born of planetary limitations. But of course if the sensitive live almost altogether on the planetary animal level, his unused lobe will have small use by the advanced spirit. The broken-up personalities such as that of Mollie Fancher, Miss Beauchamp, and the many others now recorded, seem to be just fractures of the planetary intelligence whereby new personalities claim recognition. But it is in the higher manifestations that we realize some of the things that our heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

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This is, we admit, merely deduction from established facts. Those facts have been established largely from the result of physical injuries that have been traced as cause of brain lesion. Centers of speech, hearing, and many a detailed function have thus been already located, each in its own nerve center in the active organ of the brain. And when some day such accidents to the brain, which above planetary limitations in their lives studies and teachings, are treated by psychical anatomists, it seems probable that such accident or disease will be found affecting chiefly the unused lobe of that mortal brain. For any proof of this we must wait until the scientific anatomist has at least accepted the possibility of spirit return. But that such use of our other brain lobe is at least a probability may be safely assumed in the present state of our knowledge.

We recognize that almost every public sensitive has been working under planetary influence and conditions. Manifestation of the brain of such mediumship and aspiration for a higher and more spiritual life is usually conspicuous by its absence. The writer in his thirty-five years of experience does not recall half a dozen exceptions where there has been true spiritual growth, such as would—if our theory is correct—demand the service of the medium's unused lobe. As we have said, there may have been many a flash of spiritual wisdom using for a brief moment this special instrument. But, as a whole, individual mediumship has been unprogressive. Almost the same phenomena year after year tell the tale that there has been little demand for any intelligence beyond the planetary. But it is the belief of the present writer that whenever there is

a vast advance and growth leading out and beyond the more planetary influence, it will express itself by the use of the psychic lobe of the mortal brain.

Spirits seem so largely unconscious of the method by which they reach mortals, that we cannot hope for much enlightenment from that source. But as a point of interest to the psychic student this suggestive thought that the so-called "unused lobe" is really a natural link between the higher and lower levels of human life is worthy of careful examination; at least it seems such to the present writer.

CHARLES DAWBARN.
San Leandro, Cal.

JAPANESE AND CHRISTIANITY.

What the Japanese protest against is that the Western world advances Christianity as the one and only way," says Harold Bolce, in Appleton's magazine.

Since our denominational representatives in the Sunrise kingdom continue to insist upon the complete orthodox conversion, the Japanese have not been reticent in pointing out what they regard as the fallacies of the Christian religion.

In the first place, they say Western theology concedes the creation of the human race on the part of Jehovah has thus far turned out to be a colossal failure. The Japanese even go further and say the belief that the vast majority of mankind are doomed to eternal torment, and only a fortunate remnant are saved, renders the creation of man not only a vast failure, but an unthinkable horror. A Japanese professor said to me, if he could be converted to Christianity he would make his petitions not to God but to the evil spirit, inasmuch as the devil, according to our theology, controlled the majority and was altogether the dominant power in the universe.

He said he realized that we regard man as a free moral agent, while the road is wide that leads to destruction, and is always crowded, the individual has the privilege of choosing the narrow way, up which the few, the select, the preordained, climbed to felicity. The trouble was, the Japanese critic pointed out, that man had been so created he would not choose this way to eternal life. Christian theology, therefore, accused the Creator of bringing into existence a race of beings of such moral bias that the countless majority would not accept His method of salvation.

In other words, Christianity, it is held in Japan, charges the Creator with having fashioned billions of human souls although He knew beforehand most of them would plunge headlong into damnation.

The doctrine that the God of Christianity, in order to avert from mankind the doom toward which they were otherwise hopelessly flocking, sent His only begotten Son to be crucified in a remote corner of Asia is totally rejected by the Japanese.

They say, if that sacrifice had been effective in any large way, the argument in regard to the mission of the Nazarene might be more effective, but out of the billions who have lived since the manifestation of Jesus, 2,000 years ago, only a comparative handful have believed and been saved according to the plan elaborately designed by the Christian religion.

The Japanese look at this important subject from another standpoint. They say if Jesus was a god He was more than man can ever possibly be. They do not believe the race should be grateful to the Creator for sending us a god who set up an ideal impossible of human attainment. According to our theology, Jesus was a man in outward form only; the Japanese insist, inwardly He had the advantage of being a god, and came to tantalize unfortunate mankind by showing them how good a god can be. Such teaching, the Japanese say, is of little value to the world.

If Jesus, on the other hand, the Japanese say, was truly a man, and His life an illustration of the possibilities latent in humanity, then His life is more inspiring than if He were a god. Viewing the sayings and sermons of the Nazarene as the lofty expression of a superior man, they have already adopted much of His gospel in the new thought in Japan.

He placed his teaching upon the same level as that of Confucius, and along many practical lines subordinated both to the philosophy of Herbert Spencer!

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WE PREFER, FOR OUR PRESENT PURPOSE, TO EXAMINE SPIRIT RETURN DEVESTED OF ITS "ISM," WITHOUT DISCLOSING TO MORTAL EYES THE DARK SIDE HEREOF, THE PESTILENTIAL SIDE, THE SIDE OF TIME AND DEGRADING PESTILENCE; BUT YOU ARE NEVER TO LOSE SIGHT OF ITS ANGELIC SIDE, THE SIDE OF ILLUMINATED TRUTH, THE SIDE OF POESY, PHILOSOPHY, PHILANTHROPY, THE SIDE THAT IS HANDILY ILLUMINATING, SOUL-INSPIRING, SOUL-ELEVATING, REFINING AND PURIFYING, THE SIDE THAT GIVES YOU A FORETASTE OF THE HIGHER SPHERES. IN THE COMMUNICATION OF TRUTH LOVER, WHICH APPEARS BELOW, YOU HAVE A SPECIMEN ONLY OF THE FREQUENT OCCURRENCES IN THE KALEIDOSCOPIC CHARACTER OF SPIRIT RETURN, AND WE ASK THE SPECIAL ATTENTION OF SPIRITUALISTS HERETO, AND WHO CAN DEVISE A REMEDY?

THE SPIRITS OF JESUITS.

Insidious Efforts to Bring Disgrace Upon Spiritualism, by First Getting the Confidence of Their Victims by Making Wonderful Prophecies that Prove True, and then Leading Them On to Ruin—A Sad Case is Given by Truth Lover, Reply Following by Harrison D. Barrett.

Spirit Return, demonstrated in a great variety of ways, is one of the grandest truths that ever came to the world, for it establishes the important fact that one lives on after the death of the body. The DOORS between the two worlds are as wide open as it were—and the good and bad alike have access.

The following narrative by Truth Lover is only one of a vast many which have come under our immediate observation, where humanitarians have lost all in ruinous investments under the advice of spirits claiming to be "philanthropists" desirous of doing some great good to the world. The medium's controlling spirits under such circumstances SECURE THE FULL CONFIDENCE of their victim by making some WONDERFUL PROPHECIES that are fully realized, and then leads the victim under the pretense of a high and holy purpose to benevolence, to make investments that prove ruinous in the end. There are those in Chicago, and in fact in every large city, who have had a like disastrous experience. One man from West, well to do, was engaged in mining, his sole unselfish aim being to benefit humanity. He would talk over his plans with us, and in so doing his face would become illuminated with living radiance, and he seemed angelic—he wanted to sell out his mines—spirits had told him great profits would be realized. Alas! he lost all in following the advice of "philanthropic" spirits. Hundreds have been made victims like him—a few in Chicago, but many.

Truth Lover, who writes the following article, is well known and reputable by us. At one time he was an exceptionally eminent contributor to the Banner of Light. He now lives in Arizona in poverty, a victim of Jesuit spirits who are doing their utmost to bring disgrace upon Spiritualism by first controlling the medium and getting the confidence of their intended victim, then advising an investment that in ninety-nine times out of a hundred leads to financial ruin. We could narrate a personal experience along this line, illustrating the insidious, treacherous, venomous work of Jesuit Spirits, who are king through various avenues to overwhelm our cause by doing people astray. Lecturers rarely speak of these cases, so heart-rendingly sad, and ring "to hurt the Cause!" If a cause has to be sustained by concealing the truth, then it is certainly in a bad condition, and needs reconstructing. But these cases should all be given special prominence, because they are integral parts of Spirit Return. Read what Truth Lover has to say, and the comments thereon by Harrison D. Barrett:

Letter Addressed to Harrison D. Barrett.

The Hon. Harrison D. Barrett—My Esteemed Sir:—In The Progressive Thinker, at one point under "Sacred Things," you mention, among other things, that the (Spiritualists) have had so many "good things" told them by the angels that they take it as a matter of course that all of their brethren are equally favored, and so on.

Now, there is another page, or side, to this Modern Spiritualism, which I never hear, or see mentioned in print, nor in lecture: A SIDE SO ENVELOPED IN WHAT SEEMS A SAD MISTAKE, RESULTING IN DEEP SORROW, AND IN LIFE-LONG DISASTER AND SUFFERING.

During many years' acquaintance with the investigation of the subject, I have repeatedly been brought in contact with cases where people of good average capacity of mind and thought, and fearless reasoning powers, who after years of struggle in acquiring a little competence, by giving ear to some of the good things you refer to HAVE BEEN REDUCED TO COMPLETE PENURY AND IMPOVERISHMENT.

They had become possessors of happy homes and family surroundings, and with ample means through long and strenuous effort.

They had become established in business. Then by the Fates or some chance, were brought into contact with what is termed "Modern Spiritualism," and receiving "messages" from some unknown world, through "mediums" said to be of the most cultured, developed and reliable known to the public. And in this way they became informed that they have been chosen by a "band" of "high and wise spirits" to aid in a particular beneficent work for humanity, which work, as outlined, seemed reasonable, possible and desirable; so they gradually enlisted therein, giving of their best capacity of mind and means, feeling that they were engaging in one of the "sacred things" of life, viz.: In a work designed, as claimed by some of the wisest of beings, to aid in the uplifting of humanity to increased knowledge of the true brotherhood of the race, which is to be as lasting as eternity; and consequently to increased happiness of the race both here and hereafter; but the necessary means, promised by them, to aid in such work, NEVER—NEVER MATERIALIZED!

I herein refer to one only of a number of like instances, of people making the sad mistake of their lives. The entire scheme and its manner of revelation through the "mediums" being and composing a genuine page of the same "Spiritualism" referred to by you. Years have been spent in following and waiting for further instructions, and O, sad to tell, with what result! They found the giving of the willing ear to this "oracle" to have been the greatest bane of their entire lives, THEIR HAPPY AND PROSPEROUS HOME NOW DESTROYED AND LOST; DOMESTIC RELATIONS SEVERED AND FAMILIES SCATTERED; TOTAL FAILURE AND IMPROVEMENT ON EVERY HAND, RESULTING, OF COURSE, IN LASTING SUFFERING AND SORROW, AND ONLY REMAINING FOR THEM THE VERY ASHES OF LIFE, THE WISE SPIRITS SEEMINGLY HAVING ENTIRELY FAILED TO "MAKE GOOD" ANY OF THEIR OFTEN REPEATED PROMISES.

Are we to suppose these wise spirit-sages could not see from the beginning the utter failure and resulting sorrow of the outcome? Then why enlist trusting human mortals in such schemes, or in any of the many varied plans from time to time so revealed, the fruits of which are uniformly desolation?

There seems much that goes to prove the correctness of the declaration made by that deservedly honored seer, Mr. Davis, in one of his volumes, that FULLY NINETEEN TWENTIETHS OF "MESSAGES" RECEIVED FROM THE SPIRITS THROUGH "MEDIUMS," IN WHAT IS TERMED MODERN SPIRITUALISM, ARE ENTIRELY UNRELIABLE.

Not all things so handed down are "good things"—far from it. Why are we not given from the gifted writers and speakers more light upon this darker side of this modernism? There are some people in this "neck of the woods," having been witnesses to the many and varied failures, and resulting desolations by reason of giving the willing ear to the so-called "good things" handed them by the angels, that the question whether, in fact this new ism is of more benefit or of sad and lasting injury to poor trusting humanity, remains to this day unsolved.

Will you not kindly give, through The Progressive Thinker, of your light on this sadly realistic page of "Spiritualism," so that the readers may clearly see why all this is thus?

You will so make glad the

TRUTH LOVER.

A Reply by Harrison D. Barrett.

"Truth Lover's" pathetic story will go straight to the heart of every person who reads it, provided he be capable of feeling. It is only one out of many sad tales of deception and knavery, with this difference: "Truth Lover" has the courage to give the facts to the world, while his comrades in misery have not. It is the persistent covering up and apologizing for thievery and duplicity on the part of pseudo-mediums by the Spiritualists of the nation that have given Spiritualism its present low standing among self-respecting people. It would be better for our movement as a whole, and for Spiritualists as individuals, if all such stories as the one related by "Truth Lover" were published in detail accompanied by the names of those who, in the sacred name of mediumship, have so cruelly misled them. These narratives, in every instance, should be accompanied by the photographs of the pretenders, so that other innocent people may be on their guard against them. The recent National Convention, by a decided majority, refused its assent to this proposition, evidently having a soft spot in its heart for the frauds who would thereby be absolutely exposed. The writer presents the thought, without argument, believing that the statement in itself, being true, is argument enough.

