

# The Incomprehensible Thinker.

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

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NO. 824

## A Slice of Paradise.

LILY DALE CAMP.

The City of Light Assembly at Lily Dale, N. Y., and the Great Spirit of This Unique Enterprise.

Halfway between Jamestown and Dunkirk, N. Y., a slice of Paradise was dropped to gladden the heart of man. It was named Lily Dale, and here in the young days of Spiritualist camp meetings Marian Skidmore and a host of earnest workers, most of whom have now gone home, thought and planned to make this beautiful spot the great center of Spiritualism of this country. The workers carried out the noble plans of its founder as near as human fallibility could, but Marian Skidmore found no successor to correctly interpret her ideas, as indeed what great leader does?

Three years ago a new genius presided in the chair, another woman, another prophet, who had a still greater vision.

Who is competent to interpret the lofty conceptions in the mind of Abby Louise Pettengill, the anointed priestess of this enchanted spot? Only as from year to year we read the records of work accomplished can we conceive what her advanced mind has managed to do, the large meaning back of what appears insignificant perhaps. The name was changed to conform to the new enlarged scope of the work, and the City of Light Assembly, a school for psychic fact and phenomena, stands as a beacon light to teach all the world the largest truths of most vital importance which have so far dawned upon humanity.

As in all successful enterprises one supreme mind lays out the work and designs the pattern and then with care chooses the workmen to carry out the ideal, so has this remarkable woman drawn around herself a company of workers, who for adaptability, intelligence and spirit, have combined I have not found equaled in the work for industrial, political or reform purposes.

Perhaps there is no one of these who has the personal interests of Mrs. Pettengill any nearer at heart nor would work any more hours out the twenty-four to serve her than Albert C. White, the treasurer, who has for years lived at Lily Dale, and Homer Todd, another trustee, has become imbued with the everyday life of the place. These gentlemen are better acquainted with the needs for the comforts of residents at Lily Dale than the rest and have a large share in the essentials to its best progress, and furnish most desirable qualities needed for the perfect completeness of the whole.

New York is not the only state, however, which has furnished material for this board; several states have been called upon to supply clear brains, warm hearts and busy hands to evolve the ideas matured by its chieftain. Mrs. Annette J. Pettengill of Boston, is a most valuable member of this board. She possesses that most enviable quality of having everybody like her on sight, and to know her better but strengthens your first impression. She is a woman of refinement and culture, with excellent judgment, fine perceptive qualities, quiet in her strength, persistent in her gentleness, with a highly developed mediumship of rare discernment and a spiritual clairvoyance. All honest mediums coming to Lily Dale find in her another friend and a strong ally.

Mrs. Esther C. Humphries of New York City enriches the board with her valuable experiences gathered as the very successful president of the Willing Workers.

Everybody likes to work with her. To her many women from as many states and imbue them with a steady purpose for the success of a common cause is no light task.

Mrs. Humphries assumed this mission with the apparent ease of the natural leader. The rocks upon which many women's societies have split, she gently pushed to one side as if they were but pebbles. As gentle dainty aristocrat, she adds an inspiring presence which cannot fail to enliven those with whom she labors.

Mrs. Eulalie Eustache of Buffalo, the secretary, is a splendid addition, although not a member of the board. Early and late she is at her post, everlastingly keeping at it; the books of the association are kept as carefully as those of a bank, and more correctly than some. I have met secretaries whose work was a labor of love and others whose salaries were thousands of dollars, secretaries who could not decipher their own writings and others whose chirography was as steel plate, but in all my experiences with secretaries I have yet to find one whose uniform courtesy and never-ending patience can compare with these valuable qualities as exhibited by Mrs. Eustache. She is a treasure in that office, and the country visitor who wishes to borrow a pencil in order to send an important postal home, telling the "folks" she has arrived, receives a seat and a nicely sharpened pencil with the same sunny smile and affability with which the seeker for a lost umbrella or the donor of \$50 for the cause are welcomed, while the inquirers for a time table or program are furnished with these necessities as courteously as were they indeed diplomats representing a foreign nation.

The great mainstay of the business affairs of the assembly is Henry A. Everett of Cleveland, the son-in-law of Mrs. Pettengill, whose papers stand as the most successful and popular millionaires of the Buckeye State. He has something much better than money—good manners—and is every inch a gentleman. Frankly admitting that he is no Spiritualist, he wishes it understood that he is in the board to help "mother" carry out her high ideals. He knows her heart is set on the success of the City of Light, and because he loves "Mother" he steps in with his wide business experience, keen sagacity, strong helpfulness and push, and adds a large share to its success. His clear vision is not clouded by prejudice, and while with practical common sense he guides the business affairs, he leaves it for the rest to dictate the policy of this the largest and most advanced center of Spiritualism and higher thought in the world.

And what of its president? Who can delineate her lofty aspirations or in justice describe her many noble qualities? She is simply cannot be described, and it is only as you can "sense" her that you can comprehend or in measure follow her. The secular press has "went ink by the bucket" lauding her

beauty, her queenly bearing, gracious manners and perfect fitting gowns; this is all but too apparent to the most casual observer. She is indeed an ideal woman. But the real source of her power lies within.

The spirit world in selecting her as the guiding star of the assembly chose a finely attuned instrument to carry out their lofty plans.

She is wise to choose, strong to build and unerringly keeps the standard aloft. She is a peer of her sex which arrogates to itself the larger share of the world's sweetness and purity and spirituality. She has helped broaden the path and made it easier for weaker ones to follow. Abby Louise Pettengill stands today as a towering leader of progressive thought. What dreamers hope for, she makes a reality—with the leadership of Joan D'Arc, the executive ability of a Queen Victoria, she sails among the stars with Tycho Brahe yet has the altruistic love for all creation of a Francis Willard; like her no financier, but a free spender of heart, of time, of strength, of money, all she has and all she is, for the cause.

It is to be wondered at that I look forward with anticipation to the new experiences and added blessings which will come to me in working with such chosen women and men as these? With my best efforts and most faithful endeavor I could never hope to return to them in kind what I am sure I shall receive, but must pass it on.

The City of Light has a glorious future before it. Nature has here lavished her richest treasures and here the horticulturalist has exhausted his art trying to outdo himself.

It has the largest number of residents, the most cottages, finest hotels, amplest auditorium, purest water and best sanitary system of any Spiritualist assembly ground in the world—with a woman at its head and women predominating on its board.

The greatest intellects of the age have expounded from its rostrum, and yet it is only in the morning of its infancy, a greater power and a larger splendor will be revealed with each succeeding year. It is the imperishable heritage of this assembly whose cornerstones are Unity, Wisdom, Peace and Love, and the upliftment of humanity and the enlightenment of the race.

LAURA G. FIXEN.

### INSPIRATION.

I walked out in the early morn,  
The dew was on the flowers,  
The sun had kissed the waving corn  
In the golden morning hours.

I heard the zephyrs softly sigh,  
I felt their friendly play,  
I saw the white ships of the sky,  
As they peacefully sailed away.

I heard the birds' good morning lay,  
I heard the bees' reply,  
My soul breathed of that perfect day,  
And to nature I drew nigh.

And then it seemed as though I heard,  
For every tree and flower and bird  
Sang a great doxology.

It spoke to me, that song so great,  
My soul took up the strain,  
I think that unto heaven's gate  
Was carried the glad refrain.

I do not know how long we sang,  
I know but the song's great power,  
Deep to my soul that music rang  
In that consecration hour.

That song for me will never die,  
Its strains I'm meeting here;  
And then my soul is lifted high,  
And to heaven I seem near.

Its music oft is brought to me,  
In the hush of child-  
Again that happy morn I see  
When all seemed undefiled.

I hear it in the lullaby  
Sung to the little one,  
I hear it in the powerful cry  
Of a nation's rising son.

Some day that song I'll sing again,  
And then my heart shall glow,  
To all the weary hearts of men,  
That their souls with song may glow.

M. ADELE THIEMAN.  
Milwaukee, Wis.

### MARGARET.

A tiny shoe lies on my stand,  
A wee bit worn, but precious still;  
I lift it with a tender hand,  
And at its touch I feel a thrill;

My earthly cares all fade away,  
My weary eyes with tears are wet;  
Though years have flown and I am gray,  
I see again my Margaret.

Her angel face is bright and fair,  
Her lustrous eyes like bright stars  
shine;

My fingers feel her golden hair,  
I press her spirit lips to mine;  
Her spirit form has larger grown,  
My eager arms enfold my pet;

I feel a pleasure long unknown,  
I clasp once more my Margaret.

Sometimes in happy dreams I see  
Her smiling face beside my bed;  
Her loving spirit comes to me,  
And on my bosom rests her head;

She is more beautiful and fair  
Than when on earth she was my pet.  
New life is mine since I know where  
To always find my Margaret.

H. M. EDMISTON.

### THE BORDER LAND.

The Border Land, how near it seems,  
How oft we visit it in dreams,  
To mingle with the friends of yore,  
Who dwell upon that fabled shore.

It is not far to the Beyond,  
To loving thought's spirit's respond,  
As guardians they hover near,  
To watch and help frail mortals here.

That mystic realm, how near, how far,  
We know its portal is ajar,  
Our spirit friends return again,  
To linger in the homes of men.

Love and affection still hold sway,  
And brotherly law spirits obey,  
The subtle veil that intervenes,  
Conceals from man life's inner scenes.

Man's infant on this plane,  
To greater growth he will attain,  
The man-made gods to whom he prays  
Will vanish like the sunset rays.

Man's spirit seeks a high ideal;  
In spirit life exists the real;  
Man's finite mind can't comprehend  
Spirit and matter interblend.

H. M. EDMISTON.

We are not sent into the world to do  
anything into which we cannot put our  
hearts.—John Ruskin.

### MEDITATIONS

Engendered by the Falling of a Leaf.

Here I am sitting on the side of one of the great mountains in Santa Cruz, Cal. The air is filled with fragrance from the trees and foliage, and as I lay down to drink in the life-giving draught, a leaf dropped upon my hand, from the swaying branches above me as I lay there on this beautiful July morning. I picked it up wondering why it had fallen. What had broken the connection between it and the parent tree thus early and sent it down to either rest or decay, when it should have danced in the sunlight through all the long, bright summer days? And lo! as I looked, there upon the stem I found a dark spot which told the story of the broken connection, the early fall; and I thought how like the life of man it is! Some little defect, some fault, slight in itself, but weighty in its consequences, breaks the vital connection between the conscious life of man and the great Father, and all becomes withered and barren. Lift up your eyes and behold the heavens bright with promise because of the strength, the beauty, of individual life.

Keep the life lines up between your soul and the Over-soul, and no effort for right shall fail. Wrong may seem so triumph for a day, but it will be the God's, and naught shall prevail against him. He has planted the right instinct for right, the desire for holiness—wholeness—within each soul, and through Him we shall conquer.

Remember this, ye who are downcast and disheartened. Not surer is the coming of to-morrow's sun than that the Right shall win. We make no compromise with evil; we strike not our flag or surrender. A glorious future awaits the race—a future of deep and holy living. Its coming may seem slow, but does not all that is lasting come slowly? Weeds grow to maturity almost within a day, but they fade as quickly and are gone. The mighty oak takes many years to grow, through the heat of one hundred winters it comes slowly, steadily to perfection, and stands at last broad-spreading, deep-rooted and majestic; a million leaves are within its branches, a million hopes grow and blossom beneath its shade. The years pass over it in their progress, generation after generation of man succeeding each other—doing each their work and passing on to higher spheres.

While yet it stands firm and undaunted in its appointed place, one little leaf will not be missed from the luxuriant foliage of the tree. But 'tis not so with man; for each human soul there is an appointed time and place—a work that no other can do, and oh, the pity, the anguish of his fall.

But there is hope, beautiful, God-given hope, shining over at the gate of life and pointing steadily upward. All the strength, all the wisdom, all love of God are ours if we will but keep the life-line up, and so put ourselves in condition to receive freely. According to our needs, so shall it be with each of us. Does one lack healthy strength for the work before him? Let him ask God and he shall receive. Does he lack love and wisdom? God is love—all wisdom—of having everybody like her on sight, and to know her better but strengthens your first impression. She is a woman of refinement and culture, with excellent judgment, fine perceptive qualities, quiet in her strength, persistent in her gentleness, with a highly developed mediumship of rare discernment and a spiritual clairvoyance. All honest mediums coming to Lily Dale find in her another friend and a strong ally.

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### MUSICAL VIBRATIONS.

Nature Is Established, on a Musical Basis.

To the Editor:—In your most estimable paper of August 12, we find in the article headed "Harmony With Nature Law," an interesting classification of vibratory frequency and velocity, taken from an address of Sir William Crookes, when elected to the presidency of the British Association of Sciences. In this tabulated classification we find errors that must not pass unchallenged, and we shall from our standpoint of view attempt to give a logical correction.

It is stated in the very beginning that at "32 vibrations per second we reach the region where atmospheric vibration reveals itself to us as sound." But the fact is that sound is manifested long before the 32 vibrations point is reached. But at 32,331 vibrations per second sound may be clearly defined and its relative position on the scale correctly ascertained as low C on the first octave on the musical range or field of vibrations, and that the high C on the seventh octave must end this field with 4,138,440 vibrations per second, because sound above that point cannot be clearly defined or classified by the ordinary physical sense of hearing, since the 27,083 vibrations per second according to Crookes' table must be incorrect, besides it would give us three more octaves in music way above the capacity of the human ear to classify.

The next field above or beyond the musical range of vibrations we classify as the electrical field, commencing with low C on the first octave with 4,138,440 vibrations per second and ending with 52,944 per second on the high C of the seventh octave, which again becomes the bridge over which we may enter yet higher frequencies of vibratory motion which we designate as the magnetic field, which ends on high C on the seventh octave with 65,796,392 vibrations per second.

However, it becomes necessary to understand that these fields of vibratory forces and motions overlap each other, and some system must be employed to determine the average line of demarcation, or else our figures would greatly overreach the facts when we get up in the higher fields where figures become incomprehensible to the human mind. This we claim can only be accomplished by standing firm on the law that governs the relative increase and decrease on middle or fourth octave with low C as a starting point with 258,652 vibrations per second according to the Obenbach dissonance system. The law that governs in this octave must hold good in all octaves in all the different fields of vibratory powers and forces above and below.

If the student wants to ascertain the number of vibrations per second of any point on the microscopic scale of vibration, just apply this rule governing the middle or fourth octave of sound vibrations and go through field after field as per following classification:

First, field of sound vibrations.  
Second, field of electric vibrations.  
Third, field of magnetic vibrations.  
Fourth, field of thought vibrations.  
Fifth, field of mind vibrations.  
Sixth, field of will vibrations.  
Seventh, field of soul vibrations.

This constitutes the grand octave of seven fields on the microscopic scale in which each note represents a divisional octave which gives 49 octaves of the invisible forces and powers operating in the human being; thus we call the invisible realm of the human being, which has its correspondence or multiple relation to the visible realm—the physical human being—and we have reason to believe that a corresponding multiple relation exists between the macrocosmic scale and the microcosmic scale of vibration, and is exemplified in the relation existing between the different octaves in the musical range of vibration, because, "as it is below, so it is above."

In conclusion let us remark that when the student with figures and calculations arrives at high C on the 49th octave on the scale of being, do not think that you are at the end of the string of vibratory motion, that evolution stops right there. For you have only reached another jumping-off place, another bridge over which evolution carries you into a yet grander series of octaves in realms beyond our present understanding, which we can only dream of as octaves or kingdoms of the Gods, where evolution in yet greater measures becomes manifested in the construction of solar systems forming constellations of endless variety of splendor and immensity.

When casting a sweeping glance over the star-studded heavens at night, we can but silently dream about the multiple relation each star, system and constellation holds to the all-embracing musical scale, and that the law of harmony governs everywhere, hence we may rightfully say that nature is established on a musical basis, that human beings are at all times subject to musical laws, which when fully understood will give that true knowledge of ourselves that will redeem humanity.

P. PEARSON.

Ponca City, Okla.

speaking gratitude for the gift of life. To stand alone and undaunted in such strength as one has in it of himself, because of his kinship with God to so live "That the great light be clearer because of our light, and the great soul be stronger because of our soul"—what could be greater or better than this? It is a mighty thing to be an individual, and calls for more strength and courage than the majority are in the habit of exhibiting to live this life truly. I will not say more strength than man possesses—for who is so silly as to think that the Creator would fail to give us the strength necessary to this life? We have within us, as our command all that is needed for success if we will but learn to take and use it rightly. To each one a place, a work is given that is for one's self alone—no other can fill that place, or do that work. We grow by what we use, by what we do, by what we are. By the use of strength, strength comes—loving we gain love.