In regard to the "good things" to which the writer referred in his article of July 6, 1907, very little need be said. When it was proved that the intelligent part of man, or man the soul, survived the change called death, no rational being can deny that it was a "good thing." It took away the fear of death from thousands of suffering mortals and gave them courage to live. The trite-old adage "it gives them joy for sorrow, pleasure for pain, life for death," is merely a mild statement of honest fact. The second "good thing" that Spiritualism gave this sorrowing world of ours was the demonstration that it was possible, under certain conditions, for mortals to commune with their loved ones who have taken leave of earth. This blessed truth saved many a person's reason, and inspired untold numbers to live and act nobly for the sake of the dear ones gone before. The third "good thing" wrought by Spiritualism was the establishment of a higher and nobler code of ethics for man's guidance while a denizen of earth, through the revelation of the immutable law of consequences. The fourth "good thing" was the mathematical demonstration of the supremacy of Infinite Life, Infinite Love, Infinite Intelligence—the Theistic Principle—in a rational Universe.

Many other "good things" could, no doubt, be added to the four above enumerated as Spiritualism's "presentments" to the children of men. The four named will, however, answer the writer's purpose. How many Spiritualists were satisfied with these "good things" and their concomitants? Why were they not content with the sweetest, holiest, purest and most inspiring revelations to their consciousness? That they were not, "Truth Lover's" sad narrative abundantly proves. The fact that man survived death and the grave; the further fact that he could commune with his loved ones on earth; the splendid system of ethics that these exalted beings set forth; the noble concept of God as the Father-Mother principle of life—were

not enough for the majority of the Spiritualists. They were too trivial (?) in character to be thoughtfully considered by them!

Material prosperity, material gain, material pleasures, were of more importance to the rank and file than were the spiritual truths involved in their religion. It is a sad fact that the vast majority of those who accept Spiritualism as their religion seek to use it to advance their material interests, to add to their worldly possessions, and not as a spiritual teacher, inspirer and guide. Cupidity, not spirituality, is the primum mobile in all such instances. In view of the foregoing facts, no intelligent person can wonder that conscienceless men and women hastened to avail themselves of this special weakness in their mortal brethren. It meant financial gain to them, and they cared nothing for the heart agony and soul-sorrow of their victims. "Truth Lover's" description of the methods used by these harpies to gain the confidence of the people they were planning to rob is familiar reading to everyone who is at all informed with regard to the history of Spiritualism. His story conveys its own sad lesson, and it is to be hoped that all who read it will profit by it.

Let us be impartial in our review of "Truth Lover's" words. There are two classes of people involved in this narrative. One class consists of those who were prompted solely by cupidity in their appeals to mediums, while the other embraces those who really wished to do good with the means they might gain through the aid of the spirits. Having an unworthy motive, a low, despicable incentive, the first class of dupes only received that which they deserved when they met with heavy losses through the venality of pretended mediums. The lesson was a painful one, but it was a necessary part of their education, hence the price paid was none too high. Whenever men and women attempt to use the things of the spirit for base and selfish purposes, they deserve only disaster and defeat.

The class represented by "Truth Lover" deserves more sympathy. He and those whom he typifies were misled in the sacred name of humanity, deliberately duped through appeals to their hearts, ostensibly made to them by their sainted dead. This is the acme of crimes, yet the malefactors are seldom, if ever, brought to justice. Their victims fear public opinion, and prefer to suffer in silence rather than be made the butts of ridicule on the part of their friends and neighbors. But this class cannot be said to be entirely free from blame if losses ensue through trust in the smooth-tongued rascals whose business it is to live by their wits. In the first place, these Spiritualists are ruled more by their vanity than by their reason. The scoundrels whom they patronize make them think that they are great philanthropists, and can make their names live in history, if they will do such and such things with their money. Of course, the love of doing good is also in their minds, but they are dazzled by the glitter of the great things that they can do, if possessed of great wealth, and philanthropy per se is really a secondary consideration to them. In nearly every instance, so far as the writer's experience goes, the would-be doer of great things for his fellow men, is going to do them with the money he will gain through the aid of the spirits—not with the fortune he already has in hand! He is to hold his own intact, but will make himself famous or "great" with that which he gains from others.

He risks a portion of what he has and is led on step by step, until he has lost his all. The pretenders who robbed him were rascals—we will grant that fact—and deserve exposure and restraint. Their victim is punished enough through his loss of fortune and betrayal of his trust. When reduced to want and poverty, he finds time to study Spiritualism from the textbook of Truth, and, when too late, realizes that he mistook the shadow for the substance. He sought to reduce spiritual things to the level of sordid material gain, and met the inevitable consequences. There was a noble purpose in his mind, and he should be given credit for his every worthy impulse. Vanity, ambition, a pseudo philanthropy, and concealed self-interest were the overwhelming influences that controlled him. When the iron of overwhelming disaster enters his soul, he realizes that the "wisdom spirits," by whom he thought he was guided, had nothing whatever to do with the matter in hand. Only sordid mundane influences were the forces that dominated him through the counterfeits who misled him. He is crushed to the earth in spirit, and questions why all these things came to HIM, without realizing that he himself invited them!

Spiritualists should understand that the advanced minds in the other life have little interest in material affairs. They are more concerned with principles, with the establishment of truth, than with the glorification of mortals. When Jesus of Nazareth is alleged to advise any human being with regard to financial matters, that being should at once appeal to his own common sense, and refuse to be exploited out of his little all in the name of the gentle son of the carpenter of Bethlehem. Again, if these mediums (?) really have the power to locate mines, to give absolutely trustworthy advice in business matters, WHY DO THEY NOT FOLLOW THEIR OWN ADVICE, locate some mines for themselves, get rich in their own names, and then become philanthropists, as they urge their victims to do? Not an instance is on record, so far as the writer knows, where one of these "business mediums" (?) ever made a fortune for himself or herself through the legitimate use of mediumship. A few women have secured wealthy husbands, to be sure, but all such unions have proved one-sided, and even questionable morally, in their results. The final decision must be that these so-called mediums possess no power to add to material wealth, and that he who seeks the spirit world for no higher purpose does so at his peril.

Wise spirits in the supernal spheres have all they can do to attend to spiritual things. They seek to unfold man's spiritual nature, and have no interest in any plan that will give one man power over his fellow men at the expense of their freedom, by reason of his wealth. All business mediums, who advertise as such, are, to the writer, open to suspicion as to their genuineness, and should be let severely alone. When Spiritualists cling to the things that are really good—i.e., the spiritual—they will never become the victims of wicked tricksters and professional thieves. Right here is a good time to clinch another point. The people who lose through pretended business mediums are generally extreme individualists. They belong to no organization of Spiritualists and seldom give a dollar to the State or National Associations. When asked to aid any one of these really worthy activities, they answer, "When we sell our mines, or find the millions in gold that the spirits are trying to locate for us, we will do something handsome for Spiritualism!" They invest thousands in shifty uncertainties, and refuse even one dollar for practical work. The writer recalls one man who gave forty dollars per week to the most notorious fraud who ever stepped in shoes, and only donated five dollars per year to the struggling Spiritualist society in his town! Ask WHY people sneer at Spiritualism when such conditions as these are known to obtain among us? Nonsense!

For one, the writer has never hesitated, either as a speaker, editor or correspondent, to speak out in vigorous protest against the dark practices of which "Truth Lover" complains. Such object lessons as "Truth Lover" presents are sufficient for any intelligent mind. But so long as men and women seek me-

(Continued on page 2.)

OF INTEREST TO AFFLICTED WOMEN

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SATURDAY, DECEMBER 7, 1907.

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The Solar System.

The following is clipped from the London Times. It awakens a world of thought, and exalts our conception of the Soul of the Universe. How very different from the narrow ideas of the priestly author of Genesis, indeed of the Bible God wherever he is presented to us in the "inspired" volume. The author of this brief extract wanted to know: "Whence came the solar system, and where is it going?" During his long article, too voluminous for these columns, the writer says:

"The solar system is well enough when picturesquely expounded, but when the solar system becomes a mere atom traveling some 400,000,000 of miles per annum toward some inconceivable goal, and when millions of similar systems have to be contemplated, all pursuing some similar course, the lay imagination is completely baffled.

"Nor is it easy to believe that the most eager astronomer is not sometimes perplexed and dismayed by the vistas opened up before him. For everything he learns merely opens up vaster problems, and when he has extended his vision to stars from which light would take 8,000 years to reach this earth he is no nearer finality than the child who thinks the sky but a spectacle of revolving lights.

"We are told that the heavens as we see them are occupied by two great streams of stars moving in opposite directions. That suggests at least two centers of revolution at some unimaginable distance and adds to our aching embarrassment. We ask, Whence? Whither? And with all our science there is no answer."

A Specimen Brick from an Orthodox Pulpit.

The late distinguished Baptist clergyman, Rev. Charles H. Spurgeon, of England, preached a discourse at the Metropolitan Tabernacle, London, on the "Resurrection of the Body," from which is made the following very instructive extract. It carries the mind back sixty years when like sentiments were common in every orthodox pulpit. It is only occasionally we now meet with similar expressions, and then, generally, from a backwoods preacher, or a colored one. Nothing is lost because of their rarity:

"There is a spot, whose only sights are scenes of fearful woe.

"There is a place, I don't know where it is, where the only music is the mournful symphony of damned souls. Where howling, groaning, moaning, wailing and gnashing of teeth make up the horrid concert.

"There is a place, where demons fly swift as air, with whips of knotted burning wire torturing poor souls where tongues of fire with agony burn the roofs of mouths that shriek in vain for drops of water—that water all denied. When thou dost, oh, sinner, thy soul will be tormented, that will be hell enough for thee, but at the resurrection thy soul will be united to thy body, and then thou wilt have twin hells; body and soul will be tormented together, each brimful of agony, the soul sweating in its inmost pores drops of blood, thy body from head to foot suffused with pain; thy bones crackling in the fire, yet unburnt; thy pulses rattling at an enormous rate in agony, wherein cakes made of sesame and honey were eaten; and according to some authorities sacrifices were made."

When we have but the will to do it, that very moment will justice be done, that very instant the tyrants of the earth shall bite the dust!—Peter Erskott.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only these two lies happiness.—Olekt Burgess.

For Scholars and Thinkers.

James Anthony Froude, the eminent, and well-known English historian, after reading Prof. Johnson's "Antiqua Mater," on November 7, 1891, wrote that distinguished author, published in the Literary Guide of London, from which we copy:

"I have long been convinced that the Christian Eucharist is but a continuation of the Eleusinian Mysteries. St. Paul, in using the [Greek] word *teleiote*, almost confirms this.

"You do not seem to have noticed a curious passage in Cicero's *de Natura Deorum*, where, with a special allusion to the Mysteries, he speaks evidently of a partaking of bread and wine, and says: 'Although bread is called Cereus and wine Liber, he supposes NO ONE CAN BE SO FOOLISH AS TO IMAGINE HE EATS AND DRINKS GOD!'"

Cicero was born 106 years before our era, and died 43 years before our era, or 76 years before the alleged crucifixion, at which time it is claimed by Christians the Eucharist, otherwise the Lord's Supper, was founded.

A strange fact, is it not, that Cicero was writing critically of this the holiest of the Christian sacraments 43 years before Jesus was born, and 76 years before its founding on the eve of the crucifixion? See Mark 14:22. But stranger still, is another fact, stated by historian Froude in the same published letter, when he adds:

"THE CHRISTIAN EUCHARIST IS BUT A CONTINUATION OF THE ELEUSINIAN MYSTERIES."

Investigation will show that this is the severest blow ever given Christianity, for the most sacred of the Christian Sacraments was positively observed by a mystical, oath-bound religious sect more than a thousand years before there was a Jesus; before he had a mother Mary; before there was a grandmother of this Christian God, by the name of Anna, whose wrist bones are held in such high esteem as curative agents by Catholics.

But what of the Eleusinian Mysteries? By whom were they founded? When? And for what purpose?

The Eleusinian Mysteries were originally celebrated at Eleusis, in Attica, in honor of Demeter and Persephone. The festival was founded B. C. 1836, and was celebrated every fourth year. Lempiere, in his Classical Dictionary, says:

"The Eleusinian Festival was the most celebrated of all the religious ceremonies of Greece, where it is often called by way of eminence, 'The Mysteries.' It was so superlatively observed, if any one revealed it, it was supposed he had called divine vengeance on his head, and it was unsafe to live in the house with him. He was immediately punished with death. Persons of both sexes and all ages were initiated. It was looked upon as a great crime to neglect this sacred religious rite. It was one of the heaviest accusations against Socrates. The benefits were not limited to this life, but it extended beyond the grave, and its members were assured the first places in the fields Elysian, while those who neglected this great boon were allowed to wallow in perpetual despair. As the benefits of initiation were so extensive, particular care was taken in examining the character of applicants for initiation. Such as were guilty of crimes or witchcraft were not admitted."

Was this the foundation of the Christian church, way back there 1836 years before there was a Jesus, or a Jew was known? There is a close analogy between this Grecian sect, its future life, its baptism by immersion, and the festival of the Lord's Supper, as we shall see further on. And other analogies will develop as we advance.

"As the candidates for initiation entered the temple, they purified themselves by washing their hands in HOLY WATER [we thought this was an exclusively Catholic ceremony], and were instructed that they must come pure and undefiled, without which the cleanliness of the body would be unacceptable. The Holy Mysteries were read to them by priest from a large book of stone. Then amazing objects were presented. The place seemed to quake, and was soon suddenly resplendent with fire, to be quickly succeeded with darkness and gloom. Sometimes thunders were heard, while flashes of lightning appeared on every side."

Omitting further quotations from Lempiere, we next open Smith's "Dictionary of Greek and Roman Antiquities," article "Eleusinia," and quote: "Sudias mentions two rivulets, called Rhetto [salt lakes on the road from Eleusis to Athens, sacred to Ceres and Proserpina] as the place to which the Mystics were to be purified [otherwise BAPTIZED]."

Christians claim baptism by immersion was original with John the baptizer; but here we have proof from the pen of a prominent and very learned Christian author, that it was a rite, preceded by washing of hands in HOLY WATER, one and one-third thousand years before there was a forerunner John, or a Jesus to be baptized.

Well, let us go on and see what else we shall discover. There are curious revelations in history, some of which play sad havoc with existing beliefs. Quoting from Smith:

"The third day after initiation was given to fasting, and in the evening a festival in honor of Artemis and Persephone was held, wherein cakes made of sesame and honey were eaten; and according to some authorities sacrifices were made."

And then again from Smith's Dictionary of Antiquities:

"THE MYSTERIES OCCUPIED A PLACE AMONG THE ANCIENTS ANALOGOUS TO THAT OF THE HOLY SACRAMENTS IN THE CHRISTIAN CHURCH."

Under these terrible words:

"Except ye eat the flesh of the Son

of man, and drink his blood, ye have no life in you, and whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Continuing quotations from Smith's Dictionary of Antiquities:

"The Eleusinian Mysteries long survived the independence of Greece. The general belief of the ancients was, they opened to man a comforting prospect of future life. They were the remains of a worship which preceded the rise of the Hellenic mythology and its attendant rites, grounded on a view of nature less fanciful, more earnest, and better fitted to awaken both philosophical thought and religious feeling."

Now recall the fact that Rev. Conyers Middleton, of the Church of England, near 200 years ago, after spending six months in the Vatican Library, where he went for the express purpose of investigating the facts about Christian origins, announced in a series of letters home that his suspicions were fully confirmed; that Christianity is only a reconstruction of Roman Mythology. Very many of our ablest scholars who have made researches in that direction have come to the same conclusion. We would suggest that the sources from which the Christian draft was made not only embraced Roman Mythology but also Grecian, and both of these systems made heavy drafts on Egypt and the Indies.

It is he whose education is very limited, and who accepts the Bible as a God-inspired book, with no knowledge of its real origin, who will controvert the facts herein stated.

We shall show in a short article next week that animal blood was used so late as A. D. 1054, and probably much later, in the Christian festival of the Eucharist, in place of wine as now used.

A Probable Electric Display.

A cablegram from Oxford, Eng., on November 17, reported Prof. A. M. Bau, of the Radcliff Observatory, as seeing "an immense flame shot up from the sun at the rate of 70,000 miles a minute until it reached a height of 325,000 miles. In about half an hour it broke into fragments and disappeared."

It must be remembered some ninety-two million miles intervene between earth and sun, and telescopes may be deceptive as to the character of that sun-burst. He who has seen a graphic display of an aurora in our extreme northern skies in mid-winter can well conjecture what the Oxford man saw, and the great attitude the seeming flame assumed. We all know our "northern lights" are but flashes of electricity. And it is believed when the phenomena occasionally seen in the sun's atmosphere—we write advisedly—are well understood, the two lights will prove to be identical.

In a later notice of this phenomenon it is stated the ascent of this flame of sunburst equalled 166,000 miles a second. This equals the speed of light, and of electricity, and is a suggestion of itself that it was an electric display. And when it is added: "There are instances of solar flames shooting 500,000 miles," a distance easily attained by electricity, but very improbable when applied to a gaseous explosion.

A SPLENDID MEDIUM.

A Child of Nine Years Startles People with the Wonderful Spirit Manifestations Occurring in Her Presence.

While in Wichita, Kansas, a few weeks ago on business, I met a friend who told me it business ever called me to Ft. Worth, Texas, to be sure to call on the family of Mr. O. R. Norcross, living on Broadway street. I have done so, and was admitted, and witnessed a most wonderful phenomenon scene given by their little daughter, who is a very frail child of nine years. They arranged her for the scene by throwing a strip of black cloth over a pair of old-fashioned clothes, placing a small stand to the right of the cloth, with an auto harp and a bell on it. Then they placed a small stand table in front of the curtain. The little girl sat by the table in front of the cloth alone. The family and myself and several others sat in the room back away from her where we could watch every move the child made, with a bright light in the room. We all joined in a verse of song, and immediately the harp began to play very loud, and the bells rang at the same time, and the table behind the curtain rattled and answered all the questions that were asked.

"The little girl also gave psychic and clairaudient messages to all in the room, that were wonderful and correct. Both myself and the other strangers in the room have attended many seances before in other large cities, and we all join in the same testimony that this little girl excels any other one we ever saw. I was invited by the family to attend another circle Friday evening, but having to return to my home in St. Louis, I could not attend, but will surely call on them again if I ever go to Ft. Worth."—L. B. DOUGLAS.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

A New Premium Book.



Yes, the above is the title of our New Premium Book. "Interwoven," meaning that Spirit Life is WOVEN into a remarkably interesting narrative for the use of those on the material plane. The Progressive Thinker stands alone in this world of ours in sending out books for less than actual cost, and in doing so, it has had a heavy burden to bear, but it has borne it bravely and cheerfully—in fact, with actual pleasure. This remarkable Premium Book will be sent out for 25 cents, for less than it costs us. In all cases the order for it must be accompanied with a year's subscription to The Progressive Thinker.

EVIL SPIRITS.

According to Oahspe They Swarm, Like Maggots, the Cess-Pools of Vice in Large Cities, and are Finally Blotted Out of Existence.

If there are spirits out of the earth, from whom mortals can and do have communion with, and who exercise and exert influence over mankind, consciously or unconsciously to the latter, then it follows that these spirits are of all grades and character, corresponding to those yet in their earth form, and ranging from those that are exalted, benign and of blessed qualities, down to evil, the malignant and those who seek to make others unhappy, and who delight in crimes and pollution.

This is certainly a logical proposition, which it would seem no sane reasoning can controvert or upset.

Admitting the foregoing as a fixed premise, what follows? That under the law of like seeking like, as naturally as that two globules of water placed in close proximity are attracted one to the other, and finally coalesce, so will spirit be attracted to spirit, and these united and sustaining each other become an enhanced force for good or evil, as the case may be, exerting influence proportionate to power.

The other day an 82-year-old friend (now waiting at the Soldiers' Home at Santa Fe, Cal., for "the man with the scythe"), whom I visited there after a separation of twenty years, I found had, from an avowed Spiritualist of perhaps forty years, lapsed into cold materialism, and an utter disbelief in anything existing in Nature but matter.

He advanced one of his reasons for change of thought as being the fact that so many of the world's mediums, some of great note for a time, finally became broken down wrecks, physically, mentally and morally, citing names which if repeated here would be known to all informed Spiritualists.

This to the writer appeared as odd proof in support of his position, to say the least, and was not sufficient "evidence" wherehitherto to remove former convictions; rather it seemed to confirm an opposite theory, in the light of such knowledge of the occult as I may possess, limited as it is.

"As ye sow, so shall ye reap!" How often is not this saying repeated and mouthed over and again, but how little understood or heeded, and yet it is an axiomatic truth, as fixed and certain as the exact principles of mathematics.

Selfishness, ignoble purposes, gratification of desires, graft and greed, are prominent tendencies and inclinations of the dominant Aryan or Anglo-Saxon world over, and of these the American seems to hold his end up equal with any of them.

Such qualities, all the religions and occult philosophies worthy of the name condemn and warn against as being VERY DEATH TO TRUE SPIRITUAL GROWTH. Not only that, but if psychic or mediumistic powers be used WRONGFULLY, they are as sure to destroy the user as that they will exalt and build up those who use these RIGHTFULLY.

I challenge the whole array of the "Galaxy of Prominent Spiritualists" named in No. 935 of The Progressive Thinker, or any others, to show the contrary to be true in the premises.

INTERWOVEN.

Spirit Messages from a Son to His Mother.

We take exceeding great pleasure in announcing another premium book, with the above title—one that will deeply interest every Spiritualist who will read it. No other book published brings one in such close touch with the spirit realms this one. It will delight you with its revelations in regard to the spirit side of life. The details are charmingly given, illustrate the naturalness of the work in the realm of souls. MILLION COPIES should be distributed broadcast among Spiritualists. Your interest in the work will not flag from first to the last page.

The right to publish this remarkable book was given to by Mrs. Sarah Louise Ford, a prominent physician, and a lady of culture and refinement, residing at Dorchester, Mass. She not only did so the book would have sold for at least \$1 per copy.

We are pursuing the Divine Plan, the Angelic Plan, a Plan which has resulted in establishing the nucleus of a library thousands of homes. Who, in the whole history of Spiritualism has done the like?

Who, besides herself, has sent out a dozen or more of standard Spiritualistic or Occult works at actually less than cost?

Who has the interest of Spirit Return at heart to the doing of such an extensive missionary work?

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The new book which we now offer as a Premium, consists of short messages wherein the son tells his dear mother of experiences and incidents in the spirit world, and which exhibit laws, its beauty, its naturalness, its intrinsic grandeur, and grand and ennobling work in which he is engaged to raise humanity to a higher plane of life and spirituality.

We are sure that you will be delighted with the book. By an orthodox Christian would be fascinated with the naturalness of life in the spiritual realms, as presented by the son, and nothing therein would prove repulsive to him, and perhaps would withdraw him from his own faith, which in this enlightened age ought to be obsolete.

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This Premium Book, "Interwoven—Spirit Messages from a Son to His Mother," is nicely and substantially bound in cloth and will be sent forth for 25 cents when accompanied with yearly subscription to The Progressive Thinker. We desire to send out ONE MILLION copies of this remarkable book. Send in your orders at once.

In fact, I am sure none of the "Galaxy" will for a moment seek to dispute that which is said about wrongful use of psychic powers and consequences following.

This being certain, then what class of spirits are attracted by the average commercial mediums of to-day, who use psychic powers as saith Schiller about the goddess Wisdom:

"To some she is the goddess great;
To some the milch cow of the field;
Their care is but to calculate
What butter she will yield."

Oahspe, if anything an inspirational production, calls lower class of spirits Druj or Drujas, saying they are so called because they desire no resurrection (grades of advancement spirit realm).—42: 14, 15, note.

Wandering spirits of darkness and evil.—36:8.

Spirits who have not fulfilled either a spiritual or corporeal life.—230, 6.

Engage in sensualism and quarrels among mortals.—249.

Spirits that have not left the earth, and are bound to materiality.—758, 12.

A spirit who is below the grades, who seeks to do evil, who seeks to make others unhappy, who delights in crime and pollution.—760, 10.

Oahspe teaches that these evil spirits ABSORB SWARM THE ATMOSPHERE OF CRIME-STAINED POLLUTED GREAT CITIES, and are as natural to such wholesome centers as maggots to decayed meat. A "sensitive" then, ignorant or unheeded of this, attracting and submitting to control of such, has then surely entered a way as sure to soul-destroying as are poisonous fumes destructive of life.

Is it not about time, then, that the sensitives and mediums should be taught and protected?

It is either this, or a continuation and greater growth of evil now attending and sure finally to destroy.

The warning is given. Heed it or not, ye who profess great concern about Spiritualism and mediums, but do not forget that figs are not gathered from thistles, and that inevitable consequence follows all human action—good or bad.

Crescent, Lincoln Co., Nevada. P. O. CHILSTROM

A FUNNY OBJECT LESSON

The Solution is Left to the Sagacity of the Reader.

In spite of all that has been said and written about immoderate phenomena-hunting, there are still numbers of simple-minded, honest Spiritualists who cannot see why our phenomena, the base of Spiritualism, should not be of greater importance than the "rather too-much-glorified" superstructure, "which could not exist without foundation anyhow."

Last night, while contemplating quietly the pros and cons of these questions, there came back to my memory a scene of long ago. It was at Constantinople, the capital of the Turkish empire. One of our neighbors, a pale young Greek, keeping a grocery store and being ambitious to enlarge his trade, bought a good-sized lot across the street and dug out a deep foundation. The job so far was done quite well; but right here the man's means gave out and he could not go on any further. Month after months passed, but the contemplated house came to no beginning. The rainy season set in and the walled-in

basement became a public pond, the great enjoyment of the neighborhood. At last the rains augmented the pond ran over at several places and sent steady rivulets down-hill entered the cellars of some neighboring houses, causing much damage. The indignation of the neighbors ceased to smile about the Greek's artificial pond. They held of the young Greek, and lynch-law existing in "barbarous" key," they marched him into the office of the nearest magistrate. Here culprit received a sound scolding the strict order to either finish doing much damage, or level the ground without delay. This being the solution under existing circumstances it was done forthwith. Comments this true little story are left to sagacity of the reader.

H. STRAUSS

Shun passion; fold the heart's thrift; sit still—and truth is thine.

The law imprinted on the heart all men is to love the member society as themselves.—Roman.

Hold your thoughts, you will succeed.—Huling.

In Touch With the Spirit World

IT IS WONDERFUL HOW CLOSELY IN TOUCH MORTALS ARE WITH THE SPIRIT REALMS—NO LESS SO OUTSIDE OF THE RANKS OF SPIRITUALISM THAN ON THE INSIDE THEREOF. IN DREAMS, IN VISIONS, AND IN A GREAT MANY OTHER WAYS MORTALS COME IN TOUCH WITH SPIRITS AND OBTAIN INFORMATION THEY COULD NOT OTHERWISE POSSIBLY ACQUIRE, AS ILLUSTRATED IN THE ANNALS OF PSYCHIC SCIENCE, PUBLISHED IN ENGLAND, AND WHICH WE REPRODUCE BELOW, AND WHICH WILL BE READ WITH GREAT INTEREST.

SYMBOLISM AND METAPHYSICAL PHENOMENA.

By ERNEST BOZZANO.

Premonitory Symbolism.

This class is by far the richest in examples; out of a total of seventy-nine cases which I have collected, fifty-one have a premonitory character, a fact which is not without significance, as I will presently show.