Each soul is complete in itself—each is a world in itself, the center of the universe living in the center of all good—beauty in a world of beauty. The trees of the forests, the flowers of the field, do not miss of perfect living nor despise their happy beauty, and shall man do less? expect less? have less?

DR. J. W. COWAN.

Let no man give advice to others that has not taken good counsel to himself.—Milton.

So it comes to me, and my soul bows down in wonder and adoration, in un-

### SOME SEARCHING QUESTIONS.

By One Who Wants Truth Though the Heavens Fall.

To the Editor:—I have been reading your incomparable paper for a number of years, and I find food for thought in every one of them. But on page five of No. 819, your quotations from Herbert Spencer, "Whoever hesitates to utter that which he thinks is the highest truth," etc., leads me to make a few remarks at the present time. In the article by Dr. Peebles, the Swami Abhinanda thinks and writes of Spiritualism. He says, "I have asked them about the life after death, the origin of the soul, the true nature of the soul, its relation to the Universal Spirit."

And he says they (the Spiritualists) cannot answer these questions. Can he answer them himself, or anyone give a truthful answer to any one of these questions? Many of the egotistic know-it-alls, whom it is blasphemy to question, will give wise and learned answers, but when you ask for the proof, they scorn to give anything but their belief or say-so.

Someone has said, "It is not good to be wise about that which is written." But not all things that are written are wise. Neither are all the wise things written. Some of the wise things cease to record their thoughts. Among the things that are written that are not wise, is the wonderful claims of Swami's vedantic societies. They may get a truth here and there, as well as some of our mediums, but none of them is perfect. For instance some locate heaven above us, which is very indelicate as any direction from the earth is above. Others locate it in the immediate vicinity about us, others in the "spheres" with various numbers attached. Andrew Jackson Davis, whose ability none will deny, located our heavenly homes, some thirty-five or forty years ago, in the "milky way," regardless of the fact that it is a mighty long journey thither, and when there you would be in space as much as here. Still others locate us on some of the planets, which, it seems to me, would be a wild race to attain a location, on account of their and our movements through space or ether.

But, to come down to "business": Who can demonstrate whence anything originated? Is it not time to put away childish things, and to stop babbling about gods, demons and obsessions, or possessions? Who knows anything about them? If any one knows, stand up and explain; and if all that stand know will keep silent, there will be a silence that can be felt.

Do not bother us with what you "believe," but tell us of what you know. I will give a year's subscription to The Progressive Thinker (and that is worth more than a carload of Bibles) to any two of them that will give an independent account of the origin of any or these things, that will agree with each other.

I admit there are many excellent seers, but no two of them see alike, and that shows that they are not perfect seers. Notice the difference in their accounts of what they see in regard to the future life of the soul. One describes it as in Revelations. Others as a beautiful place where no evil thing exists. Some have birds, fruits and flowers, and all sorts of animals that they like. They forget that what is lovely to one is hideous to another. Now it is in order to explain how it can be beautiful to all, and to make this radical change in the likes and dislikes of each of us. If there is a miracle to be wrought, why was it not wrought before, and everything made lovely here? If there is any one that can make a heaven of the next world, they could have made one of this.

But enough for the present. If I have started some live thinking minds enough to have them ask themselves some questions, I will have accomplished my object. By the way, let some of these wise ones explain how they feed any live thing except upon the dead bodies of their predecessors.

Yours for truth, though the heavens fall.

JOEL BYRNS.

### THE WAY MIRACLES ARE MADE.

Wine Fame as Miracle Worker by Fixing Windows—An Unfrosted Priest Paints Crosses in a Cottage Formerly Occupied by Cardinal, Attracting Crowd.

To the Editor:—According to a special dispatch from Naples, Italy, Father Stefano, an unfrosted priest, was arrested at Beletri, near Palermo, on charges of fraud and inciting a riot.

A few days ago people passing the cottage where the late Cardinal Antonelli was in the habit of spending his holidays, were surprised to see three immense crosses appearing on the window panes.

Within an hour the crosses were mysteriously transformed into three faces of the Virgin Mary.

The report of a miracle soon spread through the town and into the surrounding country, and Stefano, who is the present occupant of the cottage, reaped a rich harvest in baskets of of victuals, poultry, and well filled purses which he took from the pilgrims who came to view the miracle.

Later, he organized a procession of young girls, who walked barefooted and carried lighted tapers seven times round the cottage by way of penance for the sins of the town. The parents of the girls paid Stefano 25 cents each for this privilege.

While one of these processions was in progress a party of free thinkers tried to storm the cottage, but were assailed with stones by the pilgrims, between whom and the free thinkers ensued a desperate hand-to-hand fight, in which over twenty were seriously injured.

Finally the rioters were dispersed by a force of gendarmes, who forced their way through with the bayonet, removed the curious window panes, and took the enterprising priest into custody.

Water, soap, soda and other means were employed to efface the pictures, but all to no purpose, for they were evidently the result of chemical preparation.

Thus it is that "miracles" are made in the Catholic church.

NATURAL LAW.

### THERE IS NO DEATH.

The laws of spirit life we do not know; Each is a living soul, is truly so; So in God's love the spirit shall be free To know what that transcendent life may be.

### A SUCCESSFUL LIFE.

It Is Graphically Illustrated and Portrayed.

"Everyone is wishing and looking for happiness. But there are so many things to mar our happiness in this life—sickness, sorrow, death and a thousand and one trivial perplexities that come crowding into our lives, that I sometimes wonder if there is one really happy person."

O yes! I am reminded of one woman who says, "My own life is perfectly happy. Life is full and overflowing with interest for me."

I asked her the secret of her happiness: "Is it money and all the good things money can buy?"

"Ah, no!" she replied. "Money has nothing to do with my state of mind. My house is old and rickety, my furniture is not nice and I am often very limited in money. But the secret is, the blessed consciousness of living not for myself alone, but to help others."

She fills up her life with good deeds and kind words, which are the only treasures we can lay up on earth that will not rust and decay.

Oh, the joy of it! To feel as day after day: "O, it is so good to be alive in this beautiful world with the opportunity to help others."

And this is the secret of not only a happy life but a successful one. We may be successful in everything we undertake. We may gain everything we desire in life materially—money, houses, fine clothes, but we cannot take these things to the higher life. We can carry nothing with us but the records of our own lives. So to be really successful in life, which means our existence both here and in the life to come, we must guard ourselves against that most formidable foe—selfishness.

I remember a conversation with a lady who had been in spirit life for a short time. She said to me and said, "Emma, I did not go to a faraway heaven, as I had been taught to believe, but to a beautiful natural world with all the comforts of life."

I said, "Are you happy?"

She answered, "No, I am very miserable and unhappy, for I am very selfish. My whole aim in life was to dress well, but when I got here I found life was not for that."

"What is life for?" I asked.

"To do good," she replied.

"But you belonged to church and Sunday-school and usually attended the services," I said. "



# Willis Miller and His Spirit Playmate--"Raymond."

## The Two Worlds Are United

### Once Again Through a Little Child the Seen and Unseen Realms Are Interlinked.

"When Willis wants Raymond (his little spirit playmate) he goes to a door or window and calls, as any boy would another, 'Come on, Raymond, I'm ready,' and their play begins at once. They indulge in all childish sports, which is conducted exactly as if two real children were at play, and at times Willis' enjoyment is so keen, and his excitement runs so high, that it is difficult to realize that, to appearances, at least, he is alone.

"Then his conversation with strange little Raymond! Those who listen can hear nothing, of course, but Willis' voice, yet his words, his mein, his earnest manner, all indicate that he is really taking part in a genuine conversation. At times he engages hotly in controversy; then again, after listening intently, he will display the greatest surprise at what he has evidently been told, and his questions or comments evince interest, wonder and excitement."

Spirit Return is a truth--an absolute truth!--and the one who denies it, only exhibits his own ignorance. He is to be pitied for his crass intellectual condition. Some most impressive, startling and conclusive manifestations of Spirit Return occur outside the ranks of Spiritualism. In the following narrative there is evidence of that fact. On all sides there is a spiritual awakening. The denizens of spirit life are exerting themselves as never before, and the results are most astonishing. In the following narrative, detailing the experiences of a little boy, Willis Miller, we have some pregnant truths in reference to Spirit Return, that will excite widespread interest. His allusion to animals on the spirit side of life is unique, but in harmony with the experience of many seers, who say that the spirits of animals survive the death of the body, and may be sustained for a long time if efforts are made in certain directions.

BY MRS. RENO.

Willis Miller, who plays with invisible companions, all the time, to the exclusion of living children, is the 6-year-old son of Capt. and Mrs. Wilson Bryant Miller of McKenzie, Tenn., and is beyond question the psychological marvel of the age.

He is a wee, winsome, lovable child, so slight and small as to seem younger, by two years, than he really is, and looking at him, it is difficult to realize that he is the center round which circles a mystery, a metaphysical enigma which challenges the interest of the scientific world. He is a pretty child of an ethereal blond type, golden-haired, and with that exquisite blending of pink and white flesh tones which render Bourgeois children peerless.

His eyes are marvelous! They are blue--a blue which unites the tints of pansies, violets, bluebells, forget-me-nots and hyacinths, with the azure jewel glints of turquoise, sapphires and lapis-lazuli and the matchless hues of sea and sky. They are large and soulful, and as they gaze at one, a sudden flame blazes within their depths and instinctively one feels, one knows, that something, a Presence sweet, silent but potential, has revealed itself for an instant of time.

Then like a flash it is gone, and the happy, graceful child, who is instinct with life and ambition, bounds off, and as his nimble feet seem scarcely to touch the earth in their light, swift motion, one wonders if he, too, like Mercury, has wings at his heels.

This, then, is the pen picture of the little child whom I went on a journey to study and whom I found interesting beyond my expectations. Although a stranger, he met me with an entrancing grace and courtesy which surprised as much as it pleased me. His manners are perfect and his mien is replete with poise and confidence.

So might a little Crown Prince, trained in the ways of courtiers, receive a guest. But it was remarkable for a tiny child--the son of simple country people--who had been purposely kept from intercourse with strangers.

I found him, also, precocious to a degree. He is keen and quick of perception, uses absolutely correct grammar and converses fluently and intelligently on themes beyond the mental grasp of many men and women. He reads remarkably well, too, and he brought out a book of natural history and read several pages for me.

In answer to my surprised query, his mother assured me that she had discouraged all his early efforts at reading, for she dreaded the effect of so much mental strain, but that the child could not be dissuaded, and he finally taught himself by a system evolved from the letters on his building blocks.

#### Fond of Natural History.

At this point Willis brought his natural history to me, explaining that he had "such a joke on papa, who didn't know that there was a 'rhinoceros bird' till I read about the rhinoceros hornbill to him."

"Read to me about it, Willis, please," I said. He gave me a quick, quizzical glance and said, "certainly," and I was truly surprised at his pronunciation, modulation and enunciation. But all this had been of his own choosing, and might, therefore, have been studied for the effect. So I said, "Let us select something for you to read to me, Willis," and with silent dignity he turned to the index and handed the book to me. I avoided the word index as I said purposely: "Read about the rhinoceros Indian."

I gave him that quick, quizzical glance as he exclaimed: "It is bad enough to have to explain to papa. But I certainly thought you would know things."

"Know what, Willis?" I questioned.

"Well, I thought you would know that an index should be read from right to left and not from left to right, so you should have said the Indian rhinoceros."

"Thank you," I answered, and as I found a genuine pleasure in watching the changing expression of his face, the flash of his wonderful eyes, I said: "But tell me about the Indian rhinoceros, instead of reading about it," for instinctively I knew he could read it.

"There is little to tell," replied this small baby boy, "for it is the same as any other rhinoceros, only it lives in the land of the Indians."

"You mean," I questioned, "the North American Indians?"

"Certainly not," came the quick rejoinder, "I mean the East Indians, the Indians of the Orient."

"Willis," I asked him, then, "do you know why I came all the way from Nashville to see you?"

"I suppose," he answered thoughtfully, "you want me to tell you about Raymond."

#### Raymond the Child Friend.

"Raymond is my companion and my only child-friend. If you like I will go out to the garden to tell him that you are here and to ask him to send a message."

With these words he ran swiftly across the lawn, and vanished through the garden gate. And during his brief absence, I ascertained from his mother and father the interesting story of the little fellow.

family on his small farm, known as the Brown Place. He is the father of three children, all grown, the youngest of them being 16 years older than Willis.

Mrs. Willis was Miss Ella Briggs and is connected with the family of the late Dr. T. W. Briggs, a famous Tennessee surgeon, and the father of distinguished surgeons. Therefore, it will be seen that the child has inherited intellectual strength through his mother's family.

Both Captain and Mrs. Miller assured me that the very remarkable conditions which surround Willis have always been a source of grief and trouble to them, and they feared at first a terrible menace to their child's mental strength. They have sought, by every means in their power, to convince him that his belief in his invisible companions, was only imaginary--a creation of his own too active brain.

But to no purpose. The boy has remained unmoved, either by entreaty or threat, and at times, he would become fitfully angry at the mere suggestion that Raymond was a myth. When Willis was old enough to play with other children, his parents encouraged him to do so, hoping that such association would wean him from his uncanny friends.

But they were doomed to disappointment. Willis not only did not enjoy them, but when his little playmates, in actual life, ventured to ridicule Raymond, or to question the reality of his presence, it threw loyal little Willis into such a tempest of grief and rage that finally, if reluctantly, the unhappy parents concluded it were best for their child to remain alone, with his own unseen playmates, with whom he was invariably happy.

The strangest and most remarkable part of Willis' peculiar history is that it began with his infancy and has developed with his growth. The very first words he ever uttered were "Miss Green," and his eyes frequently glanced about as if following the movements of some person, invisible to all others, and he would stretch forth his baby hands in welcome and evince every indication of delight as he would cry, "Miss Green."

#### The Unseen Presence.

This surprised, but did not especially impress his parents, who were quiet, unemotional people, and who certainly were not anticipating unusual things in their baby. But uneasiness gradually took definite form when they realized that, as the child grew older his belief in Miss Green's presence and his love for her grew steadily.

It frequently happened, after Willis learned to walk, that he would run forward with a glad cry of "Miss Green, Miss Green," and would nestle down, apparently on an invisible presence's shoulder or knee, where he would remain contentedly for hours.

When he was ill, no one could soothe nor quiet him as his mysterious Miss Green. As he grew older and his power to express himself in words developed with amazing rapidity, his parents were astounded to hear him prattling in his baby way of his great love for Miss Green and his intention of building a house for her, and marrying her.

"A baby prattling of marriage!" Then the parents asserted themselves and insisted that the child should cease talking such nonsense as love and marriage and assured Willis that Miss Green did not exist.

At first he was furiously indignant and then, he grew inconsolable. After a time of exhausted grief he came to his parents and told them that Miss Green said that they were right. That he was too young to marry her, and that she was going away to remain till the time was ripe for their union. Then she would come back to him and claim him, but in going, she would not leave him lonely nor desolate; that she would bring him a companion, a little boy child like himself, whom he was to call "Raymond," that Raymond would amuse and divert him, that he would always come, instantly, when Willis wished for him, even if the desire were not formulated into speech, and they would become devotedly attached to each other, united by a stronger, if stranger tie, than that of blood.

The remarkable prophecy of the mysterious "Miss Green" has fructified. Since Raymond was brought to Willis he has not grieved for Miss Green, whose name he never mentions, and when asked about her, the child's face changes, becomes almost transfigured, and his eyes sparkle and glow with tenderness as he answers: "No, I cannot forget her. We are simply waiting. She is very beautiful."

Willis' belief in Raymond is quite as remarkable as his affection for Miss Green. He began to speak of his little invisible friend when he was less than three years of age, and up to that time he had never known anyone by the name of Raymond, nor had he ever heard of the name. And since then, they have been or, at least, Willis asserts that they have been, daily and almost hourly companions.

His parents assured me that Willis is happiest when he is playing undisturbed with Raymond. The presence of living children annoys him, for, he says, "they cannot see nor understand that Raymond is real, and we often talk about things of which they know nothing, which is very stupid."

#### "Come On, Raymond."

When Willis wants Raymond he goes to a door or window and calls, as any boy would call another, "Come on, Raymond, I'm ready," and their play begins at once. They indulge in all childish sports, which is conducted exactly as if two real children were at play, and at times Willis' enjoyment is so keen, and his excitement runs so high, that it is difficult to realize that, to appearances, at least, he is alone.

Then his conversation with strange little Raymond! Those who listen can hear nothing, of course, but Willis' voice, yet his words, his mien, his earnest manner, all indicate that he is really taking part in a genuine conversation. At times he engages hotly in controversy; then again, after listening intently, he will display the greatest surprise at what he has evidently been told, and his questions or comments evince interest, wonder or excitement.