In relation to the psycho-genesis and to the determination of premonitory symbolism, I will limit myself to observing that the problem involved, although more complicated, is identical with that of precognitive manifestations in general. As this is not the moment for investigating this problem, it will be sufficient to point out that, if it is true, on the one hand, that a large proportion of these premonitory cases may be reduced merely to perceptions, subconsciously acquired, and projected into consciousness in the form of a prophetic message (erroneously supposed to be unforeseeable), on the other hand it is true that this explanation does not explain all the facts, just as the law of psychological association and the hypothesis of telepathy do not suffice to explain certain symbolical representations which bear tokens of intention.

But we will return to this later on. Let us turn to the cases before us. I would point out also in this class that the representative forms which most frequently symbolize imminent death are those most familiar, and among them visions of biers and funerals take precedence.

It is only possible for me to select a very small number out of the great abundance of cases at my disposal, although this restraint necessarily detracts from the weight of the evidence.

Case I.—"Neera" (the pseudonym of a well-known charming Italian writer), in relation to the death of a friend, writes as follows:

"It was in 1893. One night I dreamt that I was in a dark enclosure, and whilst I was looking round about in order to find out where I was, I saw rise up before me a bier, bearing this inscription in clear characters: 'Alberto Sormani.' Nothing else. But a few weeks later Alberto Sormani, who was young, strong and happy, who never spoke of death, who walked courageously forward to conquer life, died.

"I own that at the time the dream scarcely made any impression upon me, because anyone knowing Alberto Sormani, whatever else one might think about him, would never have thought of his dying at twenty-six years of age. I was even going to tell him of it in fun, but it seemed to me too puerile and uninteresting to be worth relating. Later, however, when thinking of this mysterious warning, I was profoundly impressed." (Nuova Parola, 1905, p. 482.)

Case II.—This case was collected by the Rev. P. A. Wood, Rector of Newent, Gloucestershire, a member of the S.P.R. The narrator, Miss H., wishes to withhold her name from publication.

"My mother and I were once driving in Somersetshire with an old lady of nearly 80 years of age. She suddenly called to the servants to stop the carriage and draw up to the side of the road, which was done, though we wondered at such an unaccountable order. 'Now you can go on,' she said presently, and added, turning to my mother: 'I always like to stop while a funeral passes.' The road was a long straight one, and quite empty of even a foot-passenger, so we laughed at the old lady and told her so, and she repeated: 'Well, it is very odd, I certainly thought I saw one. How foolish the servants must have thought me.' The next day occurred the perfectly sudden death of her most intimate friend and nearest neighbor, an old gentleman who used to read to her every day." (Proceedings of the S.P.R., Vol. V., p. 303.)

Case III.—This is taken from the Annales des Sciences Psychiques, 1893, p. 279; it is reported by Engineer A. Goupil, a name well known to all students of metaphysics. It is an interesting case of premonitory symbolism perceived by a child of 11 years of age.

"At Tunis, between the Post and the Cafe de France, lives a French hair dresser, whose name I forget. One morning in the summer of 1891 he and I had a game of billiards; when the game was over I suggested to him that we should have another; 'No,' he replied, 'I am expecting the doctor and I want to know what he has said.' 'Is anybody ill at home?' 'No, but my little nephew, aged—(eleven years, I think) had an hallucination yesterday evening; he got up suddenly, crying out: 'There is a woman who wants to take my little cousin (my little daughter who is a few months old); I don't want her to take her away.' This lasted quite a long time, and we could not persuade him that he had been dreaming.' 'Has he been subject to hallucinations?' 'No.' 'Is he in good health?' 'Yes, but I am afraid this is a symptom of fever.' 'Your little girl is well?' 'Yes, very well.' I asked the last question because it had just occurred to me that this vision might mean that the child was going to die shortly. I said nothing about my thought to my interlocutor, who left me. On the following day I put the same question and had the same reply. He seemed surprised at the interest that I appeared to take in these children whom I did not know. Three days passed and I did not see him. On the fourth day, meeting him in the street, I asked him if the children continued well: 'You know,' he said, 'that we have lost my little girl; she was carried off in a few hours (I think he added by an attack of croup). 'No,' I replied, 'I was not aware of it, but I expected to hear of it.' 'Why so?' 'Yes, it was the woman who took her away.' 'What woman?' 'Well, the woman your nephew saw: she represented death or sickness, or whatever you like to call it. It must have been a prophetic hallucination.' I left the man much amazed; he could confirm this account, at least in its main outlines, for he was greatly surprised at my remarks, and he must remember them.

"This is the only fact of the kind that I have come across." (A. GOUPIL.)

Case IV.—The narrator is Mrs. M., daughter of Field Marshal Lord S. The case is taken from Proceedings of the S.P.R., Vol. XI, pp. 442-443.

"My sister was in the habit of getting up at 5 a. m. and

of going to my father's room (who was not well at the time) to give him tea, and then reading to him until about 7. I asked her one day if she would call me sometimes, that I should like to get up at 5. She refused, saying she thought I did quite enough in the day and had better be in bed. The next morning, however, Thursday, to my surprise I awoke and saw her standing at the foot of my bed, looking very bright indeed, and I fancied in a white dressing-gown. The curtains were drawn over the windows and the light seemed somehow only to strike her figure. She said: 'Remember I have called you; it is 5 o'clock, and now I am going away; I am going away, remember.' I fell asleep and did not wake until 8. At breakfast I said to my sister: 'So you did come and call me after all!' She looked astonished and said: 'No, I did not.' 'I said: 'Do you mean that you did not come at 5 o'clock and say: 'Remember I have called you, and now I am going away?' 'No,' she said, 'I never came near your room.' She, however, questioned me in rather an agitated way, and to my surprise said: 'I do not like those sort of dreams.' I never heard her say anything of the sort before, and was rather surprised at her thinking about it.

"The next day, Friday, having been in perfect health and spirits up to that morning, she was taken ill whilst sitting by my father's side, at about 6 o'clock, and she died at 5 o'clock the day week, Thursday, of my dream or vision; and a curious coincidence was that she had on a white muslin dressing-gown in which she sat up during part of the night. I do not recollect that during the fluctuation of this short illness, from which at first no danger was apprehended, this strange incident occurred to my memory, but as the clock struck 5 on that sad morning I remembered.

"There is another dream connected with that sad short illness.

"My father, the second night before my sister was taken ill, dreamed that he asked her to go on with the Life of Charles James Fox, the second volume of which was not then in the house. He dreamed that she said: 'Oh, there is no more to read, that is the end,' and she held up the volume she had read to him, open at the last page, across the half of which he saw printed in very large black, thick letters, filling the page quite across: THE END. He said it gave him a sort of shock which awoke him, and he still felt a painful shock, he could not say why, when he awoke and remembered it.

"The strange thing was that it was the same night, or rather morning, and about the same time that I thought I saw her; for soon after he awoke he saw her come in with his tea, but did not, I believe, tell her the dream. It was strange that she finished that book, and that it was the last time she ever read to him, and that that night was the end of one phase of family life in many ways. My father never recovered her death, and everything changed soon after.

Case V.—I quote this from the Annales des Sciences Psychiques, 1893, p. 323. The narrator is Dr. Ermacora.

"Mme. Virginia Castellani told me, in the presence of her sister Elisa, that in 1854, when she was living with her father, at Padua, a student, in his second year, called Biagio Verzeznassi (21 years of age) was lodging with them, and one morning in Lent he got up much depressed by a sad and very vivid dream.

"He had dreamt that he had been calling on a friend who was then a student at Vienna (Austria), whose name neither Mme. Virginia nor Mme. Elisa could recall. This friend showed him, in one of the rooms of his house, three coffins, saying: 'This one, the first, is for me; I died of typhoid fever. That one, the second, is for thee, and the third is for Melchior Castellani' (Mme. Virginia and Mme. Elisa's brother).

"Then Verzeznassi saw Melchior arrive, and it was explained to him for whom the three coffins were destined; on hearing that the third was intended for him he fled in affright.

"The impression this dream made on Verzeznassi was so great that he could eat no breakfast, in spite of the efforts of the Castellani family to cheer him!

"On the same morning Verzeznassi received a letter from Vienna announcing the death of the friend of whom he had dreamt; the death was the result of typhoid fever. Although the two friends were in correspondence, Mme. Virginia was sure that Verzeznassi had not been informed of his illness, and that she remembers this clearly because the fact that an unexpected event, seen in the dream, was so soon and so exactly realized, made her very anxious concerning that part of the premonition which concerned herself.

"In the month of June of the same year, 1854, Verzeznassi fell ill with typhoid fever, and died in August in the Castellani's house.

"In August, Melchior Castellani, in the flower of his age (32), full of health and strength, died a violent death, assassinated by brigands in Calabria, where he was working as railway engineer.

"Verzeznassi, to reassure the Castellani family, often said that the prediction concerning Melchior would not be fulfilled, because in the dream he escaped, and because he was so particularly healthy. And when they remarked that he, Verzeznassi, was also in good health and ought not therefore to have apprehension, he replied: 'As for me, I have the malady of depression.' (DR. G. ERMACORA.)

Case VI.—This will be found in the Annales des Sciences Psychiques, 1904, p. 300; it was first published by Prof. Flournoy in the year 1904, in the Archives de Psychologie de Geneva.

The cases deserve particular attention, in relation to the psychology of human testimony. The narrator, Mme. Buscarlet, had preserved no written record of the dream, which occurred as far back as the year 1883, and she gave a verbal account of it to Prof. Flournoy in the year 1901. But Mme. Buscarlet informed the Professor that she had written at once to a Russian lady who was likely to be interested in this dream, and he, therefore, knowing how unreliable is the memory in relation to distant events, suggested to her to ask her friends to send her this letter. Happily it had been kept, and was returned to her. It was thus made apparent that the lapse of eighteen years had certainly introduced a few insignificant alterations in minor points of detail, but that the essential contents of the dream were identical in both accounts. (I will confine myself to reporting the case as it is related in the above-mentioned letter and commented on in the reply.)

In the letter of Mme. Buscarlet to Mme. Moratief, after wishing her a happy Christmas and New Year, the following paragraph occurs:

"Last night I had a strange dream, which I want to tell you of, not that I attach any particular importance to it, but only because it is strange. You and I were on a road in the country when a carriage passed and a voice from inside it called you. When we came near to the carriage we saw Mile. Olga Popoi lying across it dressed in white with a bonnet trimmed with yellow ribbons. She said to you: 'I called you to tell you that Mme. Nitchinoff is leaving the Institute on the 17th.' Then the carriage continued on its way. How funny dreams sometimes are!"

Two weeks later Mme. Buscarlet receives from M. Moratief a letter which began thus:

"We have just received your letters, dear madam, and my

wife was in bed when she read them. . . . No, dear madam, it is not funny; it is not a burlesque, alas! It is strange, it is impressive, it is amazing—your dream of the 10th—22d of December. Mme. Nitchinoff—poor dear Mme. Nitchinoff—indeed left the Institute on May 17th never to return to it. Scarlet fever accompanied by diphtheria took her from us in three days. She died on the 16th at 11.45 p. m., and at 2 p. m. on the 17th (is it not strange?) her body was taken to the adjoining chapel. They were afraid of infection at the Institute, that is why this was done so quickly."

Case VII.—This is a rare instance of premonitory symbolism of an auditive kind. It is taken from the Proceedings of the S. P. R., Vol. V., p. 305.

The percipient is Mrs. Morrison, with whom Gurney discussed the case at length. It happened in the month of May, 1871, in the East Indies, in the province of Wellesley.

After having spoken of the many misfortunes which had happened to her family, Mrs. Morrison spoke thus concerning the death of her daughter:

"Some days prior to the child's illness, I was lying awake one morning when I distinctly heard a voice say: 'If there is darkness at the eleventh hour there will be death.' In alarm I started up in bed and the same words were slowly and deliberately repeated.

"Naturally enough, when, about a week after, the child was taken seriously ill, I watched with perturbed feelings and grave anxiety the aspect of the sky day and night, the moon being at the full just then. Two or three days passed; the little one hovered between life and death; above, the sun blazed with unmitigated fervor, relentless heat, no sign of cloud or disturbance of the atmosphere in any way. Twice in the course of every twenty-four hours was 11 o'clock looked for with trembling apprehension. At last, after more than a week of this cloudless weather, a few minutes before 11 in the morning, a squall arose with extraordinary suddenness; servants flew to close the Venetian shutters, making the inside of the house extremely dark. The sky became black with clouds, and my heart sank. That day, soon after one o'clock, the child's spirit quitted its little mortal frame to enter a life of never-ending joy."

Case VIII.—This is one of a series of premonitory and telepathic incidents which occurred with the same person, who had received from her dying mother the promise that, if she could do so, she would give her a warning every time that important events were about to occur in the family. The percipient, Fraulein A., is by profession a schoolmistress.

"In December, 1890, I left Switzerland and went to London, and thence took a temporary engagement as governess near Welwyn. In February, 1890, my mother appeared to me in a dream. She held in her hand three small nosegays, each of them consisting of a bunch of green leaves and a primrose, and signed to me to choose one of them. I stretched out my hand to the middle one. Before I had grasped it, the flower fell. My mother pointed to the fallen flower, and turned sadly away. The dream impressed me strangely, and as I had three brothers, of whom the middle one had been specially recommended to my care by my dying mother. I inquired at once after his health; but he was quite well.

"In the following June, 1890, I saw my mother again in a dream, as though on her deathbed. The dream was repeated. After the second dream I woke, and again slept and dreamt. This time I saw my brother, already mentioned, his cheeks red with fever. Alarmed by this dream, I wrote home next day, but could hear of nothing unusual. I was assured, and dreamt no more until some months later I dreamt of my brother as dead. It was only after his death that I learnt that at the time when I dreamt of him as in a fever he actually had influenza. He recovered, but died some months later from a second attack." (Proceedings of the S. P. R., Vol. VIII., pp. 233-4.)

Cases in which symbolic visions are repeated in the same form with the same individual are interesting and curious. Although they are somewhat rare in the class of telepathic symbolism, they are on the contrary relatively frequent in that of premonitory symbolism. From the point of view of their psychogenesis I have nothing new to add, as they do not further complicate the problem of symbolism, because the fact that they recur constantly under the same hallucinatory form with the same individual finds its natural explanation in the psychological law of association.

It is rather the problem of the origin and purpose of the premonition itself which becomes in this connection increasingly complicated.

Case IX.—Here is a strange case of this kind, in which the same symbol of flies invariably preceded unpleasant circumstances. The percipient, Mrs. Effie Johnson, gives a full account in an article published in Light, 1901, p. 148.

"The very first visional experience I can remember was unpleasant. It was the precursor of discord and disagreement. Sometimes such an experience would come a day before, or half a day, or even an hour before the unhappy event it foretold; but it was always the same—the disagreeable real representation of a swarm of flies flying upward into my face! Whatever I might be doing, walking in the house, or out of doors, sewing, or turning from one occupation to another, i. e., my whole consciousness—would suddenly be arrested by an impression—just the impression which an actual swarm of flies would make upon the sense of sight if suddenly they flew up from the ground full in one's face. To the sight these flies were always abnormally and objectively clear, and to the nerves as disagreeably apparent as such a swarm usually is. And the effect they had upon me was also always the same—a disagreeable degree of shock. When I found, upon repeated repetition, that this vision always preceded another shock, mental or moral, it became very unwelcome indeed."

Case X.—This case is one in which a vision of a funeral carriage was repeatedly seen at the door of the house of the person whose death was imminent. The percipient, Mrs. E. J. Saunders, sent a written account of it to Dr. Hodgson, who published it in the American Proceedings of the S.P.R., p. 504.

"Several nights before my brother's (Rev. J. R. James) death, in my dreams I plainly saw the hearse drive up to our door, with white horses hitched to it. This made such an impression on my mind that I repeated it the next morning at the table, and remarked to the family that 'some of our family are going to die very soon.'"

(A few days afterward Mrs. Saunders' brother died, a victim to an accident.)

"This same thing I had dreamed before my husband's death, which occurred in two days after the dream. Also dreamed the same before his mother's and sister's death.

"I suppose this is why this last dream made such an impression on my mind. . . . I am not one bit superstitious, and only send this, thinking by so doing I may confer a favor on you. I had not only told this to my own family before his death, but had repeated it to several of the neighbors."

(Mrs. Saunders' father confirmed this statement of his daughter.)

(Continued on page 8.)

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

THE SELFISHNESS OF Grief, by Jenkin Lloyd Jones.

One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

FROM SOUL TO SOUL.

By Emma Rod Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitation. 112 pages, beautifully bound. Price \$1.

WOMAN: Four Centuries of Progress.

A lecture delivered at the Free Thinkers' International Congress, Chicago, 1906. By Susan H. Wilson. Price, 10c.

General Survey.

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

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

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

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

Mrs. Cora L. V. Richmond, president of the Band of Harmony, writes: "Don't forget the annual Bazaar (Church of the Soul) under the auspices of the Band of Harmony, December 12, Room 309, Masonic Temple. All kinds of useful things and presents for Christmas! Lunch will be served from 11 to 1:30, and from 5 to 7:30."

The President of the Physical Research Society, Dr. S. J. O'Neil, writes as follows: "Mrs. Edith McCrosson, of Columbus, concluded a two weeks' engagement with our society, last Sunday, November 24, as lecturer and message bearer. The audience at both evening meetings was only limited by the seats of the hall, many standing throughout the meeting, and others were unable to gain admission. Mrs. McCrosson is certainly doing a good work for the cause of truth, and she is so winning and pleasing in her manner that she makes friends and converts at every meeting. Previous engagements were given at various places, but she is sure of a hearty welcome at any time she may return to Sandusky."

Mrs. M. L. S. Chase of West Pullman, reports very successful meetings in Rock's Hall every two weeks. The last meeting, Sunday night, November 24, was largely attended. Mrs. Adams and Mrs. Caird gave good tests, reading sealed questions. Next meeting, December 8, Mrs. Seixsmith and Mrs. Longstaff will assist. Arrangements are being made to have private meetings go on at the same time in various places. It is always served the medium. Remember the place, Rock's Hall, 11620 Michigan avenue, December 8, in the evening at 8:30."

Louis G. Bellington writes from Newark, N. J., that the meetings held at Hall on West Park street, H. C. Dorn pastor, were well attended. Tests are given with good results. The lectures given by Mr. Adams are very interesting. Brother Dorn has done a great deal of missionary work of late, and through his efforts has raised quite a sum towards our Home for aged Spiritualists, which we shall try to build in the near future. I believe the city of Paterson, close by, has taken out a charter, and has the support of the N. S. A. in the cause in that city."

Louise E. Barton, Secretary of the "Busy Bees," writes from San Diego, Cal.: "Mrs. E. L. Nicholson, our worthy president, who was compelled to go East last May, for special treatment and who, we are pleased to say, returned much improved in health. She was a delegate to the National Convention in Washington, D. C. She arrived home the last week in October, and was given a reception by the 'Bees' on Tuesday afternoon, November 12, at the Assembly hall, which was beautifully decorated with choice cut flowers of many kinds, as well as California at this season can produce outside of hot-houses. There was a large attendance to welcome our sister, and congratulate her on her improved state of health. Addresses of welcome were made by a member of the 'Bees,' also by members of the First Society, of which our president is a staunch supporter. After the addresses of welcome, Mrs. Nicholson's response, delivered in a few well-chosen words, touched the hearts of her hearers, and all felt more endeared to her than ever. Later, dainty refreshments were served. The hostesses for this session were Miss Laura M. DeLano, Mrs. Martha Buss, and Mrs. C. M. Dodge. The 'Busy Bees,' the Ladies' auxiliary of the Society, meet at 1228 Grace Street, San Diego, Cal. Mrs. J. M. Case writes from Fredonia, N. Y.: 'I am 91 years of age, and my eyesight has failed me so I can't see to read or write, but little. My husband is 94. His eyesight is very good, so he reads for me. 54 years I have taken Spiritualist papers. I have tried them all, but The Progressive Thinker excels all the others. I would not live without it. When I cease to renew, you may know I have passed on to the higher life.'"

Samuel Huntington writes from Macon, Mass.: "That interesting medium, Mrs. Nellie E. Abbott, of So. Lawrence, Mass., was our speaker and message bearer on Sunday evening, November 24. Mrs. Abbott prefaced her work by reading a beautiful poem entitled 'Who is a Christian?' and chose the same subject for her theme—giving a very fine spiritual address. After the conclusion of her address she occupied over three-fourths of an hour to fine message work. Mrs. Carrie H. Taintor, of West Derry, N. H., will be the speaker in December 1, at the B. B. Belcher, of Marlboro, Mass., on W. B. Th. This will probably be my last report to your grand, interesting and valuable paper."

Mrs. Terry writes from Allegheny, Pa.: "The German Spiritualist church held a meeting here November 15. We had Mrs. S. Snyder, of Philadelphia. She aroused our German Spiritualists with her many accurate tests. Our hall was filled with interested people. We hope to have her with us again."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

The Golden Rule Thanksgiving Social, good time and luncheon, at the home of the pastor of the society, Mrs. Nora D. Hill, 705 West Madison, was a splendid success in every way. The entertainment feature consisted of a short talk and the customary poems by Dr. T. Wilkins, followed by touching words by Brother Coe, Mrs. Seixsmith, Mrs. Sude Thompson, Mrs. Harvey, each of the ladies giving a few messages, and a short talk by Mrs. Hill. Singing by Mrs. Hill, Mrs. Seixsmith and the pianist, whose name has gone from the reporter, and good instrumental music. A general good feeling prevailed throughout the evening, and all seemed to feel very thankful for they were there, and touched the midnight hour ere retiring.

H. E. Boersler writes of the West Side Spiritualist Church, Columbus, Ohio: "We have just closed one more very successful month. The first Sunday the writer delivered the lecture with Mrs. Souana Harris as the message bearer. On the second Sunday the president of our State Association, Rev. F. D. Dunakin, visited us, and the good sisters of the Ladies' Auxiliary, Mrs. Webster, Mrs. Lucas, and Mrs. Shaw, decorated the church beautifully with autumn leaves, placing over the rostrum the letters O. S. A. in honor of the President's visit. The church was filled to overflowing to hear the most masterly address of President Dunakin. The third Sunday Mrs. Harris delivered a lecture and gave spirit messages. The last Sunday we celebrated Thanksgiving service with many speakers and workers present to assist in the service. Mrs. N. A. Bean, one of our workers, opened with some most beautiful remarks, followed by Dr. C. S. Carr. Mrs. Edith McCrosson will be the speaker and medium for December. Tuesday, the 26th, our masquerade social was a grand success, surpassing our social in October."

Dr. C. A. Burgess writes from Tampa, Fla.: "The Spiritualists in Tampa are just starting in their new year, and I spoke for them last Sunday night, and gave readings, which I will write to you about later on. They have with them next Sunday, Mr. Copeland and Dr. Peebles will be with them the first of January. There is no reason why they should not make a good showing here in Tampa, before spring, because they have the cause at heart."

Correspondent writes: "The Golden Rule Society held a very interesting meeting Sunday afternoon, with short talk by the pastor, followed by messages by Mrs. L. Gold and Mrs. Harper. In the evening Charles Hughes lectured, followed by the christening of two beautiful children. Their happy faces shone with more than usual brilliancy, and not a murmur from the little angels of earth. The rostrum was neatly decorated with ferns, flowers and bunting. The speakers for the month of December will be Mrs. Alice Seixsmith and Mrs. Nora E. Hill. These speakers and mediums will work as follows: Mrs. Hill December 1; Mrs. Seixsmith, December 8; Mrs. Hill, December 15; Mrs. Seixsmith, December 22; Mrs. Hill December 29. On December 31st, there will be a watch meeting held at our hall, 378 So. Western avenue. Every Spiritualist and their friends, are cordially invited to all our meetings."

Elizabeth Harlow is now lecturing in Philadelphia, Pa. Her address while there will be 2013 Brown st. On Sunday, November 24, W. J. Colville lectured before the Society of Spiritual Progression, 337 South Main street, Los Angeles, Cal. The lecture was very successful, and same place. This society is very active and doing excellent work. It holds four regular meetings every Sunday. Great variety is given to the audiences, which usually fill the commodious hall to its utmost capacity. The regular speakers and all the officers are earnest and effective workers. A fund is steadily increasing for the erection of a temple.

Oscar A. Edgerly, acting pastor of the First Spiritualist church of Columbus, Ohio, writes: "On Sunday, December 1, I shall begin the third of our three months' engagement with the First Spiritualist Church of Columbus, Ohio. I am pleased to report that the past month has proven very successful, particularly during the last month, when we have had the phenomena and philosophy both well represented on our rostrum. Mrs. Carrie Stuart, of this city, has given the messages, while I have acted as the medium for trance speakers. Mrs. Stuart's work has been particularly good, and our audiences have been large and seemingly much interested. It is the general regret of the people of our Church, that owing to the continued illness of Mr. John Arras, he has been unable for the last few weeks to be with us. He has been one of our most faithful and diligent workers, and we miss him much. Mr. Joseph Slater, apothecary of our organization, will leave with his family for Florida next week. We shall also miss his presence with us. His munificence has given the Church its financial standing this season. Spiritualism can indeed value him as a man ever generous in its support. The first Sunday in January I shall begin an engagement with the Ladies' Spiritual Temple Fund Society, of Cleveland, Ohio."

Mrs. Holland writes: "I wish to give notice of the meetings held in Mrs. Seixsmith's little church of All Souls, 220 So. Western, every Thursday afternoon. First and third we have cup readings by different mediums; second and fourth, spiritual lecture, messages by our Indian friend, Sweetheart, and others. We agree there is no better in the city. Some come open an afternoon with us and be made glad."

Prof. Ranney, test and message platform medium, 55 Duke street, Toronto, Canada, wishes to hear from societies in the Eastern part of the State for platform work, as to test and message medium. His work was highly spoken of at Lily Dale Camp in 1904, 1906, and 1907. He is well recommended by those who know him. He has been doing spiritual work in Toronto for two years.

Secretary writes from Louisville, Ky.: "Mrs. T. B. Grunwald is pastor of the Church of the Soul here. It is growing, and everything is moving on harmoniously. Mrs. Grunwald is improving all the time in her work." B. W. Sprague, in sending a subscription, writes: "We are well and feel fitted for the month's work awaiting us in Buffalo. The dear old Progressive Thinker is brimful of good things. I would not like to be deprived of it. I wonder if you and your royal helpers realize the magnitude of the work you are doing. I believe it is impossible for a mind to measure it. So many are led to the light, great numbers comforted in their sorrow, and untold numbers assisted in breaking the mental shackles that have held them in bondage. Long live The Progressive Thinker."

Mrs. James Dunlap writes from Franklin, Pa.: "Not quite a year ago, I called on a successful medium in New Castle, Pa., and I began telling her my views of religion and my ways of thinking, and to my astonishment, she told me I was preaching the plain truths of Spiritualism, and did not know it. Since then I have investigated Spiritualism, and the more I read the more I find I have been a Spiritualist and did not know it."