He shares all his treasures with Raymond and exactly divides all candies, fruits, etc. with his little friend. These he usually places under a certain tree on the lawn; they never disappear, and sometimes Willis will, after a while, eat them himself. He seems to think the act of offering is the essential courtesy and there can be no question of the child's fair play.

The singular thing is that Raymond will never enter a room in the Miller homestead if anyone is in it beside Willis, and the child frequently, but always courteously, requests his family to leave, saying simply, "Raymond wants to come in." When the weather is fine they invariably prefer to play in the open.

I had been so interested in the child's strange history, told by his parents, that I quite forgot he had gone out to bring me a message from Raymond, till he stood at my knee saying:

"Raymond thinks it quite nice of you to have come so far to see us and we both thank you for it."

"But isn't Raymond coming in to see me, Willis? I wish he would! Tell him so, please."

Like a flash the child was gone, and Capt. Miller said to me: "Go to the end of the porch and watch him."

I saw Willis run across the lawn, pass through a gate, and throw himself face downward in a field of daisies.

"Raymond," he said, "Raymond, she wants to see you. Come with me, Raymond, you won't mind her. I don't."

Then followed a silence and Willis' voice saying, faintly: "I'm sorry, Raymond." The child arose and coming to the gate, he saw me on the porch waiting for him, and he called:

"He won't come in to see you, but he is sorry."

"Ask him, then, Willis, if he thinks it gallant to decline the request of one who has come so far to hear about him."

I returned to the gallery and almost instantly Willis joined me, exclaiming: "Raymond says you didn't mean that message; that you know very well why he cannot manifest himself to you."

"Do you know, Willis, why he won't manifest to me?"

#### In the Spirit World.

"Certainly," the child replied. "It is because Raymond does not live in the real people's world. If he did, then you could see him as you see me. But he doesn't. He lives in the spirit people's world and the conditions are not right for you to see him--yet."

"You live in the real people's world, Willis, then, why can you see him and I cannot?" I contended.

The child turned large, questioning eyes on me as he exclaimed: "I never thought of that before, but I will ask Raymond."

He was gone sometime, and in his absence I asked his mother if she could, in any way, explain her child's strange life and beliefs.

She assured me she could not and that it was, and had ever been, a mystery to herself and to her husband, and a source of anxiety and sorrow to them both. However attractive and interesting it rendered Willis to others, they wished with all their hearts that he was just like other boys.

"Prenatal influence is complex and far-reaching," I said to the mother of Willis. "Prior to the child's birth, do you recall any incident or experience which might have produced these conditions in his brain?"

"No," she said, thoughtfully; then positively, "no."

## He Is Simply Ignorant.

"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."--T. J. Hudson, "Law of Psychic Phenomena," p. 206.

"Did you read much at that time?" I asked.

"Yes," she said, "I read a great deal."

"What?"

"The Bible--I studied it constantly and with deepest interest," Mrs. Miller replied.

"May I ask why?" I ventured.

"I had always been a consistent member of the Christian-Baptist church," she said, slowly, "but just about that time I became interested, through the conversion of a relative, in the Brethren, a new religious sect in Texas, who held that salvation lay in being born of the Spirit. Therefore I read the Bible and prayed constantly to be born again of the spirit. Could that have had such an effect on Willis, you think?"

"The psychologists must answer that," I said, smiling, as just then Willis returned, and looking at me gravely he announced:

"Raymond thinks you probably understand why I can see him and you cannot when he says the conditions or vibrations are just right for me and are not at all for you. But you will excuse, I hope, my long delay in returning, for Raymond and I became absorbed in a race, and I forgot to come back."

I looked at the child with vivid interest as I said: "What kind of a race do you mean?"

"A rabbit hurdle race. It was the most exciting race in the world. There is no sport to equal the hurdle leaping of those wonderfully trained rabbits of Raymond's."

"Has Raymond any other animals besides rabbits?"

#### Raymond's Animals.

"O, yes, indeed," cried the animated child. "In his world, his father has charge of all the animals and there are many, many strange creatures there. He gave Raymond all the finest tigers and elephants in the collection, because they are Raymond's favorites. One, a tigress, is the most magnificent creature in the lot. When she gets enraged it takes six hundred men to throw her."

Capt. Miller drew the tiny child to his knee and began to stroke his hands gently, as looking at me he said:

"It always excites him thus to speak of Raymond's animals."

I looked on in amazement. The child was trembling and flushed with the keenest excitement, and there could be no question that to him, at least, his remarkable statements held the essential quality of simple truth. But such statements! That "there was no sport to equal the hurdle leaping of those wonderfully trained rabbits of Raymond's," and "a tigress, the most magnificent creature in the lot, requires six hundred men to throw her when she gets enraged."

It was evident, too, that the child was not acting a part. For almost an entire day he was under my calm, keen, critical espionage, and any contradiction of facts, or any attempt at deception, I should have detected instantly. But absolutely, I discovered nothing in Willis' simple, sweet, perfectly natural and childish manner to challenge criticism or distrust, and I believe him to be an honest, straightforward and lovable little fellow.

Besides, he is too young to sustain so difficult a role, faultlessly and permanently, unless, indeed, he were the most marvelous actor the world ever saw, and even were that true, he would require the most skilled training and coaching, which are naturally impossible in this case. For the child lives alone with his aged parents, who not only do not encourage him in his strange tendencies, but they have done all in their power to check their development, and, failing in that, they are resigned, but still grieved and mystified. Indeed they would give much if their youngest born were an ordinary little fellow just like other children. Nevertheless they are very proud of his remarkable mental qualities, and beyond doubt, they worship him.

When the child's excitement abated, and wishing to keep him with me for the remainder of my visit, I said: "Willis, I will have to leave you soon, so won't you ask Raymond to come nearer so that you can talk with him here instead of running out into the garden to take messages to him?"

For answer, the child merely raised his head from his father's shoulder, where he had been resting, and beckoned in the direction of the garden. Then he said: "Raymond does not object to be near real people in the open air, and he may come here on the gallery with us. But if we were in the house, he would not come into the same room where anyone is except me. 'Hello, Raymond,' and Willis' voice vibrated with a peculiarly tender and happy tone, 'sit on the step there.'"

"You did not answer the question, Willis, which I sent you to ask Raymond some time ago. 'Don't you remember,' I continued, 'you went to ask him to explain why you can see him, while others in the 'real people's world' cannot?'"

"Raymond says," cried the child, "now that he is here near you, that you may speak to him and he will answer through me."

"No, Raymond must excuse me; since he will not speak directly to me, I also prefer to speak through you."

"All right," responded Willis from his perch on his father's knee. Then, after a moment, when he seemed to be listening intently, he said:

"Raymond thinks that anyone who has given the thought to psychic phenomena that you have, should understand that. He says you know that there are certain people whose natures are so finely, so strangely attuned that they are the real connecting links between the seen and the unseen, between the physical and psychical worlds, just as the twilight, partaking of the characteristics of both day and night, unite the two, or as night is merged into day through the dawn. Raymond says my nature, being highly sensitive psychically, renders me such a link, therefore I can see him when you cannot."

This, of course, was a remarkable conversation for a 6-year-old child, but its most singular feature was the fact that he, a mere baby and until a few hours before an utter stranger to me, should have known of my interest in psychology. There was, positively, no way in which he could have known, and babies do not, usually, "guess" at such things. But whether he knew, or hit on it as a mere coincidence, how could a boy of 6 discuss such an abstruse question so clearly?

#### Raymond's Appearance.

"Tell me, Willis," I said after a while, "how does Raymond look?"

"He is very much like me. He has blue eyes, pink cheeks, and golden hair, and he is just my height, but he is fatter than I am. And he wears much prettier clothes than I do. He has on now a Russian blouse of white linen."

At these words a new thought struck me, for Willis was dressed in a Russian blouse of white linen, banded with Yale blue. Could it be that this little child possessed the singular power of projecting his own astral body at will? If so, of course he used the law unconsciously, and therefore failed to recognize that the person he saw and called "Raymond" was his own, unknown self. This unknown self of each and all of us possesses all knowledge and with a child of Willis' imaginative type the whole story of Raymond might be easily explained. For the astral form is the exact reproduction of the physical body, even in the smallest detail of attire, and to test my theory, I said:

"Then you and he are dressed alike, for you also have on a white linen blouse."

"O, but mine is not at all like Raymond's, for mine is trimmed with blue and his is all white, such soft, fine white."

As my theory was proved false by the child's words, I asked:

"Did Raymond ever live in the 'real people's' world?"

"Yes, ever so long ago, and he has often told me about it. When he lived here his home was a large, white stone house. It was a real house, you know, and one day real lightning struck it and it was burned down. Wait a minute--that's so, Raymond, of course stone houses can't burn. Raymond says, the lightning, real lightning, struck it and tore out the doors and part of the walls."

I was busy with my notes, and I was startled by Willis, who was still on his father's knee and at some distance across the porch from me, saying, in his musical voice:

"Raymond is laughing at you, for he says you have written that wrong."

"What is wrong, Willis? I don't understand you?" I replied.

(Continued on page 3.)



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# Willis Miller and His Spirit Playmate--Raymond

(Continued from second page.)

"Raymond says look at your notes and you will see the mistake. He told you, through me, that real lightning struck the house in which he lived and it tore out the doors and part of the walls."

"Yes!" I said.

"Well, Raymond says you have written windows instead of doors, and he is amused at the error."

I remembered perfectly that Willis had said doors, and I had thoughtlessly scribbled windows instead, as a glance at my note-book proved. But how could the child have known that when he sat so far from me, and had not seen my notes at all? For they, positively, were in my hands all the time.

"Is Willis talking too much?" I asked his mother, whom I saw was glancing anxiously at the child's bright eyes and flushed face.

"I am always afraid of fever, brain fever," she replied in a low tone. Then she smiled, for the little lids closed suddenly over the wonderful blue eyes, and she motioned for Capt. Miller to be very still while their child slept.

"He will not rest long," the mother said, turning to me; "but it will refresh him greatly."

"Is he delicate? Is he ill often?"

"No," replied Mrs. Miller. "He looks more delicate than he really is, and yet, I am always most anxious about him. Not long ago he was taken ill with high fever from the very first. When the physician came he made me depress Willis' head below the level and keep it immersed in a bowl of water. Finally Willis said:

"How long are you going to keep this up, doctor? I can't stand it. Raymond says if you will let me lie comfortably in bed and put ice poultices on my head, that I will be well in a few hours."

The physician then ordered the ice poultices, which reduced the fever rapidly and the child was quite well in the afternoon," Mrs. Miller said, with a smile.

"Tell her," said the Captain, in a half whisper, "about the ear tacks."

Mrs. Miller nodded and said: "Not more than ten days ago Willis exclaimed: 'Papa, what keeps two trains of cars, going in opposite directions, from running into each other when they meet, for I know that there are not double tracks all the way to the big cities?'

"Capt. Miller then tried to explain to him the system of switches," continued Mrs. Miller, "but Willis could not grasp the idea. Finally he cried, 'Never mind, papa, Raymond says I will understand perfectly the next time you take me to see the car tracks.' A few days later Capt. Miller took Willis down to the tracks," Mrs. Miller explained, "and the child cried, 'Don't say anything, papa; let me see if I can get it by myself, as Raymond told me I would.' Suddenly he looked up exclaiming, 'Certainly, I see it all now. I would have understood before, papa, had you told me it worked automatically.'"

A few moments later it was time for me to catch my train, and before saying good-bye to the family, I asked Willis what he liked best in all the world.

"Books," answered the child promptly.

"Well, and what next to books?"

"Mechanics," was the surprising reply. "If you are going now, I will walk to the station with you and papa."

The station was not more than three city blocks away, and between it and the Miller homestead is a grove of magnificent forest trees. As Willis came near this bit of woods he suddenly threw back his head and gave forth a peculiar sound, half song, half whistle. Instantly the cry was answered in exactly the same tone by a chorus of birds in the trees.

I betrayed no surprise as I said to the child: "What did you do then, Willis?" For I had observed that the strange act was done carelessly and with no thought of effect.

"Do you mean when I got on the fence," he said.

"No, just after that."

"O, when I jumped up on the telegraph pole?"

"Just after that," I answered.

"O, then, you mean when I talked to the birds?"

"Yes. Will you talk to them again?" And once more the child gave vent to that strange musical call.

It was answered instantly by several hundred little feathered throats in the splendid oaks above us.

"Don't stop, Willis! Keep it up," I pleaded, for the strange chorus and the charming little leader fascinated me. And all the way past that grove of oaks, the child continued to "talk to the birds."

"Does Willis talk to anything else except birds?" I asked Captain Miller.

"Yes," came the Captain's reply. "I don't understand it any more than any of the other strange things my child does, but he certainly can make all the animals and fowls at home answer his calls at any time, and Willis calls it 'talking.'"

After I had parted with the fascinating and strangely interesting child, I gave myself up to speculation about him. What is the mystery surrounding him? Can it be that he is a psychic of so fine a fibre that both his clairvoyant and clairaudient powers put him in instant touch with the astral form of some living child, between whom and Willis, exist not only a strong psychic affinity, but a great physical resemblance as well? Or, does it go deeper, is it more far-reaching, more strange, more mysterious still? Can little Willis Miller really stand for one of those wonderful metaphysical marvels which have occasionally startled the world?

These questions, wide and deep as they are, may never be answered satisfactorily. Nevertheless the remarkable child, Willis Miller, will challenge the keen, close and subtle investigation of the psychologists of the age.

Having heard and read of several remarkable feats in photography recently where faces of invisible presences have appeared in the most inexplicable and mysterious manner on certain photographs, I desired to test if the case of Willis and Raymond held similar opportunity.

I wrote to Willis to this effect and his printed reply—he cannot write—is appended:

"DEAR MRS. RENO.

YOU ASKED ME TO SEE IF RAYMOND WOULD LET HIS PICTURE BE MADE IN WITH MINE. HE SAID HE WOULD.

"YOUR LITTLE FRIEND," "WILLIS."

If the test should be verified—but as Kipling would say, that will be a story in itself.—Nashville Banner.

## BODY THE INSTRUMENT OF SPIRIT

Some Transcendent Reflections by Dr. H. V. Swearingen, in the Record-Herald.

I noticed a recent article in the Battle Ground from the pen of Dr. G. Frank Lydston in which he proposes in effect to obliterate and annihilate the spiritualistic idea of the day.

Dr. Lydston advances in opposition to the spiritualistic hypothesis the well-worn materialistic argument: "A blow upon the head, and presto, change the spiritual quality depends and leaves but a groveling clod, lower, far below, than the most degraded of its kind."

But is this argument conclusive? As well conclude that because the batteries, wires and instruments of a telegraphic system were disabled and powerless to transmit intelligence the intelligence was not there to be transmitted.

I have observed a number of cases of fracture of the skull with every coma from compression, and in every case wherein the damage done to the brain was not too great the elevation of the depressed fragments of bone by the operation known as trephining was followed promptly by the return of consciousness—the mind, the soul, the mentality, the conscious ego, the spirit, again resuming the use of its tool, the brain.

The mere fact that the expression of mentality was entirely suspended during the period of pressure upon the organ through which that mentality is expressed in this case is no evidence at all that when the brain dies the mind, soul or spirit dies also. How shall we account for the return of consciousness when the brain by which it is expressed is repaired? What was the condition of the spirit or soul during the period intervening between the receipt of the blow and the return of the resulting brain pressure? It certainly did not absolutely cease to exist, else it would

not have manifested itself by returning consciousness.

Suppose nothing had been done for a curable case of this character, and death of the whole body had supervened? If death ends all, at what time did the mind, soul or spirit die? Immediately after the coma supervened, or not until the whole body died, twelve, twenty-four or forty-eight hours later?

Is it the brain or is it the spirit that controls the mind or spirit uses the brain as a tool as it is to say that the brain uses the spirit or mind as a tool, or that the brain secretes thought as the liver secretes bile? Is it not just as rational to conclude that the brain is a battery in the employ of the "spiritual body" and subject to the environments of the physical "natural body," its imperfections, accidents, etc., until it is no longer fit for use? Are not inequalities of mentality explained by the inequalities of the brain structure through which it is expressed? Would not the immortal spirit, the essential life principle of the idiot and imbecile, express itself as intelligently and forcefully as that of the highest intellect if his brain were fit for such expression?

Is it the brain or is it the spirit that uses the eye to see, the ear to hear, the nose to smell? Does the destruction of the eye destroy also the mental capacity to hear? Are not the organs simply media, tools in the employ of the mental "spiritual body"? If so, then why should a total destruction of the material brain totally destroy thought, mind, spirit, intelligence? May not the "spiritual body" spoken of by Paul be composed of matter so subtle, so delicate, so fine as to be entirely invisible and unrecognizable by any of the senses in our present state of being, and thus prove the truth of immortality or a future existence from the materialist's own point of view?