An Octogenarian, Mrs. O. A. Steyer, writes from Milton, Wis.: "I wish to renew my subscription to The Progressive Thinker, as I see the time is most up, and I don't want to do without it. I have papers and magazines in plenty, but none that compare with The Progressive Thinker. I am almost 81 years old, and have to work hard for my living, and while I am something good to read, though my income is only \$8 dollars a year. This buys my coal and wood, pays my taxes and leaves a little for necessities. I wish some missionary could come this way and lecture on Spiritualism in our town hall, which is free for everything that is good."

Ferd. C. Suhr writes: "Mrs. N. S. Little of California, addressed the Fraternal Order of Spiritualists on Sunday, November 10, and again in the 17th. Mrs. Little is one of the most enlightened public speakers we have and her remarks are decisive. In providing poems was a pleasant feature of both lectures and was the admiration of the entire audience. We take pleasure in announcing the engagement of Brother Thomas Grimschaw of St. Louis, who will be with us on Sunday, December 8 and 15. Brother Grimschaw has a host of friends in Chicago, who will be pleased to learn of his coming. He is one of the few trance speakers enjoying a national reputation. If you want a rare treat from the spirit realm, be with us and tell your friends. Hygela Hall, 406 Ogden avenue, corner Robey, top floor."

Correspondent writes: "The Sunflower Bazaar was a success, after all the work and worry. Everybody had a good time, those who were so tired they could not enjoy anything, and all were just their sweetest smiles. The entire stock of the Grocery, under Mrs. Hilbert's charge, was sold out; the supper under the management of Mrs. and Mr. A. W. Bloom netted enough to pay the expenses of the bazaar. The bazaar was a success. Something like \$70 was said to be the gain, aside from the stuff donated and left over for another similar occasion. Many of the prominent workers in the Club were absent, but the affair was pushed to a success by those who were on deck."

Correspondent writes: At the dedication of the Church of Psychic Research, Sunday, December 1, followed by messages by Mr. Thompson, the West Side medium, and Dudley Dudge, a recent addition to our platform work. Each did real good work. The Progressive Spiritual Church (colored) was visited for a few minutes by correspondent, Lyons, December 1, and found Mrs. Lyons again at the helm. She has been bending the past month, trying to recuperate from a spell of heart trouble, and it seemed good to see her again at her post of duty, instructing her audience in the truths of the spiritual religion.

Carrie L. Hatch writes from Boston, Mass.: "The First Spiritualist Society met as usual at Appleton St., and held a business session. In the evening the following talent took part: Mrs. A. S. Waterhouse, Mrs. Moore, Mrs. Daniels and Mrs. Shirley. Mrs. Hall sang several selections during the evening, and congregational singing was also had. Mrs. Mary F. Levering was the pianist. Next Friday we hold an apron sale, and this will give a splendid opportunity to all to buy Christmas aprons." Ferd. C. Suhr writes: "Sunday, December 1st, being Medium's Day with the Fraternal Order of Spiritualists, our mediums found a larger number of persons to read than usual, and that they gave satisfactory readings was plainly in evidence. Mrs. Caird, Mrs. A. M. Bloom, Mrs. Adams and Mr. Wm. Traver did excellent work. The circles at 4 displayed new and efficient talent who are always welcome. Our supper was a success. Our friends are realizing the excellence of our concerts every Sunday evening and our soloist, Miss Bess Johnson, never fails to receive a hearty and deserving encore as also does our soloist, Mrs. Edith Hill. Mrs. Alice Seixsmith did some very fine and brief address in the evening, which called for repeated and sincere applause. Sealed letters were also

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

read from by Mrs. Caird, Mrs. Sude Hill, and Mrs. Mable A. Wolfe. On next Sunday we will again have the pleasure of hearing from the guides of Rev. Thos. Grimschaw, the noted trance speaker of St. Louis. Come and bring your friends, and come early. Our proposed Lyceum is attracting attention from all parts of the city, and we will soon be giving the little tots an opportunity they have never before had, as Mrs. C. Progressive Thinker is known as a most successful worker among children, and we intend with her help and yours, to make our Lyceum the feature of the F. O. S. Those who want a Spiritualist Sunday School or Lyceum should send their names to Alex. Caird, M. D., 598 W. Monroe st. We know that with your help we will be successful. Come up anyway to the big meeting in Hygela Hall, 406 Ogden avenue, corner Robey st., top floor, and don't keep the goodness to yourself, but tell your friends."

"School of Applied Philosophy and Oriental Psychology."—Sakharum G. Pandit, B. A., of Behares, India, will lecture on Thursday, Friday, Saturday, and Sunday at 3 p. m., and 8 p. m., on "The Science of Self-Control and Self-Mastery," on "Psychology," and on "World Religions." Courses commence on January 2, 1908. For further particulars apply to N. L. Rhodes, Secretary of the school, 3808 Melrose St., Apartment I, Chicago, Ill., or Telephone Lake View, 4741.

THE DRUMMER MEDIUM. He is in the South, interesting the People.

Some of the "boys" are a little worried about the annual visit to the town of Bedford, the Spiritualist. He is a traveling salesman and incidentally does the Spiritualistic stunt, much to the wonderment of his subjects. While here last week, he read the destiny of quite a number and in addition, gave them some interesting messages from the spirit world. From friends who have gone to the mysterious realm.

For instance, one of the town's gallants was delighted to know that the little affair de Coeur, with that pretty dark-eyed girl, weighing about 120 pounds, would be consummated in a very short time, as he desired it.

"Uncle Dick" who is troubled because the figures "88" were said to be plainly written on his forehead. One prominent citizen, after being told that his deceased uncle's estate was settled very unsatisfactorily, was further informed that "his uncle wished him to be a good boy, and to be much like him, and to be the property to a single heir." Thereupon, the gentleman wished to know if a change could be effected, since the dead relative wished it so much.

One young man, seeing the crowd gathered about, walked up to inquire the cause of the disturbance. He turned to him and remarked, "That legal paper you have in your pocket is good, and will result as you wish it." Fearing lest some private matter might be ventilated, the newcomer got away at once. He afterwards admitted having in his pocket the last will of a person who had left considerable property.

Quite a little amusement was furnished, and many seemingly startling things were told. Sometimes a fellow would step up and remark that he did not believe in this communication with the spirit world, but as a rule, he remained silent. He is the last of the Spiritualists, and is connected with the sect in the United States which holds the doctrine of communion with spirits and from all appearances, he might add some ardent believers in these parts. At least, quite a number are asking the question, "How can this thing be?" as he is known, has been coming to this town for 23 years and when it is known that he is here, a crowd usually finds him as his mediumistic work has become so well known. Not even his room at the hotel is private, so that his name is heard in the street. He is an unusual man in many respects, besides being a straightforward business man of the first water. The Ansonian, Wadsworth, N. C.

THANKSGIVING.

I. You have troubles—plenty of them—So have I; Only babes and fools have freedom from all care; There's a pit where shattered hopes are left to lie; And those who cherish once are there, But we still may gladly name Blessings each of us may claim, Ills we never have been called upon to bear—Let's be thankful for the woes that never came.

II. They alone are free from troubles who at birth Were doomed to walk so uneventful ways, Who never had exhibited the worth That causes envy and that kindles praise; Why sit down to sigh or moan, Thinking of your woes alone, Thinking only of the gloomy, dreary days? Let's be thankful for the ills we've never known.

Care was never made to rest upon the weak, And troubles were invented for the strong; The wind blows coldest round the highest peak, The mighty river slides no thinking song; Why in bitterness rebel, Or with sorrow pause to tell Others of the cares we have to bear alone? Let's be thankful for our strength to bear them well. S. E. Kiser in Record-Herald.

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

LETTER FROM LOS ANGELES, CAL.

To the Editor:—The Progressive Thinkers arrives promptly, and are rapidly taken by those eager to read the truths advocated through their columns, and I know of no better medium for advancing the cause of Spiritualism than your paper.

Notwithstanding all the obstacles placed in the way to hamper and discourage our workers we have several prosperous societies in the city. It is a little more than a year ago that our beloved sister, Mrs. J. J. Whittey, organized the People's Psycho Society, which under her management for the first six months grew rapidly, and the Spiritualists of our city owe her a debt of gratitude for her faithful labors among them, and the success of the society is due to her unceasing efforts. After her return to San Francisco the meetings were continued, and have prospered to a wonderful extent; in fact, it is the largest and strongest Spiritualist organization in the city. In connection with the society a Relief Association has been organized, and although less than six months has elapsed since its formation, the society has secured two lots on which to erect an old people's home, besides assisting several deserving persons.

Many of our leading people have heartily entered into the relief work, and by their harmonious and energetic work accomplished much good. Among those who have given their time and money toward the good work is Mrs. Althea Briggs, president of the Association, a woman of refinement and scholarly attainments. One of the faithful ones, who "lets not her right hand know what her left doeth," is Mrs. Rose Bushnell Donnelly. She is a true Spiritualist and an acquisition to any community. A sweet and loving character, who has done much to forward the cause of Spiritualism and our relief work, is Mrs. Adelaide C. Brooks. There are many others equally deserving of praise, of whom I would like to speak did space permit.

I would like to say in connection with our relief work, that if any person wishes to become a member or desired to be fully informed in regard to the workings of same, can receive full information by corresponding with the writer, NETTIE HOWELL, 542 S. Main St., Los Angeles, Cal.

PASSED TO SPIRIT LIFE.

(Obituaries 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 his home in Mayfield township, Cuyahoga Co., Ohio, my beloved husband, aged 69 years, E. Bond of Willoughby, conducted services. He spoke some beautiful words. He left a widow (myself), and I am all alone. For him the mystery is solved, and there is no blank wall.

ANNIE E. ROCK.

Passed to higher life from her home in Prophetstown, Ill., November 3, 1907, Miss Martha A. Emery, wife of Cyrus Emery, aged 76 years. Mrs. Emery was well known to visitors of Clinton Camp meetings, having been a Spiritualist for about 40 years, being a medium herself, both clairvoyant and clairaudient. The services were conducted by Miss Alice Barry of Clinton, Ill.

Passed to spirit life, November 25, at the home of her daughter, Laura Hansen, Martha A. Stewart, wife of John Stewart of Brighton, Mo. She was a Spiritualist for about 40 years, being a medium herself, both clairvoyant and clairaudient. The services were conducted by Miss Alice Barry of Clinton, Ill.

Passed to spirit life, November 18, Allen McDougall, aged 59 years. Deceased was a firm believer in Spiritualism. He formerly lived at Chebaning, Mich., but came to Idaho in 1902, where he engaged in mining. He leaves a large number of friends to mourn his departure.

Mrs. H. Rickett, 453 N. Harding avenue, holds a public circle every Thursday afternoon. She will give the entire proceeds for December to help establish the Lyceum to be started by the Society, F. O. S. Help the cause by helping yourself.

"BECAUSE THERE WERE NO PRIESTS OR CREEDS."

To the Editor:—Because there were no priests or creeds that came with Spiritualism when I had my eyes opened to its beauty, was almost the reason I came out. I have made the other half come easy, and oh! how glad and happy I am with the God's coming to me without a priest between to dictate or lead me off and be guided by his understanding.

I want no priest nor written creed; I don't fit in with such grave. My Spiritualism grows day by day, always sweeter and better. It's mine, just such as I can understand and enjoy. I need no medium. It is always best when I am alone with those who come in the silence. So leave me out. Nothing that resembles Swedenborg can come into my temple with my consent, and little danger there is that any reverend can come; the door is so well guarded, and the path so hard to find by such. If you want to organize, do it this way: The saloon keepers and butchers who seek election as law-makers and enact such laws against our philosophy as the church people suggest, just knock 'em out with your ballot when the chance comes, as nothing intimidates a brutal mind as a well-directed punch on the head; and as for the church people, there is only one good thing about them. They don't like one another, but will quit fighting among themselves at any time to throw mud at the Spiritualists.

JAMES LAWRIE.

"The Truthseeker" Collection of Forms and Certificates for the Use of Liberals." Price 25 cents.

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Let Us Send You FREE TO TRY, a Dollar's Worth of the Great Michigan External Remedy That is Curing Thousands.

Let Us Have Your Address To-day.

We have found a quick and positive remedy for Rheumatism. We are proving this fact day in and day out by thousands of cures, including old chronic cases of 30 and 40 years' suffering from this cruel torture. We know this, and if anyone doubts, we will introduce him or her to hundreds we have cured. We will let everybody know, as we know, that Magic Foot Drafts are a real, genuine cure for this disease.

Magic Foot Drafts are so sure to cure that we gladly send them to anybody Free on Approval and send for our name to-day. Return mail will bring you a regular dollar pair of Drafts, prepaid, to try free.

Then if you are satisfied with the benefit received, you can send us One Dollar; if not, the cost is nothing. You decide. You can see that we couldn't afford to make such an offer if the Drafts didn't cure. Address Magic Foot Draft Co., 2049 Oliver Building, Jackson, Mich. Write to-day.

LYCEUM ANNIVERSARY.

At Floral Heights, Parkland, Pa.

Two years ago on the 29th of October, Progressive Lyceum for young and old, was started at Floral Heights, having for its object the spiritual, mental and physical development of the individual, its promoters realizing that these must all work in unison if we would unfold into the harmonious man, the harmonious woman. This Lyceum is still going on with its work at the same place and is very much alive, as was evinced on Saturday afternoon, October 26, when a special session was held, in commemoration of the second anniversary of its birth, continuance and growth, at which a veritable feast of good thoughts was served.