The atmosphere we breathe does not impress us with any very great materiality, and yet we know it exists. "The wind bloweth where it listeth," but we cannot tell by its sound whence it comes.

# Beautiful Words of Advice.

On "How a Boy Should Treat His Mother."

I am so touched with the following splendid thoughts from the pen of the Rev. Thos. B. Gregory, in the Chicago Examiner, that I deem them well worthy of reproduction in The Progressive Thinker, and I feel sure they will be heartily appreciated by every reader.

I also wish to append one of my fitting poems to the same as my soul's endorsement of Mr. Gregory's words of advice:

Mr. Gregory's Words:

The subject of this article is suggested by the following letter received at this office:

Toronto, Canada, Aug. 9, 1905.

My Dear Sir: Please tell me through the Examiner, how a boy should treat his mother, and be kind enough to send me a marked copy to Thomasville, Ga. What books could I read to help me to treat my mother right? More than one boy is in need of this information. Very truly yours,

Robert E. Williams.

Mr. Williams is quite right in saying that more than one boy (and he might have added girl) is in need of the information suggested.

Disregard for Parents

One of the most alarming, as well as one of the most shameful signs of the time in which we live is the growing disregard of children for their parents. There were never so many ungrateful, disrespectful children in the world as there are today, and the number is steadily on the increase.

In far too many instances "Father" and "Mother" are being succeeded by "The Old Man" and "The Old Woman," for whom the "kids" seem to have but little of the warm, filial love and beautiful filial respect that used to characterize the child's feeling toward the parents.

I am very glad, therefore, of the opportunity of speaking a word or two upon so vital a subject as that of a son's or a daughter's duty to Father and Mother.

Should Be Kind to Mother.

"How should a boy treat his mother?" is the question I am to answer? Then I answer it quickly and unhesitatingly, without a moment's halting or doubting:

A boy should treat his mother with a heartfelt, uniform kindness. He should strive to love her with all his heart, and soul, and mind, and strength, and to love her that way right along.

It would not be a bad thing if every boy in the land, upon getting up in the morning, were to say solemnly to himself: "This day, O God, help me to dearly love my mother."

I say a boy should love his mother "right along," continuously, always.

"Once a mother always a mother" is the word that every son should thoroughly believe in.

No matter what the mother does, no matter how low she may fall, no matter what clouds may settle upon her, she is your mother, and it is your duty to stand by her.

In fact, the greater her distress, the direr her troubles and misfortunes, the more firmly should you dedicate yourself to her service.

Nothing Should Change Love.

Even though it should come to the point where you could no longer respect her, you should keep on loving her and protecting her.

The mother may sin, for she is human; but she can commit no sin so rank and monstrous as would be com-

mitted by the son who in her sin and sorrow, should desert her.

In saying that a boy should love his mother, I say all that it is possible to say; for to love one's mother is to be kind to her, to be respectful to her, to study her comfort and peace, and, in every way, to be true, and faithful to her.

And surely, is there anything in this world that is graver than the sight of a grateful child—a son or daughter true to mother, true to father, loving them, devoted to them, living to make their old age comfortable and happy?

See No Nobler Sight.

As God looks down upon the ways of men He sees no nobler sight.

And the reward of it! Ah! There is nothing like it under the sun!

To know that you love father and mother; that you have ever treated them with perfect respect; that you have always tried to make them glad and that you have never failed to do what you could to promote their peace and happiness—to know this is to know the richest joy that life affords!

When the great Mirabeau was dying he called for flowers and music, desiring to die in the midst of sweet odors and rich melodies.

I am sure that the sweetest fragrance, the richest music that any one can have about him in the solemn death hour is the memory of filial gratitude, the recollection of the fact that he was always true to father and mother.

Be Patient With Your Mother.

Do not speak cross to your mother, though your angry heart may break. For you do not know the hours she has suffered for your sake, and you cannot tell what moment that her earthly sun may set.

There is every crown, word spoken you will carry a regret.

Her old heart is often breaking and her eyes oft filled with tears. While her thoughts are for her children in the coming of the years. Her kind spirit knows no falter in the hour of sorrow.

And her bosom covers sorrows for her children never known.

All grandchildren are her idols, ay, far more to her than gold. And though sometimes while correcting she may get real cross and scold, There is always warm and tender in her voice's undertone.

That deep feeling of affection that true mothers only own.

Of her language may be cutting when her nerves are all unstrung. But be patient, she's your mother, and her nerves are not so young.

She was patient, kind, and gentle to her children in the past, And it is a bounden duty that they love her to the last.

She may scold you as she used to in the days that are gone by. Till it wounds your spirit and you feel that you must cry.

But be patient with your mother, yes, be calm even then, and smile. For she loves you and can linger with you but a little while.

Kindly make her life a heaven while she stays upon this earth. If you have the kind of spirit to appreciate your birth.

Through the sunshine, and the shadows of this life she guarded you, And your love and sweetest kindness to your mother is now life.

DR. T. WILKINS.

## THE RELIGION OF A SCIENTIST.

The Universe Is the Visible Manifestation of an Underlying Omnipresent and Omniscent Mind.

Professor Dubois' subject was "The Religion of a Scientist." It was attentively listened to by a large congregation.

Continuing he said: "Such observation and study have led us everywhere and always to recognize what is known in science as the law, or principle of the uniformity of nature. This is the accepted basis of all the conclusions of science. Upon it we daily risk our lives and our fortunes. Without it no science is possible. Without it the simplest experiment loses its force and value and the whole structure of science falls to the ground. The man of science, therefore, accepts it to the uttermost.

The Creed of Science.

"This is the creed of the man of science which he cannot renounce without mental suicide—briefly, the same causes must always produce the same results."

"The will that sways the universe is not only omnipresent but also omniscent, and because omniscent, uniform in action. Hence we observe such uniformity of action in nature."

"Our human wills may or may not be free at all. By the freedom here I do not mean absence from restraint, but absolutely self-controlled, not affected by exterior circumstances."

"Now, to such a will as we speak of there can be no exterior circumstances, because all circumstances are due to it."

Three Great Facts.

"There are three facts universally accepted by science as unquestionably true, viz.: the fact of universal gravitation; the fact of human volition as conditioning the motion and state of aggregation of matter; and lastly, the fact of the uniformity of nature."

"The direct and unavoidable conclusion from these three facts, is that the universe is the visible manifestation to us of an underlying omnipresent and omniscent mind guided by intelligent and conscious purpose. In science we deal with related phenomena."

"The laws of thought are found to be embodied in the visible results of nature. We know nothing absolutely. Ideals alone are exact."

Religion and Science.

"As science is the verification of the ideal, nature, so religion stands fast as the verification of the spiritual, both in nature and in life. In days long past science and faith went hand in hand, and there was peace. Then came an hour when they lost step. We all know the sad result."

Today's Liberalism.

"The 'new theology' is more liberal, the 'modern science' less intolerant. Religion thus appears, not as an antagonist of science, not as contradicting, but as supplementing science, in perfect harmony with the rest of our knowledge and in full accord with the purpose which runs through the whole mighty plan."

"Thus once more, as in times long past, may faith and science once more walk hand in hand."

"Materialization." By Mme. E. d'Esperance. By G. F. Austin. Excellent. Price 10 cents.

# The Great Secret.

Life Remains an Unsolved Mystery.

The question of the origin of life is one that appeals strongly to the mind of the learned and the unlearned, the scientist and the most unthinking and untaught man of the world.

Whether life is, ab initio, in the very primal essence of all things, matter and spirit, and always was there, from beginningless eternity, and therefore is without origin from or at any definite point in the duration of eternal being or existence—whether its primal seed (so to speak) is in a God-Source of all that is, an essential principle of being or whether it be a product of pre-existent forces and elements that conjoined and combined, are its formative factors—who shall tell?

Deepest inquiring minds in all ages have sought to solve the problem; philosophers, Materialist and Spiritualist, ancient and modern, have delved deep and soared high, to search out the mystery.

Recently Dr. Littlefield, of Indiana, declared that he has discovered nature's method of producing life. "From being or whether it be a product of pre-existent forces and elements that conjoined and combined, are its formative factors—who shall tell?"

The question is: Did his methods originate life, or merely produce certain manifestations of a life principle that already existed in the elements he manipulated?

Another scientist, Prof. Jacques Loeb of the University of California, is said to have fertilized the eggs of the sea urchin by immersing them in a salt solution, but was there not already life in the egg, and in the water? When he shall have produced a fertilized egg without the use of pre-existing life material, he will have come nearer to the great secret.

Prof. Burke of Cambridge University, is said to have produced "a primitive form of life" by subjecting biontium in test tubes to the action of radium. Did not the vital principle already exist in the biontium and the biontium?

And now comes Prof. Metchnikoff of the Pasteur Institute of Paris, who insistently declares that his researches prove that there is no God!

Some years ago in Chicago, at a meeting of a Liberal League, a young man declared: "I KNOW there is no God."

Being of a modest disposition, the poet writer did not, as the feverish doing, argue and declaim. He said: "I have found God! It is the young man who just declared he knows there is no God. To know there is no God, one must be omniscent and omnipresent; and as this young man positively knows there is no God, he must be God, himself."

"The process that hatches sea urchins' eggs does not create the egg and its fertilizable principle, but merely prepares it. If life can be produced by the action of radium, the vital principle must have existed in the radium; otherwise it could not produce life; and the old axiom, 'ex nihilo, nihil fit,' 'out of nothing, nothing comes,' would be proven false. Radium cannot give what it does not possess. Unless the rays have life, they cannot produce life. The thing produced, namely, life, must exist in that which produces it."

Originating life is one thing; producing living forms, or manifestations of life, by the conjunction or blending of molecules or atoms in which life already exists, is quite another proposition.

"What is life? Herbert Spencer says: 'Life is a definite combination of heterogeneous changes, both simultaneous and successive, corresponding with external co-existences and sequences.'"

When we think of the marvelous, the wonderful exhibitions of spirit and intelligence, Spencer's definition seems woefully barren and deficient. And so, too, the definitions of other materialistic and semi-materialistic philosophers—for Spencer disclaimed that he was a materialist.

To maintain that life is simply a manifestation of some spiritual entity, falls short of accounting for spirit and intelligence.

Life is that wonderful mysterious principle which organizes matter into living beings. It is not evolution, for evolution is not the cause of life but simply the method of life's operations.

LETTER FROM AN OCTOGENARIAN

In Which He Details His Remarkable Experiences—One Thousand Words Written in a Minute by Materialized Spirit—Remarkable Spirit Paintings Executed in a Very Brief Period of Time.

To the Editor:—I was educated in the State University of Michigan and at the age of sixteen attended its first sessions. I will soon be 85 years of age, and I retain my mental powers as clearly as ever. I was an early student of Spiritualism. I have given a great deal of attention to my father's family.

I have the exception of one brother, have passed to the higher life and all of my family, nearly forty years ago, with all of whom I have often conversed in visible materialized form.

Paine's Age of Reason was put into my hands at the age of 14, and I have never been influenced by religious emotions, and consequently have no early teachings to combat, which is usually the case.

While some of your correspondents are very zealous on both sides of the questions discussed, as a silent spectator I can see how they feel in the matter.

Their zeal sometimes runs away with their discretion, and what seems to them true, to them is true.

I was more amused than surprised in reading in No. 322 the words of President Barrett, where he says: "There are those who are writing to me, asking of me what shall be done?" Many write to me what shall be done? And I answer: "Go and see for yourselves. I have but little faith in those who take the advice of anyone in matters of this kind."

But to proceed. He answers: "I can see but one thing to be done. Declare in positive terms to the world the demand of Sir William Crookes in regard to materialization, then honestly admit that as Spiritualists, we have not added an iota of evidence to his conclusions in thirty years; that we have nothing to offer the world to-day in this respect, and that we advise all investigators outside of the scientists in their laboratories, to let the materialization be produced by the so-called physical mediums of to-day."

When I consider the long and intimate acquaintance I have had with materialization in hundreds of seances, and have seen the medium cheerfully submit to the most cruel tests imposed by judges, lawyers, physicians, editors, ending without the least suspicion of trickery or fraud; when I have seen at least a thousand visitors recog-

The index of material and spiritual science, and metaphysical, and philosophical thought, points to one conclusion: that life is inherent in matter and in spirit, in the physical atom and in spiritual substance, in organic forms, and in the eternal primal essence, substance or principle, that underlies and is immanent in all existence.

Chemists in their laboratory investigations and manipulations speak of eliminating or destroying all life in their test preparations—but it is far from proved that there can be any self-substance without life, that life does not inhere in the essence of all substance, whatever the process to which it may have been subjected.

When scientists talk of producing life in dead matter they are simply begging the question; it remains to be proved that there is really any such thing as dead, lifeless matter. As the poet says:

"The whole boundless universe is life—there are no dead."

After all our deepest study and thought, man is forced to confess; How little we know!

The great secret ever remains undisclosed—the great problem unsolved—so that finally with Dante one is impelled to exclaim:

"One doubt remains, Which wrings me sorely if I solve it not."

Thus had I written, when in the Chicago Daily News appeared the following, which will be read with interest:

The Living Universe.

A new "Principia," that is, a new statement of the science of today as presented by the great work of Newton, is demanded by the scientific community. When gravitation was discovered and its phenomena reduced to rigid law all men saw at once that it was part of the base of the existing order of things. But Crookes' first vacuum tube made us aware of the existence of phenomena equally important. Radiation is as basic as attraction, and it may be imagined to be actually of greater use in the sidereal structure, if one mode of activity can be more potent than another. Every nook and corner of the universe must be, and in the very nature of things is, saturated with radiations and of many kinds of phases. Is it not as great to find that there is a flux everywhere within the universe as to detect the laws of gravitation? It is to be a great work. The sun may not be required to shrink in diameter nine inches daily to maintain its present rate of radiation. The process of receiving and sending out corpuses is competent to supply all its radio-activity. And it can issue many kinds of radiance, so long as the interchange with other suns is maintained. The problem here now is so much larger than any ever presented to man before that all other things appear to be childlike in comparison. It is to discover, rescue from space, and use these obscure radiations from our own and other suns.

"Arrhenius shows that many particles balanced by radiance and attraction, 'swim in space' in regions adjacent to suns; but vast quantities not in the clutch of critical forces escape and dart into space. These are surely the corpuses of electricity, as exploited by Thomson. For three years the floods of mail received here, letters, essays, pamphlets, books, everything, have one inevitable trend and tendency, and that is: The universe rests on an electrical base. In other words, nothing exists but electricity. This doctrine comes here from all directions. This universe is now maintained by 'action at a distance'; that is, radio-activity is its sole support. There is not a trace of a new idea in this. It is exceedingly familiar. All have heard of it thus: 'Action and reaction are equal.' This is flux and flow of radiance in a nutshell.

"Then the universe is alive, is a living organism. This is familiar also; it was said in India many thousands of years ago, and has teemed on the pages of all Aryan literature since. None gave it attention, thinking it to be a vagary of some poet. The reception and emission of electrical corpuses by every sun in existence are the causes of every conceivable phase of radiance. These two combined constitute the life of nature."

JAS. C. UNDERHILL.

Hammond, Ind.

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## Spiritualism as a Cult or Organization.

Spiritualism as a cult or organization may not be making notably rapid progress, but Spiritualism proper, the truth underlying it, the principles for which it stands and the knowledge of a conscious future state of spiritual existence are expanding and have advanced to that proportion where it is hard to determine the full extent of its movement.

THE WORLD IS AGLLOW WITH ITS LIGHT. Science has felt the effect of its coming; the churches and the common, non-religious human beings, are set to thinking, and to investigating its phenomena, which in reality, belong to no cult, and cannot be controlled by any organization.

This advanced world; this advanced age; this advanced human mentality, betokens an underlying force that is impartial, universal, in its intents and purposes, if there be such. It betokens what we call design, backed by intelligence, that has no prejudices, no preferences, no special channels through which to express; only those, by law of adaptation, best fitted for use.

AS ITS GUIDE SPIRITUALISM CLAIMS NOTHING BUT THE RIGHT TO MODERN DISCOVERY OF AN OLD TRUTH, and the privilege of presenting it to a modern world in its modern way.

Organized, it has a personnel and becomes an institution to take its place among the similar institutions of the world.

Unorganized (and that means a large majority of the Spiritualists of the world) it is working its way through every conceivable avenue of receptivity and acceptance into the minds and souls of all peoples.

IT IS A GREAT MOVEMENT UPON THE EARTH, and all the more important by having come at a time when the world was groping in the black fog and darkness of ignorance, superstition and blind faith, with no real foundation upon which to rest any kind of belief, any kind of religion.

While Christianity, in its envy and jealous madness was burning witches at the stake it was destroying all the evidence it had of a future life, aside from the records handed down in the bible, which could then only be considered "hearsay."

BUT IT WOULD NOT DOWN! It was left to be re-discovered by honest, unsuspecting, innocent little children. It rapped at the door and the children heard, and after testing its veracity, and knowing it was not evil, they let it in. THEY TOUCHED THE BUTTON THAT LIGHTED THE WORLD.

They were not Spiritualists, they were just children; curious, questioning, inquiring, honest little children. They had not done anything that should make them fear an evil one, and as they could see no one, just out of childish curiosity they asked questions and got their answers in noises wherever they designated, on the head of their bed, the wall, the ceiling, the floor, etc., and their curiosity opened the door between the world mortal and the world immortal, between the spirit of man departed and man on earth. People investigated; people wondered; people called it the works of the Devil; people finally gathered about in homes, formed circles, got communications through the same and other means, and the discovery naturally took on the name of Spiritualism, a name ever dear to all who have found its truth.

But this is no reason for the permanence of the name. Age follows age; as generation follows generation, the name that sounds so good, the name that stands for so much to many of the present century may lose its inspiring attraction and be laid away forever in the next.

It matters but little by what name the rose may be known, the fragrance is there. It is the value to the world a thing or an institution is that makes it endure, not the name.

SPIRITUALISM MUST BE CLEAN AND PURE, AND MEAN SOMETHING, to have long life as an institution. It must stand squarely for a principle that appeals to the world of intelligent beings as "the thing they have been looking for;" the knowledge they have hoped for and prayed for.

Truth, in some age or other, will find her witness, and shall be justified at last by her own children.—Milton.

Custom without truth is but ageless error. To smart and agonize at every pore.—Pope.

On the Road to Heaven.

Rev. Dr. McConnell, of the Clifton Heights Presbyterian Church, Des Moines, surprised everybody recently by the following announcement:

"To the Members of Clifton Heights Presbyterian Church.—Please note, that the standing service are hereby requested to wear inexpensive clothing, in order that no one, however humble, may be embarrassed."

Interviewed, the Doctor said he was convinced poor people did not attend church, for want of ability to dress as well as the wealthy. He said he would be glad to see men in denim and women in calico. For himself he would throw aside collar and cravat if the working classes will attend church.

The Progressive Thinker congratulates that church on having a sensible preacher. We beg leave respectfully, to suggest to the Doctor, to discard that part of his mythological creed that teaches of the fall of man, of total depravity, an angelic god, a blood atoneement, an eternal hell and a final judgment, then the clothes question can be compromised. While amending his creed let him add: "No day is too good to do right; all days are too good to do wrong," then he will be far advanced on the heavenly road.

Worthy of Imitation.

The Librarian of the Imperial Library of Tokio has lately made a report, which puts to shame the libraries of Christian nations. The simple facts are all the thinker needs:

There were 12,486 works relating to theology and religion called for during the year, one sixth of one per cent of the total books in the library. Of works classified as mathematics, science and medicine, there were 166,677 volumes, or 21-6 per cent of the total. Of works on literature and language 152,711 books, or 20 per cent of the whole.

Whilst treaties on history and geography equalled 18 per cent. Works on art, productive industries, engineering, military and naval science are prominent on the list of new books added to the library in recent years.

Contrast this showing with the great libraries of America, where fiction is largely in the lead, then take a lesson from a nation missionaries are so anxious to Christianize.

Founding New Religions as a Business Enterprise.

"Public Opinion," in a late issue under the head of "Wealth of New Religions," by Louis Paul Kirby, seems to show that love of God and His anointed are not the only motives for founding the new faith. The writer sets out with the proposition—

"It takes no capital to start a new religion, or a get-rich-quick enterprise. Both fields of activity are crowded with needy adventurers. Those who become inventors of new religions, and founders of queer communities sometimes meet with storms; but oftener enter placid waters, and their gaudious surpass the dreams of avarice."

America has always had a weakness for fantastic religions. Millions of dollars, amassed by thrift, industry, and self-denial, are swallowed up every year by schemers masquerading as prophets or inspired teachers; and the strangest part of it all is that the gullible multitude who thus yield up their savings are hard-headed enough to defy all work-a-daily assaults on their pocket-books."

The writer then introduces a series of wealth-producing founders of new religions, only one of which we introduce for the residue in the near future. He begins with the founder of Christian Science, and says:

"In the beginning Mrs. Mary Baker Eddy opened a sort of 'faith cure' boarding house, which she called by the grandiloquent name of 'Massachusetts Metaphysical College.' That was thirty years ago. Mrs. Eddy was then an attractive young woman who had been twice married, and was seeking a pleasant means of earning her bread and butter. She, probably, had no idea at that time that great riches would be poured into her lap, or that her 'Church of Christ, Scientist,' would cause such numerous desertions from the older congregations of the land as to alarm the clergy."

For fourteen years Mrs. Eddy lodged along with her 'faith cure' boarding house. Then, sixteen years ago, she opened her first church of Christian Scientists in Boston, with twenty-six members. It had taken her all those years to gather together that little band of followers. After the time she had leaped and bounded "The Mother Church" in Boston now has 15,000 members and there are more than 500 Christian Science congregations scattered throughout the country. They are increasing every year. Some of the Christian Science temples are structures of great architectural beauty. In New York the two-church factory, the west side of Central Park are regularly visited by sight seers.

"The immense profits that accrue through the invention of a new religion are made clear by the admission of Mrs. Eddy, that she abandoned her 'Metaphysical College' although her income from it was \$40,000 a year, to devote her time exclusively to the up-building of Christian Science. That this step was not in the nature of a sacrifice is shown in still further admissions—made by her secretary—that it is her custom to give away in charity more than \$2,000 every year, and that she began this liberality as far back as 1895, when her church was only six years old. If it were not ungalant it might be added that these figures would indicate that Mrs. Eddy's nest must have been well feathered at the beginning of these disbursements, for she is a woman who believes that charity begins at home."

"During the past ten years Mrs. Eddy's profits, including bequests, are said to have amounted to fully \$1,000,000. When the \$200,000 Christian Science church was built in Boston the congregation offered to give her title to the property. She refused the offer. This was hailed as a sign of unworldliness, but the truth was, Mrs. Eddy had become glutted with wealth. Money flowing to her from a dozen sources, she had no desire for the deed to a paltry \$200,000 church."

From this presentation of Mr. Kirby it would appear the founding of Christian Science has been a pecuniary success. Next week we will copy his "Dowie and His Millions," and there learn how "Tall oaks from little acorns grow."

A Fact, With Questions.

Statistics show that since 1810 the American Board of Missions has spent \$36,000,000 in its propaganda work, and has sent 2,000 missionaries into the field. Has the world been bettered, or the truth advanced by the expenditure? Is not commerce the great civilizer? Was it not the missionaries who made all nations bordering on its waters akin, and established a common faith on every shore? And the different gods worshipped, were they not names in different languages, and of different attributes of the same God still adored? These are questions for thinkers only.

J. J. Morse and the Banner of Light.

To the Editor:—I desire to thank The Progressive Thinker for so kindly printing my letter in its issue of August 26, as it was the means of securing me a necessary solution of an important issue, viz., a vindication of my personal veracity.

After the arrival in Boston of the issue of The Progressive Thinker above referred to, I was able to have a personal interview with the manager of the Banner of Light, to— in his own words—"adjust your (my) claim for salary," the said interview occurring on Friday afternoon, August 26. The "adjustment" effected was in the plainest of being disputed—leaving the proprietors of the paper 388.45 my debtors, and I copy herein the form of receipt which has passed, from which it will be seen that I have obtained \$47.61 in cash, and three notes at 4, 8 and 12 months for the outstanding amount of \$340.84. The receipt reads as follows:

"Dartmouth Company (Successors to Banner of Light Publishing Co.) 204 Dartmouth Street, Boston, Mass., Aug. 25, 1905. Received of Irving F. Symonds, treasurer of the Dartmouth Company, and treasurer of the Banner of Light Publishing Company, forty-seven and 61-100 dollars, in cash, and three notes of one hundred and thirteen and 61-100 (\$113.61), each payable in four, eight and twelve months, in consideration whereof I hereby release and discharge said Dartmouth Company and said Banner of Light Publishing Company of all claims and demands I now have against either of them, for salary or otherwise. Signed, J. J. Morse."

As I am upon the eve of departing for England and have no time for a longer letter, I content myself for the present with the above bare statement of fact, and leave the reader to draw his own conclusions from the situation, in my estimation, being that it entirely relieves me from the suspicion of preferring a false claim that had no basis in fact. The nature of the settlement requires no comment.

With many thanks to the editor for his kindness, which I ever most appreciatively remembered, I remain, your friend and co-worker,

J. J. MORSE.

Boston, Mass., August 27, 1905.

## SOUND FORMS ILLUSTRATED.

For Good or Evil, Every Spoken Word Goes Forth and Carries Its Waves of Motion—into the Atmosphere—Facts Worthy of Attention.

By scientific experiments (as set forth in the message of Life) it has been found that the vibrations which produce musical sounds emerge and travel as figures of great beauty and variety. Various attempts have been made to render the sonorous vibrations visible: Chladni succeeded in his experiments by scattering powder or sand on plates of glass and then drawing a violin bow across one of the edges of the plate, when many varied and lovely figures, star-like and geometrical, were produced according to the note played. Mrs. W. H. Hughes, an English lady, has lately been experimenting in this field of research, and has invented an instrument which she calls the eldophone, for the transmission and expression of the sonorous vibrations. It consists simply of a kind of speaking trumpet, the open end of which is the top of which is carefully covered with a well-stretched membrane of India-rubber. The membrane is used as of different degrees of thickness, and the discs over which the membrane is stretched also vary in size according to the power of liquid used in the extension of the note played. The notes are wonderfully varied, and most of them very beautiful, consisting of geometrical patterns, crystals and shell forms, flowers, leaves, and even trees and beautiful landscapes.

Besides sand and lycopodium figures Mrs. Hughes experimented with water. She placed a glass dish, flooded the dish, and then, when a note was sung through the tube, the liquid surface became at once covered with regular wavelets in beautiful patterns, the wavelets varying in size according to the number of vibrations of the notes sung. When lake white water was added to the water many of the curves of the liquid became more definite and spread out into forms suggestive of roots, branches and foliage.

In experimenting it has been found that the figures produced bear a strict relation to the pitch and intensity of the notes sung into the trumpet. The notes sung into the trumpet, the vibrations of the air forced from the larynx are sent forth in rhythmic waves which take shape in perfect accord with the note and its density. Every note has a corresponding form which has a distinct individuality, any slight variation of pitch or intensity from the original note altering the form in some way.

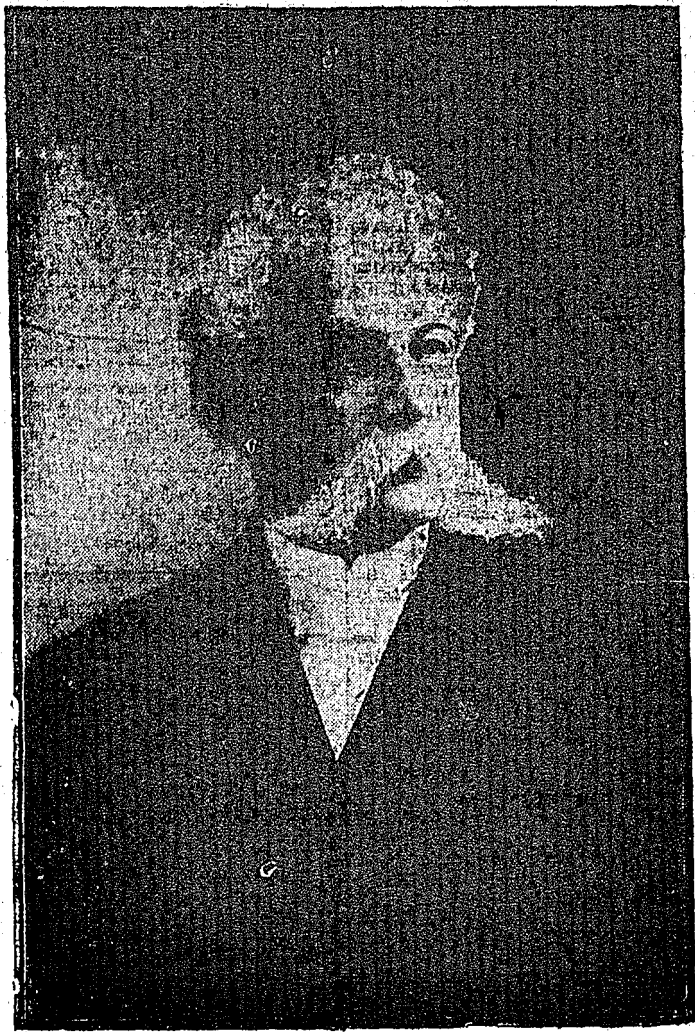
In order to produce any particular figure, the note must be sung with the exact amount of intensity, and in the exact pitch by which the form was originally produced; certain figures, in fact, will only form under the influence of simple tones.

A single note sung into a tube should form a simple membrane, be translated into a figure so involved, so exquisite, so full of meaning, as most of these pictures are, must, indeed, "give us pause," and "carry our thoughts to that which lies in the realm of the unseen, for these figures reveal what hitherto has been a hazy something of the tremendous power of voice vibrations which float the world with their million myriads of forms, in the midst of which we live and move and have our being."

For good or evil, every spoken word goes forth and carries its waves of motion into the atmosphere. To do what? To express the expression of kindness and affection, are sent forth into that invisible world where all the subtle causes are. Who can tell what influences the forms produced may have upon the feelings and thoughts of others? We are assured by science that every vibration set going, travels throughout space, and affects the human mind in



# Massachusetts Awake to All That Is of Interest to Spiritualism.



ALEX CAIRD, M. D.

## A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

## The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

After fifteen years of investigation and study, and listening to all kinds of speakers, East and West, I find myself asking, WHAT DOES SPIRITUALISM TEACH THAT SPIRITUALISTS BELIEVE IN COMMON?

It seems to me that the different beliefs are about as numerous as the believers.

One can hardly find two professed Spiritualists that agree on all the different points of their belief. Some found their belief on the Bible, and find in Christianity nearly, if not all, that they can find in Spiritualism; Bible Spiritualists, they call themselves.

Others denounce all Bibles, and all the different creeds, and forms of worship, and all that have grown out of them.

Some believe in organization; that no great or lasting work has ever accomplished without organized and united effort.

Others believe in a sort of a go-as-you-please order of affairs, claiming that every individual is sufficient unto himself.

Some teach Spiritualism as a grand philosophy, looking upon all phenomena as crude and on a low plane, being of no real value to the cause; while others think the philosophy is something in the nature of a dream, and confine their Spiritualism exclusively to the phenomena and getting messages from their spirit friends.

Other teachers would have their hearers believe with them in re-embodiment, and all the tenets of Theosophy; and still others think Spiritualism can never be demonstrated except by the aid of science.

The only points on which Spiritualists seem to agree is that we are spiritual entities in this life, that we shall continue to be the same after the change called death, and that after that change we can communicate with those still in earth life.

What is Spiritualism? and what are its teachings? There must be something for us to believe; there ought to be something that is ACCEPTED BY ALL WELL-INFORMED SPIRITUALISTS AS THE CORNERSTONE OF THEIR FAITH. Has Spiritualism come to us solely to prepare us for another life? Is it not worth while to try and find out what it has to give us in this life as we should? For certainly this is all the life we ever shall live. We can only live on day at a time; now is all we have or ever will have through the longest eternity.

Our claim is that the fundamental teachings of Spiritualism are for man to live as near as is possible in a state of righteousness. My understanding of righteousness is right living. I believe that hygiene and physical culture should go hand in hand with soul culture; that proper care of the physical body, a kind and cheerful disposition, a clean moral life, are all adjuncts of Spiritualism, and should come under the head of spiritual teaching. I think if our lecturers would emphasize the principles set forth above, a more practical work would be accomplished than much that has resulted from their work in the past. To devote time to rhapsodies on the sweet summerland, and useless sophistries in the name of philosophy, is to my mind impracticable and a waste of energy.

Spiritualism should teach that the human mind is incapable of grasping the immensity of creation, much less the Creator; that natural laws must be fol-

lowed for our physical well being; moral laws for our mental contentment. We are all creatures of emotions and desires, differing in degree and should be so understood.

Let us have our energies concentrated in an effort to solve some of the great problems that must be solved before Spiritualism can take its proper place among men.