The session opened with an invocation by the pastor, followed by an excellent program. In answer to the roll call many beautiful and inspiring thoughts were expressed, the visitors also freely responding. On invitation from the conductor, Mrs. Helen Stuart Richings, who was the guest of honor—spoke to the children in such a pleasing and delightful manner that all the grown children, too, were charmed. Alfred B. Wilkinson, of Camden, N. J., spoke helpful and encouraging words. Andrew Gideon also spoke a few appreciative words.

In a few earnest words the conductor thanked all who had been interested manifested in this work, which is sacred work to her, and very dear to her heart, and in the name of the Lyceum presented to each of five of the children, for attendance, a copy of "Koradine Letters"—a most helpful book to inspire to more noble living, by Alice B. Stockham.

The day also being the anniversary of the birth of one of our members—Sofee Yrabac—she was presented with a Lyceum Flower Basket, as is the custom of this Lyceum. Several of the members who attended during the summer had returned to their city homes, but twenty were still left to be present, beside several visitors, three of the latter joining our band at the close of the session, when all were served with refreshments. Love and harmony pervaded the atmosphere, and all felt it good to be there. ELIZABETH M. FISH, Conductor.

Floral Heights, Parkland, Pa.

SPIRITUALISM IN MOBILE, ALA.

A License of \$100 per Week.

I have been here ten years, and I find it the most priestly-ridden city I ever was in. Spiritualism has been trampled under the foot here. One of our editors says, "Every medium should be licensed out of the city." I will give the readers the city code as it is in 1907. "Clairvoyants, for tellers of divine truths, astrologists, palmists, phrenologists, or like pursuits, per week one hundred dollars."

Yet we are supposed to be living in a free country. Is it not time for us to begin to pull together, and look after our own interests? The trouble is, the majority of Spiritualists are too easy. I find many who do not even take a Spiritualist paper. I am a medium, and can get a communication almost any time I sincerely desire it. I do not need a test from others to make me believe that our dear ones are around us, and aid us, yet I like to know how others are getting along in the good work, as it inspires courage. Yes, we need all the light we can get, and we should let our shine also. We should add to our faith virtue, knowledge, love of truth. We should grow spiritually. We should all try to elevate ourselves. We are just what we make ourselves, and according to our aspirations, so will our inspirations be.

DR. D. WINEGARDEN.

1062 State St., Mobile, Ala.

LIFE'S PROGRESSION.

"There is no death; there are no dead." These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages run this challenge to those who have ideas of God, of heaven, of hell, of a future life as based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price \$1.50.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price, 25 cents.

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"To Advance Human Education.—For the use of Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong kindness and justice over selfishness, and to give a new meaning to the words 'good' and 'evil'." This book is a collection of the best of the author's poems, and is a most helpful book to inspire to more noble living, by Alice B. Stockham.

Address all orders to HUDSON TUTTLE, Berlin Heights, O.

SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetings in Halls are requested to send in notice. They must be brief.

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3302 Ridge Boulevard, Friday afternoons, to receive callers.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m. Central Spiritual Church holds service, Trimble Hall, 1777 West Madison street, near 40th avenue, commencing at 7 o'clock, conducted by Mr. and Mrs. Howes.

The Students of Nature, Mrs. M. Schaeffer, 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 Hygela Hall, 406 Ogden ave., Tuesday 2:30 p. m.; Saturday, 2:30 p. m.; Sunday, 11 a. m.; Song service, 6:30; concert 7; evening, 8.

The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. Mrs. W. Brockway, conductor; residence 2962 Prairie Avenue. Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 6 p. m., at Kenwood Hall, 758 E. 47th st.

The Church of Progressive Spiritualists (colored) holds services at 3323 Vernon avenue, from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor. The Progressive Spiritual Society holds services at 8 p. m. every Sunday, 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland. Services every Sunday evening; also Wednesday evening, at 7:30. Lectures, music and messages, 320 Flournoy street. Mary B. Hill, Pastor.

First Church Psychic Research meets in Grove Hall, 40 E. 31st., at 3 and 8 p. m. Dr. Schaeffer, president, 3001 Indiana avenue. The Golden Rule Spiritualist Society holds services every Sunday at 8 p. m. and 8 p. m., sharp, at 378 So. Western avenue. Nora E. Hill, pastor.

THE N. S. A. CONVENTION.

The Inexpressible Mrs. Clara Watson Contributes One of Her Characteristic Spicy Letters.

To the Editor:—Now that everybody has had their say about the N. S. A. convention, may the writer express a few thoughts thereon?

Everything about the convention has been written up, and can be except upon one point everyone has been as silent as the grave, and from the N. S. A. standpoint, quo of the most vital and that is its "religious" side.

Strange, that as the N. S. A. declares itself a religious body, the various writers upon its proceedings should have forgotten this most important feature, and the one thing that attendant must needs set forth its "pious" features. It was my first attendance at the annual meeting of this representative body and I was all eyes and ears and interest, and desirous of learning from the wise ones there assembled.

The convention opened with "prayer," and the audience requested to rise and join in prayer with Rev. _____, who would lead in supplication; and everybody arose, and a very few stood with bowed heads, and the prayer was a fine type of orthodox style and expression, glibly uttered and fittingly ended with the accustomed Amen. Each evening session was opened in like manner, the chair requesting the audience to rise and join in prayer with Rev. _____ and the sessions closed with the benediction; but between these two forms of devotion the religious aspect seemed wanting.

The chairman tried hard to impress upon the people that the entertainment was a religious meeting, and begged the people to be quiet and not leave the hall until the close, etc., but all to no avail. The customary applause before and after the speaker greeted the speakers, and they all liked it, too, forgetting that such display of appreciation was not religious. Love songs and other songs were sung and greeted with appreciative clapping of hands.

People left the hall if they wanted to, and a good many of those who had business on their hands went out and came in, went to the committee room, moved about, etc. From the vantage ground of the rostrum, delegates—tired and weary with the day's proceedings—every now and then consulted their watches and forgotful of religious devotion—only anxious to go home to rest.

And really, to the writer, there was something incongruous in the effort made by the chairman to appear religious, and the attitude of those who composed the convention, and the people in general.

Now, kind reader, don't misunderstand me. I am finding no fault with the people. The convention was all right, only the effort to impress religious devotion upon the people seemed out of place.

The attitude of the delegates and workers, to this writer, seemed to be the natural expression of feeling and not an assumed religious condition. It is to be hoped that the new administration will make the humanitarian effort prominent, keep the cause of humanity in the foreground, and not waste valuable time in useless forms of worship. God doesn't need a whit of spiritualistic adoration and praise.

I am glad I went to the convention. I am glad the official board honored me with the invitation to address the convention. I am glad of the kindly reception and the interest and generous appreciation with which my lecture was received. One of the friends said, "I thought you would give us an awful blast, but your lecture was all right,"—but fellow Spiritualists, there wasn't a particle of religion about it.

Respectfully,
CLARA WATSON.

EXTRAORDINARY.

Remarkable Evidence Outside of Spiritualism, That Spirit Return is a Fixed Fact.

My little boy, Herbert, passed to spirit life October 21, 1905, at the age of five years and seven months. During the time previous to his death I employed by the day a Swedish workwoman named Louisa. She and Herbert were very good friends. Early in July, 1906, Herbert accompanied by his maid, Della, went to pass the afternoon at Louisa's home. The following day, about three months after Herbert's death, Louisa was awakened in the night by hearing someone call, "Louise! Louise!" She answered, "Yes," and recognized the voice and call of little Herbert. He went on to say, "Do you remember the time I went to your house last summer with Della? I played with your little boy's automobile and I left it in the front yard at the corner of the fence."

After this Louisa was unable to go to sleep. She awakened her husband and told him what she had heard. He could hardly believe her, and said she must have dreamt it. The next morning she took a shovel, went to the fence corner, dug away the little automobile where it had lain, forgotten so many months after death where a toy had been left six months before?

Does it not seem to show that the cool memory is stronger in the spirit life than it naturally would have been in the earth life?

Lowell, Mass.

WIFE SAW DEATH IN DREAM.
Missing Husband Believed by Many to Have Been Drowned.

Word comes from Dayton, Ohio, that in the minds of many the theory that George Mendel was drowned in the Miami River is strengthened by the fact that his wife dreamed he met such a fate shortly after he left the house. She says that her husband left the house at 5:30 o'clock in the morning, in response to a summons from a night watchman.

NATURE A SPIRITUAL AUTOMATIC INFINITUDE.

The First Spiritual Society of Buffalo Steps to the Front with a Revised Constitution and By-Laws, and a Ringing Declaration of Principles, Placing Spiritualism and Its Phenomena Squarely on a Scientific Basis and the Eternal Principles of Nature—It Will Command Clear Study and Thought.

We affirm the Eternal Existence of Time and Space, and of the Elements, Energies and Forces of Nature; and that the manifestation of the phenomena of these in their infinite relations and inter-relations, affords us the only source of knowledge we have.

We Do Not See the Invisible Side of Things.

Inasmuch as we only see the phenomenal side of the various forms and types of existence around us, we affirm that the universe in its primordial character, indicates an automatic spiritual infinity, where all of its energies and elements are psychically related by invisible modes of motion; which truth and data in Natural Philosophy establishes a consistent and scientific basis for Modern Spiritualism and its physical and mediunistic phenomena.

Matter Material in Its Visible Aspect Only.

Since elements of invisible spiritual character comprise the base and are the factors of all organization in Nature, we affirm matter to be material only in its visible aspect.

No First Cause to Infringe.

As in the department of cosmic process do we find that ONE CAUSE by itself can evoke form or matter, we deduce that what is called matter in all of its types and expressions, whether molecular as an element, plasmatic as in plants, or bioplasmatic as in sentient existences, is the phenomenal result of many causes in combination; each, and all of which, are mathematically potential and omnipotent in their respective spheres of action and combining.

Continuity of Soul Life, a Cosmic Necessity.

Inasmuch as all forms of matter and life are developed and perpetuated in cosmic generation by a continuous change of chemical spectrum, in which the Soul or life principle is the real and only continuous entity that unfolds, and which, in man, lies at the base of the sense of personal identity, comprising the thread of individual consciousness, connecting and co-relating these physical changes from pre-natal formation to the boundary of earth-existence, we affirm, that without the continuity of this Soul Life in spheres invisible to human vision, Nature would cease to be omnipotent in power, or infinite in functional capacity, thereby making obsolete and nullifying the axiom that "nothing is lost in Nature's laboratory of process," since the annihilation of the Soul of things would sequence all visible existence. Continuity of individual Soul Life is therefore seen to be a cosmic necessity, hence is the natural inheritance of every son and daughter of mankind; which truth is demonstrated by the intellectual mental relation existing between mankind in earth life and conscious life beyond the grave, the data of which is found to be in mathematical and rhythmic accord with the psychic relation of all things.

The Scientific Aspect of Modern Spiritualism.

We affirm that the philosophy of Modern Spiritualism, in its ethical and intellectual sense, transcends in the data of its truths, in the demonstration of its physical, mental and psychic phenomena, in the eloquence of its thought, and in the sequences of its philosophical realities, all systems of religion ever known to the page of history; therefore, cannot be successfully interwoven into any of the systems as a special system of modern philosophy it affords a concise and scientific analysis of Nature and her phenomena, extends the boundary of the Soul's moral consciousness, lays the foundation for greater social harmony and equity in the commercial relations of the civilized nations of the world, and establishes the progressive welfare of the individual, thereby promoting the happiness of all mankind.

THE FRAGRANCE OF THE FLOWER.

Deep nestled in the velvet moss,
A tiny flower grew;
Protected in its waxen gloss,
And almost hid from view.

"Please tell," I questioned, "why you came?"
Who brought you to this bower?
Do people call you by a name?
Pray answer, little flower.

"Tell me, your mission's secret give;
I long to hear you say
Why in this lonely spot you live,
In quiet all the day?"

A gentle breeze, in passing by,
With fragrance filled the air—
It was the flower's answering sigh—
Ecstatic sweetness rare.

So may our lives, although obscure,
Find joy in friendship's bower;
Trusting, and loving, we secure
The fragrance of the flower.

JULIA GOODRICH BISHOP,
Chicago, Ill.

PEOPLE ARE TIRED OF RELIGION

General Booth Says 2,000,000 in London Never Enter a Church.

Berlin, Germany.—Gen. Booth, in an address here to the Salvation Army, said that people everywhere seemed to be tiring of religion. He believed there were 2,000,000 persons in London who never entered a church. It was the same in Europe and America, and even in heathen countries.

ORTHODOX BEL.

Church Creeds and Infant Damnation. To say that this book is a production of Dr. J. M. Peebles is sufficient to explain the interesting features of it, and recommend it to every reader of Spiritualistic literature. Price, 10 cts.

A Serious Question
Has Madame Blavatsky Been Reincarnated?

Laura G. Olsen, in The Progressive Thinker of October 6, quoting Mrs. Anna Besant, the leader of the Theosophists of the world, said:

"On Wednesday evening she delivered her final talk to her own, and answering questions, admitted that Madame Blavatsky had returned to earth in a new incarnation. Theosophy, much less objectionable to me than so-called orthodox Christianity, and I have only good will for it. Were it not for the teaching of reincarnation, I could, I think, accept it in its entirety. Now, reincarnation may be true, but I cannot harmonize it with any known laws of Nature, nor with my idea of the eternal fitness of things. Here are some of the questions that arise in my mind, the answers to which have never been made by Theosophists to my satisfaction, so far as I know."