The writer of this article has had more experience with the practical aspects of Spiritualism than with the ethical, and it appears that the result of ALL THESE DIVERSIFIED BELIEFS AND TEACHINGS can be found in the manner in which meetings, supposed to be in the interests of Spiritualism, are conducted. Meetings are carried on in different parts of the country, at which almost every conceivable method of procedure is the rule. Some, we are glad to say, are carried on in a seemly manner, the philosophy and teachings of Spiritualism presented in a manner to command respect, while the managers of many others seem to think they are not carrying on a spiritual meeting unless the mediums indulge in baby talk, and so-called Indian language, a lingo that no sane Indian ever talked; this practice is dying out in the East, and we hope in the West.

Some managers will have nothing whatever of a religious nature in their meetings; they object to invocation, ordination, or any of the forms that the church has ever practiced. Others try to imitate the church in every portion of their service.

At some societies a specialty is made of healing, and treating cases of obsession, and it is a common thing for three or four healers to be practicing their art in different parts of the room at the same time.

If Spiritualism is ever to become a world-wide religion, or ever to take its place with other religions, or as a successful movement, this condition must be overcome; and we believe that it can be by rightly directed effort. We believe that the majority of Spiritualists are ready for, and willing to work for a different method of affairs.

One of the first steps toward that end, in my opinion, in the line of organization, and that organization should be realized and wish to emphasize the importance of having intelligent speakers to address our audiences, speakers that can handle all up-to-date subjects in an intelligent manner.

Some people are possessed of a high degree of idealism, some of great realism, and many are plain, matter of fact materialists.

We would like speakers that can adapt themselves to, and present the truth in a manner that will appeal to all these different intellects, but we also realize, and it is a fact to be deplored, that there are many speakers in the country at the present time that are unable to secure employment, speakers that are in every way competent to meet all requirements. Educating speakers seems to me like building the roof before we have laid the foundation. There are very few societies in New England that hire speakers or pay them more than \$10 per Sunday. It would seem to me much wiser to give all our efforts to building up societies and so creating a demand for speakers, that could be supplied from the various colleges, that are turning out graduates by the thousands every year, many of them children of Spiritualists.

There are comparatively few organized societies in Massachusetts, and I presume it is the same all over the country; there are plenty of meetings conducted by individuals, for contrast to this, note the announcements in The Progressive Thinker and Banner of Light.

If I am rightly informed, there are but two regularly organized societies, employing speakers, in Boston, and the same number in Chicago. Those that are organized are not associated in any way. Such attempts as have been made at organization have been made the wrong way. It is another case of building the roof first, and trying to build down instead of following the natural course of laying a strong foundation and building upon it. We should have strong local societies; the president of each society should be a director in the state association, with as many delegates per capita as they are entitled to. The president of each state association should be a director in the National Association, also delegates per capita. Each state should do its own missionary work, sending enthusiastic workers to locate in a place until the society was self-supporting. Instead of the present method employed by the N. S. A. of sending missionaries for a day or a few days, taking collections for themselves and leaving the society worse off than before their visit.

The writer has had a little experience in raising funds for missionary work, and has demonstrated the willingness of the people to do something, if the leaders will start. Meetings have been held in Lynn and Haverhill, Mass., with such success that Newburyport, Mass., made application for one to be held with them, which will be held as soon as some plans can be arranged to carry out the ideas for which the fund was raised, as stated above. In that way societies could be established in every town and city, all speakers and mediums could get engagements, and Spiritualism take its place where it belongs, at the head.

The N. S. A. should have a publishing house, and flood the country with Spiritual literature, and act as an advisory board for the states, and do such other work as would properly come to them. A cooperative building, under the plan could be formed to help societies that were in position to do so, to erect buildings, where enough could be rented to bring in an income that in fifty years would make the Spiritualists the wealthiest religious body in the country.

A mediums' protective union should be established where all mediums recognized by the state association should be enrolled, so that a society in need of a speaker or medium, could make an engagement, knowing they would secure a proper person. Mediums and speakers should refuse to work for any but a legally organized society, or to help establish one that would secure a charter as soon as able.

As long as we do not engage permanent speakers circuits should be formed, in order to enable speakers and mediums to make season engagements with the least possible cost for traveling, giving a full season's work to each society, instead of locally as under the present method; this could be done through the state associations.

The spiritual press should report legally organized societies, under one head, referring to individual gatherings as "other meetings," strangers would know where to attend, and speakers and mediums where to apply for engagements.

Members in good standing in any society should be furnished visiting cards that should make them honored visitors in any other society; also withdrawal cards admitting them to membership in other societies. To meet the demands of the public, societies must furnish entertainment as well as instruction. Specialties can frequently be introduced in the way of musical and literary exercises that will add greatly to the interest of our meetings, and also be a source of inspiration to those present.

These suggestions are not offered in a spirit of criticism, but with the sincere desire that they may draw out helpful thoughts from others of our workers, and result in practical good to our cause. ALEX. CAIRD, M. D. West Lynn, Mass.

### THE HAUNTED PALACE.

In the greenest of our valleys,  
By good angels tenanted,  
Once a fair and stately palace—  
Radiant palace—reared its head.  
In the monarch's thought's dominion—  
It stood there!

Never seraph spread a pinion  
Over fabric half so fair!  
Banners yellow, glorious, golden,  
On its roof did float and flow,  
(This—all this—was in the olden  
Time long ago.)

And every gentle air that dallied,  
In that sweet day,  
Along the ramparts plumed and pallid,  
A winged odor went away.

Wanderers in that happy valley,  
Through two luminous windows, saw  
Spirits moving musically,  
To a lute's well-tuned law,  
Round about a throne were sitting,  
In state his glory well befitting,  
The ruler of the realm was seen,  
And his high courtiers seen,  
In robes of richest dye,  
And from the fane they stepped  
In sight of all.  
The time long past!  
The windows vacant stood,  
And the great殿 deserted.  
The sun had long since sunk below,  
And the moon's pale beams only  
Show where the day had long ago  
Flashed clear and bright.  
The palace—empty, silent, still,  
And the great殿 deserted.  
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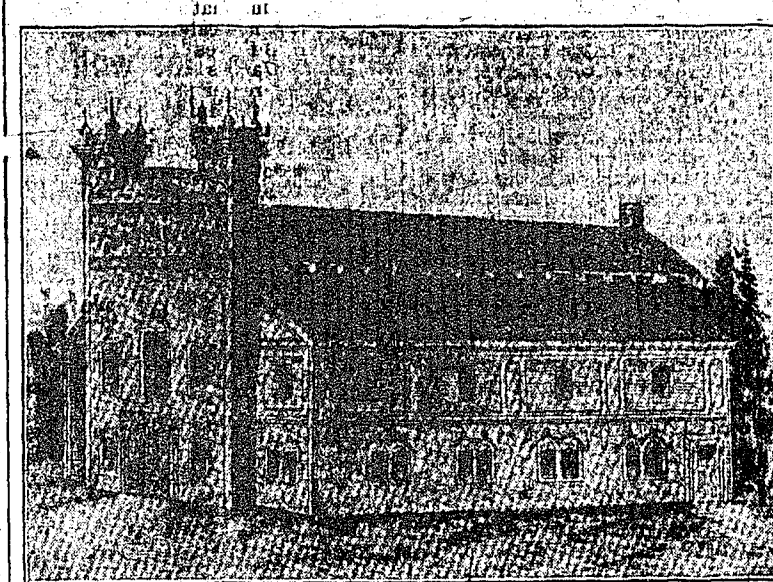
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## AUDITORIUM.



### Lynn Spiritualist Association.

The Lynn Spiritual Society, Dr. Alex Caird, President, leads in all things pertaining to Spiritualism. The services in various forms, continue all day Sunday, including a supper, at which often as many as 200 partake. No other Spiritualist society on earth today equals it in comprehensive efficiency.

## Psychic Circle

Every Friday Evening, From 9 to 10, Local Time—That is, by the time of the place in which you live—Dr. Alexander Caird and Wife, and Lynn Spiritualists Association Center.

Morning Prayer, by Robt. L. Stevenson.

The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undisturbed, and grant us in the end the gift of sleep.

Will You Join It?

Through the suggestions of the spirit guides of Dr. and Mrs. Alexander Caird, and in gratitude for the inestimable benefit these resourceful workers have been to the L. S. A. and a desire that others may be brought under the same helpful influences, this circle has been formed.

Objects of Circle.

Soul study and the development of your psychic sense and of your highest and best natures.

Please sit in silence as far as it is possible for at least twenty minutes within the specified hour. If unable to sit alone concentrate your mind and thoughts on the objects and work of the circle.

Rules for Circle.

First—Send a loving and heartfelt greeting to all members of the circle.

Second—Search your souls to learn if you have lived your very highest since the last circle. Have I been kind, patient and helpful to all with whom I have come in contact?

Third—Ask your spirit friends and the circle guides to draw near and assist you in the development of your highest soul powers and your mediumistic gifts.

Fourth—Send out a helpful thought to all speakers, mediums and workers; and to the press, that the divine plan may be more generally applied.

THE SUGGESTIONS AND DIRECTIONS FOR THIS CIRCLE CAME FROM WISE AND CLEAR-SIGHTED MINDS ON THE SPIRIT SIDE OF LIFE. THE GREAT POSSIBILITIES OF A CIRCLE, IN WHICH THOUSANDS OF PEOPLE AT THE SAME TIME, CONCENTRATE THEIR MINDS ON THE SAME OBJECTS, MUST BE OBVIOUS TO ALL.

Brother Francis has kindly offered the use of the columns of The Progressive Thinker for the advancement of this object, and articles will appear from time to time concerning its progress. We hope all members that can do so, will become subscribers to this grand publication, and so keep in touch with the work of the circle.

We also hope that all members will try and induce others to join; we wish to have 5,000 members before the close of the year.

You are cordially invited to join this circle.

All matter pertaining to the circle will be published in The Progressive Thinker.

Send your name and address and be enrolled on the circle book free of cost. The cost of a postal card will make you a life member.

Please pass this card to some friend; make it an endless chain. Send name to A. A. AVERILL, 42 Smith street, Lynn, Mass.

42 Smith street, Lynn, Mass.

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We scarcely ever have anyone refuse. Ask your friends and send in their names. Address A. A. AVERILL, 42 Smith Street, Lynn, Mass.

Will you kindly ask the members of the Psychic Circle to send out their best thoughts in behalf of my dear son, that he may be led back to the paths of honor from which he is straying? A SISTER IN CHICAGO.

I have been a healing medium for many years and have used my gifts freely for the benefit of others. Will the members of the circle assist me in regaining the powers that seem to have left me, that I may continue to relieve suffering? JAMES STONE.

Will the members of the circle please help an old man, an inmate of a soldiers' home, by asking the spirit friends to heal some of the physical ailments from which I am suffering? AN OLD SOLDIER.

I have the gift of healing the sick by the laying on of hands. Will the circle friends assist me in removing all obstacles toward full development? ANNIE JONES HAIGHT, Napanee, Ont.

I have a beautiful daughter, the pride of my heart, who is threatened with consumption. Three loved children have been taken before her; pray for me, dear sisters and brothers, that she may be spared to comfort me in my declining years? MARTHA MOORES, New York.

Will the members of the Psychic Circle kindly concentrate their minds on Mr. M. H. Baker of Florence, Colo., that he may obtain some relief from almost helplessness from the knees down? I am a member of the circle. MRS. A. J. BAKER, Florence, Colo.

I am a member of the Psychic Circle advertised in your paper and want to express my thankfulness that it has been started. I have already received much spiritual help from it. Long may it continue. Hampden, Me. CHARLES GOULD.

## IMPORTANT.

Relating to Organization in Massachusetts.

At a late meeting of delegates, sent by various societies in this state, at Unity Camp, the following committee was appointed to formulate some plan whereby all legally organized societies can be united in a State Association of Massachusetts: Alex. Caird, M. D., of Lynn, chairman; Mr. S. S. Ham, Haverhill; Mr. Fuller, Newburyport; Mr. Hall, Brighton; Mr. Hastings, Brockton.

As this matter is to be brought before each society in October, we would like to place it before you as individuals, that you may be prepared to vote intelligently when the time comes.

We think Massachusetts is the most poorly organized state in the Union. It is true, we have a society that is named the "Massachusetts State Association," but it is such in name only; it is not in fact a state society at all, simply a society of individuals, similar to many others in all parts of the state. It may be said that the societies can become connected with it if they so desire, but so they can with any society; very few prosperous societies exist to-day that do not have Ladies' Aids, Lyceums or some kind of auxiliaries, and the so-called state association has no auxiliary society; no society cares to become affiliated with an association organized on the principles of this one.

The time has come when, if the Spiritualists of this state expect to do efficient service, to become respected and enjoy the rights accorded other religious bodies, they must follow the rules usually followed by these bodies in regard to organization.

Organization properly begins with the local society; if all the regularly organized societies in this state, will agree upon some plan of procedure, and organize a state association, to convene its yearly conventions, to which delegates, according to the per capita, were sent by each society, such delegates to elect the officers and transact other state business, then it would follow as a natural sequence, that the state association should be united with the national, and all societies would feel that they were represented at the meetings of that body.

As it is now there is hardly a society in the state that can afford to send delegates to the N. S. A. conventions, held as they are, such long distances away; the same holds good with the western societies when the conventions are held this way. Consequently, no interest is felt in the doings of a body in which we have no representation, and the feeling naturally arises, that the money that is sent in as per capita, and in other ways, can be expended to better advantage in our own midst.

On the other hand, every society could send delegates once a year to Boston, such delegates receiving their instructions from their societies as to the business likely to come up; if the business affairs of the state were discussed in the business meetings of the local societies, every individual would feel an interest, as though it was their business, as well as the business of a few officers chosen by the same individual votes year after year. Such an association should be as a father to the locals, looking after the best interests of the whole cause in connection with state work, and attending to many matters that is nobody's business under the present method.

One very important item of work would be arranging circuits. This is a plan that should certainly be put into operation. Too much money is wasted by our speakers in traveling expenses. No society can undertake to arrange for others, but a state L. A., having the welfare of all societies equally at heart, could arrange circuits for speakers and mediums, whereby some of our well known western speakers could visit the east, and be sure of continuous work the whole season in laboring with the different societies in rotation. This plan could be extended to include other states, in fact, the whole of New England. Speakers could send their list of open dates to the state secretary, and societies, by consulting the same, could receive suggestions and information that might be of much advantage in arranging their season's work.

Some say, "We do not want any state board to manage our affairs." We do not advocate any arbitrary management, but an intelligent co-operation as to what is best for each society. If, as has been suggested, the president of each society should be a director in the state, they could meet in some central place and plan out the season's work in a manner that would seem to be of the best advantage to the societies they represent, and to the speakers also; this could easily be done without interfering in the least with the rights of any one; if they could not agree on any particular point, each society could carry out its own plans just the same. We certainly would not be in favor of placing any arbitrary powers in the hands of any one in regard to such matters.

only plan with the idea of mutual help-

fulness.

There are many other reforms that could be attended to if the societies were properly organized, such as the adoption of a ritual to be used by all societies in the initiation of members; transfer cards, transferring members in good standing to another society, in case of a change of residence; and traveling cards, introducing members to the officers of societies where they may be visiting, and thus insuring them a welcome among those who would otherwise be strangers, instead of brothers and sisters.

There is no limit to the work of a properly organized state association, and we wish to urge the Spiritualists of this state to give this subject their most careful attention, and to make a strong effort, as they shall come together in their respective societies to resume the season's work, to effect an organization that shall be a credit to the cause, that Spiritualism in our state shall be brought up to a standard where it shall command the respect that is accorded all other religious denominations.

Lynn, Mass. SECRETARY.

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

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

W. J. Elmo writes: "The Chicago Spiritual Alliance Church, which meets 3514 Vincennes avenue, is holding some very nice meetings in its new home. Good short lectures and plenty of test and messages by Mrs. May Elmo. In the afternoon meetings we invite all members."

many other noble souls who are doing their best to untie the knots of spiritual confusion as at present existing in the ranks of Spiritualism, so that the ridicule which Spiritualism is at present surrounded with may be dispersed. Let all true workers do their best, and long may Harrison D. Barrett remain at the head of the movement.

and join this choir. Dr. Beverly gives free demonstrations in healing after every lecture. This is truly a great work. The collections are sufficient to carry on the work, so we invite all to come and enjoy our meetings. We invite workers to come and help. Prof. Hill, Mrs. Hodge and Mrs. Dixon are

practical, and her messages from the spirit world were most convincing. She made a lasting impression.—The Message of Life, Levin, Manawatu, New Zealand.

source of our power. If that is the case the day of our doom is sealed. I enjoy The Progressive Thinker in the quiet of our little home. Charlie is now ready for fall and winter calls for true pet work. His permanent address 642 N. Lake street, Warsaw, Ind."

E. J. Schellhaus writes: "With

The Good accomplished by The Progressive Thinker<sup>3</sup> in sending out the Twelve Premium Books can not well be overestimated. Orders come in nearly every day for the entire set, and those who receive them are especially delighted. In at least 20,000 homes The Progressive Thinker has been instrumental in establishing the nucleus of a library. The Twelve Premium Books formerly sold at prices ranging from \$1.00 to \$1.50 apiece, making the cost of the above set less than \$13.00. All we realize for the whole set, after paying postage, is a little over \$2.00—something never before accomplished in this country or Europe. Any person who sends in a yearly subscription and who desires only one book, can take his choice of the Twelve for only 5 cents, thus making The Progressive Thinker the cheapest Spiritualist paper printed in the English language. Only our subscribers can purchase these Premium Books at the price given. Another new and interesting volume will be issued next spring.

ists could find a heaven on earth, and could draw the higher forces from spirit life by doing good to others here and not waiting till their friends had passed to the borderland. Following his remarks we were more than pleased to hear from our Sister Andrews who has recovered from a long siege of sick-

was duly appreciated, the speaker for Sunday evening, Sept. 10, will be the well-known worker, formerly of Chicago, Mrs. DeWolf Kiser. Conference at 3 p. m., and lecture at 8 p. m., at O'Donnell College Hall, South Paulina Street between Washington boul. and Park St. All are cordially invited; open doors.

The camp grounds and surrounding country are always attractive as a beautiful place to pass the summer months. The varied attractions which have been

**"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston**

Less than one week more will close the most successful season in the history of this Assembly.

**MATILDA ORR HAYS.**

herself beloved by all who came in contact with her and was one of the major factors in the success of the camp.

WALTER S. MILLER.

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BOOK REVIEW.

the moral and spiritual welfare of man may far surpass his material interests afforded by the means of the aids of physical science. It is a work of deep yet clear thought, and is well worth the study of all who are interested in the science of ethics.

of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By two physicians\* and specialists. Edited by Albert Turner." Of especial interest and value. Price \$1.

"The Commandments Analyzed." W. H. Bach. The Commandments

**ASTHMA**  
**CURED**

The African Kola Plant is Nature's Positive Cure for Hay-Fever, SEVERE and ASTHMA.

Since its recent discovery this remarkable botanical product

**THE KOLA PLANT**

has come into universal use in the Hospitals of Europe and America and is yielding specific results. Dr. W. M. Kelly, 317 4th St., Newport News, Va., writes that he has used the Kola Plant in his Hay-Fever and Asthma, by Himala after twenty years suffering from Hay-Fever and Asthma. He writes that he has used Hay-Fever and Asthma for two years and could give the following results: Dr. H. H. Himes, 112 E. 1st St., Morris St., Philadelphia, writes Jan. 1901, "Doctors did me no good. I was cured by the Kola Plant." Dr. J. S. Bancroft, N. H., also writes Feb. 1901, that "Himale's Kola Plant cured me of Hay-Fever and Asthma." Dr. J. C. Himes, 107 E. 1st St., Philadelphia, writes April 1901, "I never suffered from Hay-Fever and Asthma until I used Himale's Kola Plant. I am now cured."

Hundreds of others send similar testimony proving Himale's a truly wonderful remedy. As a result of this Kola Plant, the Hay-Fever and Asthma for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to acquire a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will give you one case by mail entirely free. If costs you absolutely nothing. Write to-day to the

and your family—an achievement only accomplished by the Progressive Thinker—a miracle in modern business enterprise!

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**824**

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

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and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.



QUESTIONS  
AND  
ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

**NOTICE.**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. Julia Richardson: Q. Will you please explain what is meant by the "Comforter," Jesus promised would be sent when he went away?

A. Jesus says, "But the Comforter which is the Holy Ghost, which the Father will send in my name," etc., John 14:26, and again, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth," John 15:26.

The thoughts of this evangelist are highly mystical and obscure. The disciples complained to Jesus that they failed to understand. He left it in doubt, for he spoke in parables, and gave the impression that he would return and would become the "Spirit of truth," guiding the world, and the "Comforter." The Spirit of truth is made synonymous with the Holy Ghost, which again was the Logos or divine word. It would not be a strained interpretation to suppose that the hosts of the spirit world, coming into rapport with mankind, should be the "Spirit of truth," guiding the world. Then our spirit friends near and guiding us, there can be no greater Comforter.

C. W. King: Q. In "The New York American Year Book" for 1904, which has an immense circulation, an article appears, written by Mrs. Mary T. Longley in which it is stated that there are "about 1,500 avowed Spiritualists in the United States and Canada, and perhaps as many more who will not acknowledge it." I presume Mrs. Longley did not have an opportunity to read the proof sheets of her article. The mistake should be corrected and wide attention called to it.

A. The matter was referred to Mrs. Longley. She did not see the proof, and was not aware of the error made. She wrote 1,500,000 and the three ciphers were quietly dropped off. The probability is that this number should be multiplied by two but it has been accepted as a close estimate by the best informed.

## IN FAVOR OF ABSOLUTE HONESTY.

(The Views of One Who Attended the Chesterfield Camp.)

Having just returned from several weeks of rest and recreation at Camp Chesterfield, I feel impressed to write a few lines to your grand and glorious paper.

I have been looking over the copies accumulated during my absence and it seems to me that I never before read so many exceptionally splendid articles published in a brief five or six weeks. I want to say to the editor and his able corps of co-workers as well as to all the readers of The Progressive Thinker, that the thoughtful, honest and intellectual Spiritualists all over this country are reaching out to join hands with you in your fearless effort to crush out all kinds of fraudulent and dishonest manifestations practiced by so-called mediums of to-day.

At camp I heard considerable discussion along this line. Some say to expose a fraudulent medium is to damage the cause. Others contend that the report of a medium being "grabbed" serves only as a fine advertisement for the said medium. Such however failed to prove the case with one whom I have in mind.

Another contingent claims that Spiritualism cannot live without the phenomenal medium, thereby leading one to interpret her (a medium who said this) as meaning if fraud were crushed out there would be no more phenomena.

But my convictions concerning the whole matter lead me to make the foregoing statement, that all genuine, honest, brainy and well-informed Spiritualists stand by the old adage, "honesty is the best policy," and if Spiritualism could not live without the practice of fraud to convince a gullible public the sooner it dies a natural death the better. But all who have investigated intelligently know beyond a reasonable doubt that it can and will live to the thinking world. In fact, it could not be stamped out if we were all to turn our backs upon the Spiritual world and leave it to battle alone.

It has lived for untold centuries doubtless not to be killed or smothered and trailed in the mire of dishonest money-getters who are conscienceless alike for the cause and their own spiritual welfare.

It is a crying outrage that any such should be permitted to style themselves Spiritualists, when true Spiritualism teaches only that which is elevating and uplifting, pure and ennobling thoughts which breed honest actions and build unvarnished character for this plane of existence, to say nothing of reaching the goal of a progressive and happy condition beyond the veil. So we say, go on, Brother Francis, with your present work, and know that good thoughts of grand and glorious success are God-speeding you forward.

Crawfordsville, Ind. B. F. M.

## Important Notice to Ohio Spiritualists.

The Ohio Spiritualist Association is very desirous of extending its missionary field and earnestly solicits correspondence with Spiritualists in localities where there are opportunities of organizing societies. Address all communications to

CARRIE M. BARTHOLOMEW,

Corresponding Secretary O. S. A.

Geneva, Ohio.

By order President O. S. A.

## Judged From a Spiritualistic Standpoint.

The ever urgent cry of to-day is for legislative reform, and as the only answer to that cry Socialism has come to the front. It is believed by its votaries to be the best solution of the political and industrial problems now facing the present age.

The labor problem in American and many European nations has become a very grave question. The constant war between capital and labor is tending to anything but peace and good will. A solution of the question would seem to be a pressing demand in view of the exigencies of the case yet it might not be stating too much if it was said here that what will be the only true and lasting remedy for the evil, would if given now not be favorably received.

Social reformers particularly of the political class have certain preconceived opinions as to how these things must be adjusted. They desire to legislate the people into peace and plenty through the power of a righteous and equitable government. Socialists, like all other classes of extremists, are one-sided and tenacious to a fault of that particular side of the question which they have espoused. Political and social reform, whilst serving a purpose in the economy of life, cannot and will not of itself do for the people what so many of its adherents fondly anticipate. Whilst granting the benefits of a righteous and equitable form of government in the interests of the people irrespective of class or party, it falls short of what is the actual need of the people.

Republican governments at one time were thought to be the "beast ideal" government of an advanced nation. In comparison with monarchial rule, Republicanism was supposed to stand first by the superiority of its constitution. Yet permeating the foremost of Republican constitutions we have political corruption and chicanery holding sway. The youth and freedom of the form of constitution has been taken advantage of by political bosses, multi-millionaires and thieving trusts. Instead of finding that the working and ordinary classes of the people are getting richer and more contented, the contrary turns out to be the case. The few own the wealth of the nation, and the rest go a begging. That such a condition of affairs exists amongst a free and liberty-loving people points to "something rotten in the state of Denmark." There is an important screw loose somewhere which requires adjusting. The fault lies not with the existing constitution so much, but it ever so deficient in its make-up, as with the members who compose its government.

In dealing with Republicanism the ideal form of government at present in existence, the question of Socialism has not been lost sight of. Only the argument is, that all things being equal, what applies to the one form of constitution might in time with equal force apply to a Socialistic legislative effort. Humanity without the true knowledge of those spiritual factors which go to make up a righteous and pure life, must ever be unreliable, whether the constitution be Democratic, Republican or Socialistic in its nature. Causes must be dealt with, not effects. Adjust the cause, and proper effects will follow as the resultant of such adjustment. The cause lies within man's self. Individual man must first be reformed, and the social and political questions will find true solution through such reformation.

Spiritual life as a determining factor in the adjustment of the industrial and political life of the people, has been largely a moot question. It has been relegated to a back seat in the affairs of life, as having an unimportant bearing on the case. To resuscitate and give it its proper place in life should be the earnest endeavor of all true lovers of the welfare of the human race.

Let it be distinctly understood that when the question of a true spiritual religion is here dealt with, that no reference whatever is had to dogmas, creeds, churches or isms. The divinity within the soul of man, its awakening expansion and ultimate control of his whole being, is the real issue of the question and will now be dealt with. The soul under the old orthodox conception of God and religion was supposed to be lost by nature and only through the reconciliation accomplished by the work of Jesus on the cross could man hope for salvation. This kind of religious belief was given to the world by the clergy (not by Jesus, as he never wrote a word of doctrine whilst on earth) as a panacea for all ills. The ridiculous doctrine of God the Infinite, propitiating himself and dying on the cross has been impudently given to the world as the mission of that great teacher of spiritual things, Jesus.

The date of the New Testament and the rise of Christianity was at the time of the Emperor Constantine, who paganized Christianity and made the people of his empire Christian at the point of the sword. The Council of Nice decided the canonicity of the New Testament, and from that body of churchmen was founded the Roman Catholic hierarchy. The Latin Vulgate is the correct version of the New Testament writings. From the Roman Catholics, Protestants received their religion in fact. Protestantism in its various branches is only mutilated Roman Catholicism.

The world has been asked to accept a record of religious dogma, which was prepared and doctored by old-time priests, as the infallible record of God's revelation to man. As the resultant of religious dogmas, churches and creeds, wars and bloodshed have disgraced the ages since the uprise of the Christian era. Do not blame Jesus, the healer and teacher, for this, the world has wronged one of its greatest and noblest souls by attributing to it false claims and spurious assumptions.

Greedy priests, false teachers and a corrupt and ignorant clergy were the foisters on the people of these doctrines. To-day must be unloosed the bonds of ignorance that the world may go free, and no puny priest, church or ism will hinder the progress of truth and the final emancipation of the race from all error. Instead of divinity being imparted to man through credulous belief, he will know and understand the power of God within himself.

Religion in its truest meaning is the awakening of the soul from the fetters of animality and ignorance, into a higher consciousness of life. It is the spontaneous uprising in the soul of a new affection which attracts and draws it into a realization of the true divinity within itself.

Jesus uttered a great truth which has been obscured and misunderstood by his pseudo followers, when he said: "Ye must be born again." This is a scientific law of life relating to the spiritual unfolding and regeneration of the soul. The majority of mankind are born of animal passion. To enter into the kingdom of spiritual life one requires a new birth, the re-chemicalizing of the atoms composing his organism, on to a higher plane of vibration. Thus in the highest sense of the term religion is a new birth, the springing from within man's soul of an interior power which molds and changes the life to operate on a higher plane of conscious activity. In some cases more than others the seed of divinity is so deeply buried by the encasement of the grosser animal conditions of life, that its growth is more tardy in finding expression. The soil of such an one requires careful tending and turning over before definite results are gained.

Man is in his make-up truly a religious being and when he neglects that part of his nature, he does so at the expense of the whole, and disaster overtakes him sooner or later. To allow the lower or animal senses to dominate and rule is to put the powers of his life in charge of the lowest department of his being. Surely such a course is wholly unphilosophical and unscientific.

How to awaken knowledge of something higher than the life of the animal sense has been the effort of all spiritual teachers throughout the ages. Hell-fire teaching was a good old-fashioned remedy, like the doses our grandmother prescribed for us, effectual, but awful nasty to swallow. Robert Burns, the Scottish poet described the preaching of hell-fire as "the hangman's rope to haw'd the wretch in order." "It would seem to have served its day and time, to scare the animal man into something like a sense of rightness. The effect has now worn off and the thinking minds of to-day require something more reasonable on which to base their philosophy of life.

Many scientific minds relegated everything to the realm of matter; matter first and last, the alpha and omega of all creation. A spiritual conception of the universe was wholly unthinkable to such minds. The demand was for demonstration and fact, the church could not give it their religion being built up of an unreasoning faith in theological dogma.

The demonstration and fact have come through Modern Spiritualism, the world has received a shoal of spiritual verities which ought to last for all time. The psychic powers resident within the organism of humanity have been discovered, and through these powers scientific minds have had proven to them beyond question the reality of spirit and the continuity of life in other realms of being. Names such as Professor Hare, Robert Dale Owen, Sir William Crookes, Dr. Hyslop, Dr. Hodgson, Sergt. Cox, Professor Oliver Lodge (of Edinburgh University) Dr. Alfred Russel Wallace, Professor Zollner (of German University fame), Flammarion, the French scientist, and scores of other prominent writers and thinkers have all added their quota of thought testifying to the reality of spirit manifestations. Through the thousands of media the world over, a rational philosophy of life has been received. Man is divine and his own savior, he requires no vicarious atonement to fit him for heaven; he must work out the result of his own ignorance and folly. Through the endless ladder of progression he learns all he requires to know.

The power to make mankind new creatures springs from within, drawn from that innermost vibration of life, which is ceaseless and un-

tiring in its energy, making all things new. Religion is our life, not the act of a moment merely; not one conversion, but it is continually converting us and giving us a fuller consciousness of life.

It isn't so much the environments that make the man as it is man who creates and makes his environments. Changing a man's surroundings does not necessarily change the man. If life springs from an interior source, you cannot change the current of that life by doctoring up the externals. The same error would be committed as by Doctors who treat symptoms and neglect to discover the cause that is producing the symptoms.

It is proposed to give man in his present submerged condition of mind, ideal conditions of government and environment, but if man is not equal to these same conditions, that is, has grown into them as the resultant of the interior reformation of his life, they will be practically useless to him. He will not be able to appreciate or put them to the best advantage. His grossness of life and conduct are just as likely to continue in such conditions, as out of them. A pig in a drawing-room would not behave itself any better, than in a barn, nor would it be expected to do so. All reformation of life must spring from within, growing outwards; if you doctor up the outside only, the inside being still unchanged, the result will not be satisfactory. With the awakened consciousness to the higher life of the soul and a true understanding of the principal factors that go to make up a harmonious existence, so will the soul enjoy ideal conditions of life.

The requirements of humanity are the understanding of life through the consciousness of divinity within itself. The experiences of life are such, that the unawakened or animal man, is wholly an unreliable quantity, be he a Republican, Democrat, or Socialist. When self-seeking, personal aggrandizement and dollars are made the main objects of political life, corruption and disaster are sure to follow.

If such who seek to benefit permanently the human race, would recognize their true relation to the whole and also the utter worthlessness of all narrow, selfish and personal ends, they would be on a fair road to doing something good. Those who serve humanity in a public capacity are in reality the servants of divinity, as such they should be noble, pure and righteous, commanding the love and sympathy of all those whom they propose to serve.