How can Madame Blavatsky any other child be born again? Did she pass through the father of the child whose body she now inhabits, as asserted by some reincarnationists? If not, and children can be born independent of a male, then is not this "miraculous conception," and could not the world be populated by one sex alone—the female? If, as held by other Theosophists, that both a father and a mother are necessary to give life to a child-body, and the mother continues that life until at birth or before the Madame enters into the infant, what kind of life existed in the child before the mother came along? Did the child have a soul? If so, what becomes of that child-soul while the Madame controls the body, lives in it, and gives additional earth experience? Would she not be an intruder in that body? What right has she to take full possession of a body belonging to another soul? If the infant had no soul, but possessed life only before the Madame took possession, then I ask what is life? Is not all life the same in different degrees of manifestation? Does a human body possess life, and does it grow up to a certain point, and then disintegrate and go back into elementary form, unless a disembodied self-conscious soul steps in and inhabits that body? If so, whence came the myriads of disembodied personalities? Were they first created intelligent, self-conscious, fully rounded-out egos, or did they start as life-germs? Have they been conscious souls in all eternity, or the astral world from all eternity, who could acquire no knowledge or wisdom until they found an infant's body which they might enter? Have there always been enough physical bodies available to supply the demand for them? The population of the world is estimated at about two billion, but in the infant age of the earth it was several millions less. It is obvious that there was a time when there were many millions of souls in excess of bodies in which they could incarnate. Theosophists say all souls started even; then, did a small number of them outgrow the majority by capturing the first few hundreds of available human bodies and thus get a good start ahead of all the others because there were not enough bodies to go around? If so, was that a "square deal"? Is that the reason that some of us, although existing as full-orbed conscious personalities, in any of the spheres, are no further advanced than we are, while those souls who hustled for bodies have long since, by thousands of reincarnations, attained to the high stations as angels, and prophets and saviors? But was it our fault that there were unnumbered billions of souls more than the number of bodies in which they could reincarnate? Or, have some of us fallen way back to the rear in the race, because we did not hustle hard enough for bodies?

Reincarnationists teach that a soul can acquire no knowledge or wisdom except while he is inhabiting a physical body. Is not that narrowing down the schools of infinite intelligence to but one grade or department, and that one the primary or kindergarten? Is the whole illimitable universe a dreary void, an infinite vacuum where nothing can be learned, except while he is inhabiting a physical body? Is not that narrowing down the schools of infinite intelligence to but one grade or department, and that one the primary or kindergarten? Is the whole illimitable universe a dreary void, an infinite vacuum where nothing can be learned, except while he is inhabiting a physical body? Is not that narrowing down the schools of infinite intelligence to but one grade or department, and that one the primary or kindergarten? Is the whole illimitable universe a dreary void, an infinite vacuum where nothing can be learned, except while he is inhabiting a physical body? 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Catarrh, Asthma

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Will Cure You. Two or Three Cents a Day if you are afflicted, and nothing if you are not. Harmless, Convenient, Agreeable, Private, and Marvellously Certain, because the Method is common Sense, and the Medicine is Right. The latest in the discovery of an Eminent Physician and has no equal in the history of our patent, and is the best ever devised. In Cures of CATARRH and ASTHMA have been most astounding. For BRONCHITIS, RAY FEVER, THROAT and LUNGS, it is unequalled. BAD BRONCHITIS has never failed to correct. It cures or prevents BRONCHITIS, and restores LOST SENSE OF SMELL. Best Remedy for COLDS, and prevents Pneumonia. Does not blister the throat, and can be regulated to any force desired. Lay the Healing Balm directly, CONTINUOUSLY on the sore spot, whether at top or bottom of the lungs. Change of climate without change of residence. Needs no help from other medicines. SOLD UNDER STRICT LEGAL GUARANTEE. Presently THE REMEDY for Catarrhal Disease in any form or stage. LONG TRIAL. Write for Information today, as you may not see this again.

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SPIRIT RETURN—SPIRITS OF JESUITS.

(Continued from page 3.)

diums for no higher purpose than that of "getting rich," just so long will fortunes be lost, trusts be betrayed and penury ensue. The writer's deepest sympathy goes out to "Truth Lover," AND TO ALL OTHERS WHO HAVE BEEN MISLED THROUGH A GENUINE DESIRE TO DO GOOD. There is a remedy for the evils of which "Truth Lover" speaks. Patronize only genuine mediums. Seek them solely for spiritual truth. Use material wealth for spiritual ends. Co-operate with those of kindred tastes and intelligence in a search for wisdom. Combine to do good. Unite with some local Spiritualist society. Support State and National Associations and there will be no more fortunes lost through bogus mediums. As a means to the desired end, the writer urges the widest possible publicity for all cases of fraud and deception. Let the facts be recorded at N. S. A. headquarters in Washington, and every counterfeiter's real name, plus his numerous aliases, be also listed there. Whenever possible, accompany every case with one or more photographs of the rascal or rascals who committed the fraud or robbery. It is true that twenty-nine delegates at the recent National Convention went on record in opposition to this plan, but there were nineteen who favored it, and it is often true that the minority is nearer right than the majority. In this instance, the writer takes his stand with the nineteen. When the policy advocated by the nineteen is established, "Truth Lover" and those whom he represents will have less fear from those who have duped him in the past.

HARRISON D. BARRETT.

IN TOUCH WITH THE SPIRIT WORLD.

(Continued from page 5.)

Case XI.—This is a case contributed by Dr. Hodgson, confirmed by strict documentary evidence, even attested before a public notary; it relates to an incident of apparent death with an appropriate transcendental symbolism. The following extract refers to symbolical premonition recurring to the same person, with, however, important introductory variations of a significant and curious kind.

The percipient is Mrs. Haydee Wiltse, wife of Dr. Wiltse, who in consequence of severe illness had become quite insensible, so much so that the doctor thought he was dead. The wife, however, persisted in thinking that he would recover, and for the following reason:

"The reason I did not believe he was going to die was this: I have several times in my life dreamed of seeing a white horse and a black horse harnessed in a carriage and running through the air over an open field and disappearing in a forest on the opposite side. Some friend of mine sits in the carriage and is recognized by me, who invariably dies a few days afterward. A few days before the doctor was taken sick I saw him in that carriage. But the dream varied in this, that I ran and caught the white horse by the bits, just before they got into the wood, and so stopped them. So strangely had I come to believe in this dream, that I kept believing in it clear through. I told the dream to the doctor the next morning after I dreamed it, and he laughed at me." (Proceedings of the S.P.R., Vol. VIII, p. 188.)

After cases recurring with the same individual come those which traditionally are said to recur in the same family. These, like the others, bring nothing new or complicated into the problem of symbolism, because we cannot discern the associative genesis of the special forms of the symbolism by which the ideas are in a general way conveyed.

The similar examples are relatively frequent among premonitions in general, but they are, on the contrary, rare in the form of symbolism, unless we consider as such cases in which the premonitory announcement is made by blows, inarticulate cries or moans, or the vision of wandering lights, which are traditionally, and perhaps quite truly, said to be reproduced at each approach of death. In any case, for the sake of brevity, I will not report these. As to cases clearly symbolical, I have only found three, and of these I have already recorded two in this journal, and will not repeat them. ("Animals and Psychic Perception," in *Annals* for August, 1905, p. 79.) There remains the third case, in which three incidents occurred to the same person. I shall be obliged to epitomize on account of the great length of the narrative.

(To be continued.)

POWER OF THE PRESS ILLUSTRATED.

It Makes a Trickster Change His Name.

The power of The Progressive Thinker, standing, as it always does, for genuineness in mediumship; was strongly shown recently when one of a series of articles dealing with exposures of fraudulent mediums, caused a prominent fake to change his name. He had been duping a gullible public in St. Louis, and had adopted the name of an author of a well-known work on palmistry.

Recently, however, immediately after the exposure of his despicable methods in our reliable and fearless Progressive Thinker, this "medium" changed his borrowed alias. He now uses the name of a flower for a part of it, but his reputation will not "smell as sweet by any other name" in the nostrils of the general public.

The ROSE of fraud blooms always in the DALE of trickery, and, chameleon-like, changes of name will deceive no one who has read the full and complete exposure of the fake mentioned. Aliases constitute flimsy armor when the advocates of genuine mediumship are arrayed against the representatives of chicanery who adopt such means to conceal their identity.

In the meantime the exposure of the fraudulent mediums in this city will continue. FRANK XAVIER MITCHELL. St. Louis, Mo.

NEWS FROM PITTSBURGH.

A Letter from G. H. Brooks.

Sunday, November 24th, closed my first month's engagement with the First Church of Spiritualists of Pittsburgh, Pa. I came not to this society as a stranger, as I have been with them a goodly number of years; hence when I know I am going to Pittsburgh, I always feel like going home, and an always sure of a warm welcome. Pittsburgh smoke does not disturb me, as in days of yore, and the conditions that once seemed to disturb me, disturb me no more; but, on the other hand, I enjoy the enterprise and spirit of the city, for in many ways it is purely Western in its spirit.

Spiritualism is much better received here than a few years ago; there is less antagonism toward it, and the people are far more tolerant than in days gone by. People are better prepared to receive its thought and feel its uplift.

The First Spiritual Church has had very much to do with this change. The work done by the various mediums and speakers has left an impression here, and I should love to speak of the different ones who have done the work, but time will not permit.

Mr. C. B. Stevens, the genial president, has had much to do with this. His efficient board of managers have ever been alert to give to the public the great truths of Spiritualism. The month's work has been most pleasant and agreeable, the audiences have been fine, and I trust the Ladies Aid connected with the church, meets every Thursday afternoon. They hold their services from three to five. Their services consist of different mediums who are in the city who give freely of their services in the exercise of their mediumship.

This brings, as a rule, a goodly number of people out, and a work is done that is helpful and useful.

At the close of the afternoon meetings, I serve a supper, charging twenty cents for the same. A good many remain, and then attend the evening services in the auditorium. Last Thursday evening the ladies gave a dinner in which there were all the good things of earth for man to eat, and they fed between two and three hundred people—not far from three hundred; and as a result brought to the Aid a neat sum to help in the work of the church.

Sunday morning, the 24th, there occurred one of the most interesting of services in the history of this society. Mr. Robert C. Fischer, of Homestead, a young man who has long been connected with the church, has spoken for over a year for the McKeesport society, was ordained according to the rules and usages of the Progressive Church, and was given the commission to ordain was given to Mr. C. L. Stevens and wife, Rev. G. C. Day and myself. The services were most impressive. Rev. G. C. Day gave the invocation. Mrs. C. L. Stevens delivered the address, and it was one of the most spiritual addresses I ever listened to. It dealt with the deep spiritual significance of the service, of the unfoldment of the great spiritual truths, and of the meaning of the work that lay before him. It was a discourse long to be remembered. Mr. C. L. Stevens and myself were the ones who asked him the questions that are laid down by the N. S. A. Mrs. Stevens ordaining him and attending to him the right hand of fellowship, and giving him words of helpfulness. All the rest followed, each wishing him the best of spiritual help and blessings. The occasion will long be remembered by the large audience that was present.

The president, which has continued to be marked by a deep spiritual uplift that will last for many days to come. Mr. Fischer is a highly spiritual man, one yet to be heard from, one free from all bad habits, has lived in Pittsburgh for years, and loved and respected by all who know him. He will yet be heard and his audience will long be felt, and I am sure those whom he is called upon to labor with will be helped in spiritual truths and be bettered by his stay among them.

December 1st being Sunday, the First Church opens with a series of meetings, commencing at 8 o'clock, closing in the 8th with three services. Thus you will see there is an uplift along the lines of spiritual thought, and an awakening to these higher truths among the people.

Rev. G. C. Day, in Allegheny, has a German society connected with his society, and the recent meetings of meetings, having Mrs. Snyder, of Philadelphia, to come and help them, and I understand great good was the result. There are various meetings being held in Allegheny. Those who hold them I do not know, only Mrs. McKee has heard and known for years. She holds services every Sunday afternoon and evening, and has a good attendance. Thus the good work is going on, and the people are being enlightened along these lines. In my next I will speak of my recent visit to Newark, Pa., and of the band of earnest workers I found there. My work will close here with the close of December, then on to Columbus. Send all mail and telegrams here for this month, to 205 Bonquet St., Pittsburgh, Pa.

G. H. BROOKS.

ANGEL MESSAGES.

Through gloom and earthly shadow,
Sweet messages our loved ones bear,
Smoothing the roughest road we travel.

Worn and tired with toil and care.

They hover close to comfort us.

When we from pain and sorrow shrink.

And with loving hands they snatch us.

When falling from some earthly brink.

They come so gently, whispering softly.

When grief-stricken we cry and moan.

As the shadows cross our pathway.

Crushing our souls, so sad and lone.

Oh, how rich, how dearly precious.

We must be in their dear sight.

When they come to guard and keep us.

From their realms of fadeless light.

Blessed messages, daily visions.

Of a world so pure and fair.

Oh, tell us, soft and sweetly.

Soon, my love, you'll be there.

MRS. J. B. DALLAS.

Fort Worth, Texas.

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RY TONS OF THESE BOOKS TO ALL PARTS OF THE WORLD. EVERY ONE SENT OUT COSTS US FROM SIX TO TWELVE CENTS IN POSTAGE. SUBSCRIBE FOR THE PROGRESSIVE THINKER, AND OBTAIN THE WHOLE SET. THE WORLD HAS NEVER BEFORE SEEN THE LIKE.

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The price of the UNKNOWN LIFE OF CHRIST hereafter will be 15 CENTS, in consequence of the great rise in the price of book paper. It is our last premium book, and has THIRTEEN illustrations, and is very valuable. The paper one year and one Premium Book, \$1.15 or \$1.25, depending on the book you order.

No premium books will be sent out unless the order is accompanied with a yearly subscription to The Progressive Thinker; but if you order more than one book, the price is as follows:

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