A truly spiritual religious life is simple, though hard in the present material age. When the cobwebs of priests, creeds, and dogmas are swept away from the portals of truth, all mankind must surely worship within its shrine. Jesus said, once at least he is reported to have said so, "I and the Father are one." If we can say so with a truthful spirit having recognized our oneness with Deity and all its manifestations of life, then likewise we are one with the Infinite. All life is one and comprehends the whole; truth is a relative apprehension of life, of universal application. Pray do not circumscribe it.

Alameda, Cal.

DAVID A. LEISK.

## KANSAS NOTES.

Status of the Cause as Seen by a Worker.

Again I come to annoy the many readers of The Progressive Thinker with my would-be nothingness, however, I trust they may eventually terminate into something.

Behold my great surprise upon reaching Wichita Saturday afternoon, to learn that our good and very genial sister, Laura B. Payne, was here and was to deliver a lecture at the Elks' Hall, 400 E. Douglas avenue, and also learn that Mrs. Kayner was to be with us tomorrow. Now if Sister Bryan would only materialize, we would certainly have a glorious time and no mistake, however, Laura and I have agreed, visited and planned to arrange for a meeting Sunday evening, Sept. 3, and if Sister Kayner should join us tomorrow, we will have her, if possible, to aid us in our work Sunday evening.

Brother Francis, I wish to make a statement that should have been made some time ago, so that all might read as they run, and that is that Sister Bryan and myself are not out to injure membership, nor to break up circles, when we ourselves depend upon our media gifts for our livelihood; neither are we out to uphold fakirs. In my travels I meet many that say to me, "Oh, Mrs. Jaquet, don't expose So-and-So; he (or she, whichever it may be) is helping our society."

Now, which is the fakir, the society or person employed to do the fake? Not a thousand miles away is a trumpet medium, and one good sister who is helping to retain this horn medium, says: "While we know he is a ventriloquist, and perhaps does a part of the talking, at the same time we know the dear spirits manipulate the trumpet." Oh, bosh! Likely story that the dear spirits are going to run around with the horn and place it to the ventriloquist's mouth, so that he may talk to his audience, who sit in utter darkness. You or they, will have to show me. I am from Chicago, and like the poor old Irishman, who peddled ashes for soap makers, I can not do justice by the case. All I can say is, that such mediums are a reminder of some would-be Christians—throw a blanket around the erring members of their church, and cover up the wrong, for it brings them money.

Another subject that is most important, that of organizing societies in Kansas. Do what we may, none are willing to come under the new state organization, claiming that they have but one organization that is legal, at the same time at our meeting, held in Topeka, June 9, 10 and 11, one of the members, of the Bledsoe state organization arose and made the statement, that there could be no record found of there ever having been a state organization. Now, I trust that all these things will be more clear at the N. S. A. convention to be held in Minneapolis in October. Sister B. B. Payne, who is a very forceful lecturer last evening to a large audience, and was listened to with great earnestness. After the lecture a gentleman, who I am informed is a Universalist minister, arose and said that while he was a novice along our lines of philosophy, he was well pleased with the lecture, and it had given him food for thought. L. J. WAQUET.

Wichita, Kansas.

## AIM FOR THE TOP OF THE TREE.

Is there a pain in your heart? That's eating your very life away? Does it come every morning and evening, no difference how you pray? Does it reach you down in your lonely soul, crushing your better self, with Crumbling to dust your higher self, with all that honor claims? Is there a burden you carry thro' life, mayhap not all your own, And you can't get out from under the load that weighs you down like stone?

If no way you turn, you can catch a gleam of hope, to quiet your soul, And a weary cry springs out from your heart: Oh, could I but reach the goal! Then lift your thoughts to the better life; send forth your bravest plea; With your bow of promise, an arrow of hope, aim for the top of the tree! Many others have sorrow and trouble, no life from grief is free; So speed your arrow—not at center nor too slow, but straight for the top of the tree.

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St. Louis, Mo.

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## REMARKABLE DREAM WARNINGS.

Resulting, of Course, from Direct Spirit Influence.

A remarkable case of dream-warning was that of Henry Gay of Abertillery, Monmouthshire, England, who on February 19, 1901, had a vivid dream, in which he dreamed he was standing with a "radiant presence" in a shining cornfield. His companion gathered four ears of corn and handed them to him with the words, "These are all for thee." Mr. Gay immediately told the Rev. D. Collier, of Abertillery, of his strange dream, and said he was convinced that its meaning was that he had four more years to live, a conviction which no argument could shake. Exactly four years later, on February 19, 1905, Mr. Gay died.

The late Lady Teedmouth, shortly before she died, had a strong conviction that the end was near, as the following story proves. At the last dinner at which her ladyship was a guest in London she was taken in by Lord Rosebery, and during the meal she even herself by the brilliancy of her conversation. At the close of the evening she placed her hand in that of Lord Rosebery and said, without a quaver in her voice, "Good-by, Rosebery."

"Good-night, you mean," replied the Earl.

"No, it is good-by. This is my last dinner in town. I am now going home to Scotland to die."

Two curious cases of this kind were reported recently from Kent and Gloucestershire. In one, Mrs. Cook of New Romney, Kent, in saying "good-by" to some friends on Boxing Day, told them that she would die on the following day, and within twenty-four hours she was found dead in bed, having passed away in her sleep.

In the other case, Martha Wiggett, living at Cutsdaen, Gloucestershire, while taking tea with a lodger, remarked that that would be her last meal, although to all appearances she was in excellent health at the time. Less than an hour later, while at a neighbor's house, she complained of a choking sensation, lapsed into unconsciousness and died without speaking again.

Professor Palmer, before he started on his ill-fated expedition to win over the Sioux tribes in 1881, had a strong conviction that he would never return. One day when he was sitting in the editor's room at the Standard office, Mr. Byron Curtis, the acting editor, observed that he was staring vacantly at a copy of the Globe.

"What's wrong with you, Palmer?" Mr. Curtis asked. "You're awfully quiet tonight."

Palmer looked up sadly. "I was just thinking," he said, "what it would look like to see printed at the head of one of these columns the words, 'Murder of Prof. Palmer.'"

Not many months later these were the very words which appeared in large type at the head of one of the Globe columns.

It will be recalled, too, in this connection how Gen. Wauchope, before leaving for South Africa, where his brave heart was still in death, assured his friends that he would never come back to them. Lord Winchester went out to fight for his country with a singular strong presentiment. "No, I know it's good-by," he said in farewell to one of his old friends; "I shan't see you again."

Maj. Childs was equally certain he was going to his death, and Col. Stopford, when bidding one of his relatives farewell, said: "I shall never come back again. The Boers are excellent shots and I shall make a good target."

"Poor Weston Foote, the great comedian, exclaimed, as with streaming eyes he looked at the picture of a recently dead friend, 'Soon others will be saying 'Poor Foote!'"

And in a few more days his prophetic words were verified. And to give but one more example of these strange presentiments, Hogarth chose as the subject of his last painting, "The End of All Things."

"In that case," said a friend facetiously, "there will be an end of the painter."

"There will," replied Hogarth, sadly, "and the sooner my work is done the better."

When he had put the last touch to the canvas he broke his palette in pieces, exclaiming, "I have finished," and a few weeks later his clever hand was stilled forever.

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continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows: Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions. Price, \$1.50; postage, 10 cents.

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# God or Nature.

## The Christian Religion and Natural Ethics.

(Continued from No. 223.)

As usual, of course, under the various orthodox constructions there is a difference of opinion about this matter of faith with and without works, but it is one of the many discrepancies which militate against the acceptance of biblical assertion. No doubt Luther knew as much about this as any Christian. In "Table Talk" he says: "Every door of the law and every moral worker is accused for he walketh in the presumption of his own righteousness." Again, "It men only believe enough in Christ they can commit adultery and murder a thousand times a day without perilling their salvation." And again, "He that says the gospel requires works for salvation, I say flat and plain he is a liar."

What an outrageous doctrine! and yet he has the weight of the testimony, as shown in Gal. II:16, Romans IV:5, Romans III:28 and elsewhere. The contradictory passages may be mentioned as readily, but of what use is it, why take the time? It just amounts to this, any life is so constituted that he can believe without or in spite of any evidence, but if ordained to damnation he is so constituted that he cannot believe such evidence as is contrary to reason.

How easy it is for the great majority of people to accept this idea of salvation by faith; how easy for those who do not or cannot think, and who have a passionate desire to be saved, how often people shut their ears to reason for fear that it will rob them of this ignominious, childish belief.

Fifth, the idea that prevails in the church that its religious instructions and observances are all-potent in establishing that state of mind which leads to eternal life and the trust in the ever ready arm of the omnipotent Jehovah to draw his creation of moral depravity into the fold, makes the religious instruction of children paramount to natural, scientific moral training and instruction, and the youthful mind is more or less if not wholly neglected in that kind of education which alone rescues it from the evil tendencies with which a "kind and loving Creator" has endowed it.

In my opinion there never was a Christian parent who did not to some extent neglect the natural training of his offspring through his trust in what he regards as the higher influences. To illustrate the conditions as they actually exist under this head, let me take a representative case: I have in view a youth with whom I am intimately acquainted, who fairly represents the class to which he belongs as to selfishness, acquisitiveness, animal propensities, self-indulgence and unrestraint. He has been carefully imbued with religious ideas and prevailed upon to enter the church which in the estimation of his parents and himself assures his eternal welfare.

He attends the religious exercises of his church and fully expects to get to heaven, but the natural selfishness of his heart is unchanged if not enhanced; his not altogether scrupulous ideas of acquirement are in no way modified, nor do they take more into consideration the rights of those to whom he is indebted; and he is so constituted that in any respect reduced, his self-restraint in no way strengthened.

On what he believes to be the Sabbath he plays base ball, football or any other game he chooses, under not too obvious conditions; does mechanical work in an obscure out-of-sight kind of way, and, in short, does many things not naturally or intrinsically wrong for one outside of his belief. From his religious training he has had some instruction on natural principles, in regard to natural and real immoralities, such as the use of alcoholic drinks and tobacco.

If he had been taught that these things were simply objectionable from a religious point of view, there would be no reason to expect anything but a downfall should his inclinations lead him in that direction or should he be influenced by such as to influence him to enter upon such practices; but having been instructed from his childhood and led to see and understand as he grew older the penalties which Nature inevitably inflicts upon those who violate her laws in these respects—having been shown that the use of these things is individually degrading and to the detriment of the community, and cannot be paid by another, it is as certain as fate that he will never violate the resolutions of abstinence which he has formed in regard to these particular things.

Sixth, the opposition of the church to art and science when these have conflicted with its interests or opposed its errors brings it into disrepute with that class of thinkers who move the world. The authors of its book did not know that the earth was a globe and that it revolved; but in spite of the deadly persecution which the church inflicted upon Galileo and others who promulgated the facts, the world has adopted the scientific view and even the church knows to the discredit of its book that the sun does not revolve around the earth and that the earth is not a plane. When the age of printing was first introduced the church printed the black art and opposed it on the ground that it would prove detrimental to religion, yet printing has become the greatest source of intellectual development and progress the world has ever known. Finding that it was powerless to suppress the art, the church now assumes to have been its patron while it strenuously exerted itself to keep it from its own interests. Falling in this, what will it do next? The doctrine of evolution met with the bitterest assault from the pulpit. To-day the idea is accepted by every scholar and scientist of note in the world and the church, to save itself is seeking some pretext or ground for attacking it. Tomorrow the day following or soon, she will be claiming the honor of its discovery. There seems to be no end to this phase of the subject or to any phase of it for that matter, and I must leave it, much to my regret, and pass on toward the end.

It is a peculiar fact and worthy of notice that in the church there are many commendable people who are better than the creed they profess. Such people, however, are not much given to logical investigation, whether from a lack of ability or from disinclination. They do not understand or else do not consider the significance of omnipotence as applied to Jehovah, and instead of regarding him as essentially he should be regarded, they idealize him as a being who is unlimited in power, and yet without inconsistency, as one who is limited in responsibility, and as he who is all love and goodness. They would regard with apocalyptic horror the idea that if Jehovah is to be credited with all the good he must also be charged with all the evil, all the sin and all the anguish. They would deprecate the unavoidable conclusion that to Je-

hovah as an omnipotence must be ascribed the ignominy of having in preference established in the beginning the universal law which results in all that is—the law of sin and pain—when he could as easily have arranged a heavenly existence for all others.

But I have said, they idealize the being they worship, clothe him with all the virtues they are capable of conceiving, and seek to conform themselves to him. This may result in individual good, but how much more rational, how much more direct and efficient it would be to simply conceive the ideal and apply it directly, seeking thus to fix its image within the soul. Aside from the execrable character which according to the tenets of the church must unavoidably be attached to the being whom it regards as supreme, aside from its horrors as depicted in regard to those who by no fault of their own were created for evil; aside from its baseless and inconsistencies, aside from its false claims, there is something pathetically beautiful in the self-abnegation, in the sympathy and charity toward suffering humanity, in the aspiration and effort to reach a still higher plane of spirituality manifested by some of those within the church who are so sincerely on the other side of the picture and who yet have built their house upon the sand. It is the radiance of these sweet souls that makes the church in any degree attractive. But if such lives are beautiful, what shall we say of those outside the pale who possess the same virtues, yet know and understand, and have the power to help, and who are on the other side of the picture and who yet have built their house upon the sand. It is the radiance of these sweet souls that makes the church in any degree attractive. But if such lives are beautiful, what shall we say of those outside the pale who possess the same virtues, yet know and understand, and have the power to help, and who are on the other side of the picture and who yet have built their house upon the sand.

When tribulation assails these shining devotees of the church they derive solace from their belief that this being of imaginary goodness hears their cry, and that he will send his angels to rescue them from their affliction, and thus eternal rest hereafter from all the agonies of this life. They do not for one moment stop to think that this omnipotent being could as easily have given them rest and happiness not only hereafter but here also. They do not stop to think that if he does help them in, he only helps them out to cast them into a still deeper abyss of suffering. Or should they by any possibility conceive that this "loving father" is the cause of all their suffering and misfortune, they believe that it is for their ultimate good and only the result of his boundless love and interest in the welfare of his unfortunate children. But not once do they think that this omnipotent being chose and established this law of suffering, and that he has chosen a plan of universal and everlasting peace and joy. Ah, poor suffering children of earth! How my heart grieves for you. How I wish there was some one to hear and help; but an inexorable Nature sways the scepter, the law is fixed and I can only place before you the tree of knowledge and invite you to eat the fruit thereof.

It is only necessary to establish the character of an omnipotent being by whose arrangement his creatures must suffer martyrdom—by whose choice everything is as it is, to determine the falseness of the orthodox biblical religion; and, having determined that, one should seek for the truth as it relates to the interests and welfare of the human race, and the answer to the question is better than fiction, that reality is better than illusion, even though the illusion may convert pain into imaginary pleasure; for it is better, not to have the pain, and through truth we may avoid it. Being subject to the natural law, we should become students of that law in order to be born well and to live well, and to have a physical well-being of a person depends largely upon the natural morality—not the religious characteristics—of his predecessors.

Then there should be a thoroughly developed system of training and instruction by which the childish mind is led to understand, appreciate and adapt itself to such moral conditions as Nature demands for the best interests of humanity as a whole. When we make science the subject of our study and devotion, and allow its dictates to prevail, we shall achieve all that is in store for us, and the race will advance with a marvelous, unparalleled stride. Such is the better way.

I have repeated over and over the fact of an omnipotent creator's responsibility for all that exists, because it is a fact that is too easily lost sight of. I may or may not have clothed it in its true language, but I have said it, and cannot be paid by another, it is as certain as fate that he will never violate the resolutions of abstinence which he has formed in regard to these particular things.

Sixth, the opposition of the church to art and science when these have conflicted with its interests or opposed its errors brings it into disrepute with that class of thinkers who move the world. The authors of its book did not know that the earth was a globe and that it revolved; but in spite of the deadly persecution which the church inflicted upon Galileo and others who promulgated the facts, the world has adopted the scientific view and even the church knows to the discredit of its book that the sun does not revolve around the earth and that the earth is not a plane. When the age of printing was first introduced the church printed the black art and opposed it on the ground that it would prove detrimental to religion, yet printing has become the greatest source of intellectual development and progress the world has ever known. Finding that it was powerless to suppress the art, the church now assumes to have been its patron while it strenuously exerted itself to keep it from its own interests. Falling in this, what will it do next? The doctrine of evolution met with the bitterest assault from the pulpit. To-day the idea is accepted by every scholar and scientist of note in the world and the church, to save itself is seeking some pretext or ground for attacking it. Tomorrow the day following or soon, she will be claiming the honor of its discovery. There seems to be no end to this phase of the subject or to any phase of it for that matter, and I must leave it, much to my regret, and pass on toward the end.

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