

YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

Do you know Spiritualism is supported by Truth? Then are you adding in its advancement???

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

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NO. 846

A SPIRIT MESSAGE.

Presenting Some Reflections on the Birth of the New Year.

The year of 1906 is very near its close at this writing. It has but a little over one hour to live, as you of earth would say. You realized as the sun sank behind the western hills, and as the shadows of the approaching night came silently on, that before the curtain of night was raised again the death of the old year and the birth of the new would have taken place.

How many as they entered their chambers to retire, and long before this hour have passed into the peaceful condition which comes with normal sleep, fully realized that the year of 1906 was soon to die and the new year born, and ready to greet them.

They feared nothing from the change which was so soon to take place, for they knew a year was only a time limit as measured by man; only a brief period in their earth life.

They believed the sun will shine just as brightly for them in the coming year as in the past, that rain and the dew will moisten the earth, and that all of nature's laws will be safely and wisely carried on.

Friends, try with all your power to bring yourselves into a condition to look upon the death of the material body with the same calm assurance as you do upon the death of the old year.

This is the condition which we of the spiritual world are trying so hard to bring about, and to prove to you on earth in every possible way, that we do live, after the change called death.

When we have fully proved this fact to you (and this knowledge is being accepted to a much greater extent than it was even one year ago), then will the belief and knowledge of eternal life have gained the victory over the King of Terrors.

It may require a long time to bring about the great work we are anxious to accomplish, but we will have the patience and the work will be done, but with a great portion of the inhabitants of earth the progress may be slow as they will hesitate to accept the testimony of the most eminent mediums of the day.

They cannot accept the truths so freely given to them. We (earnest workers for the advancement of the great cause of Spiritualism) do unite in sending our best wishes to each one who is inclined to accept our teachings, and who will take the time to read our testimony through earthly mediums.

We unite in sending to the readers of The Progressive Thinker the best wishes for the coming year.

The Progressive Thinker is like the Star of Bethlehem. May its celestial light guide you to the manger of peace, love, truth and spiritual understanding for which it is intended.

Follow in its light through the night of life for it leadeth you to wisdom and comfort.

Follow in the good work you have begun, for it will bring to you a priceless reward.

We send to the whole world our Happy New Year's greetings. Let a mighty chorus of voices fill the air with "Peace on earth, good will to men."—Received by L. M. Cobb, at Grafton, Mass.

Some Suggestions Made as to Our Cause.

The world needs Spiritualism in its purity. Millions of earth's children are groping in spiritual darkness, hungering and thirsting to know where truth is to be found. Let each one of us go forth with a will and let the glad tidings of great joy to humankind be everywhere.

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HAUNTED BY DEAD MOTHER.

Believes the Apparition of His Dead Parent Is Punishing Him Because He Cursed Her for Leaving Most of Her Property to His Sister—His Wife Confirms Report of Mysterious Doings in Their Household—Tables and Chairs Upset.

Because he cursed his mother for her supposed injustice to him [says the Chicago Tribune], Frank Swullus, 1536 West Thirty-ninth street, Chicago, believes he and his family are haunted by her spirit.

When the mother of Swullus died last February she left most of her property to her daughter. The son thought he had been treated unjustly, and his anger over the matter caused him to utter violent execrations against the dead woman. Shortly afterward the strange apparitions, accompanied by uncommon noises, took possession of the Swullus residence.

Convinced He Is Haunted. At first the son and his wife treated the visitations as imaginary and tried to forget the "spirit" because they did not believe in what are termed "ghosts," but as the apparitions increased the number of their visits Swullus' conscience smote him and he became convinced that he was haunted because of the unkind words he had spoken against his mother.

One night recently a shadow passed between Swullus and the lamp in his room. He looked up and saw what he declares was the form of his mother. Mrs. Swullus also saw the apparition. Since then tables and chairs have been moved to and fro and the water was turned on and off at the sink when nobody was near.

Rathered While at Work. Until two weeks ago Swullus was night watchman in one of the warehouses of Swift & Co., at the stockyards. But the avenging spirit haunted him there, too, so he sought a day position on the killing floor of the Swift plant.

"I am convinced that there is more to these apparitions than I first thought," Swullus said. "I know I haven't imagined the things that have happened recently." Mrs. Swullus corroborated her husband's story.

The mother of the haunted man was Mrs. F. Kujawski. She lived with her daughter, Dr. P. Reenstrom, at 1093 West Thirty-ninth place.

"My mother was always kind to all of us," said Dr. Reenstrom, "and if Frank is followed by a specter it is because his conscience troubles him. He sees her in his own conscience and then he believes that he is being pursued."

THE PRODIGAL DAUGHTER.

Some Reflections in Regard to Her Status.

As far as this world is concerned there is no mercy or pity for the returning prodigal daughter. The son may wallow in the mire and filth of pollution, feed on the husks of sin and infamy, and he will come back clad in becoming raiment and knock at the door of society; he is eagerly received within the portals; marriageable misses smile and sip sweetly in the face of the moral leper, and fond mamma is very gracious and kind, feeling it their womanly duty to encourage the poor fellow to do better and settle down now that he has sowed his wild oats.

But the repentant daughter! Oh, hush! Breathe not her name within the precincts of society; keep her out, push her downward, hurry her onward to the suicide's grave and after having appeared you, righteous indignation, return to petting the dear boy who has made a start to come back to the path of rectitude. Ten to one he never comes back. He knows he can wade up to his eyes in sin and keep his place in society.

But how is it with the poor prodigal coming to God? He receives all alike. A broken and contrite spirit and a genuine repentance is all he asks. He has only one code of morals for all demand of the son a full and complete surrender of sin, and just the same requirement is made of the daughter.

All this battle about women being sweet angels of purity, and it is so much worse for them to be wicked than their brothers, is a silly and dangerous doctrine. It upholds men in the idea that it is not half so sinful and ruinous for them to curse, lie, drink, and set the demon generally at work for their wives, sisters and their society (?) steps in and completes the ruinous delusion.

In the eyes of God impurity means as much in the eyes of one of his subjects as another, and the ambassadors of the most high have a right to say a wicked man is bad, but a wicked woman is worse. It is false; they are good or bad according to the degree of sin, and without reference to sex.

We hear someone say "A man who is an infidel is bad enough, but, oh, it is so much worse for a woman to be skeptical on the subject of religion." Yes, from a human standpoint it may seem worse, but human judgment is not always a safe criterion, and people who always conform to society's laws regardless of higher moral obligations are apt to go astray.

It is the duty of parents, teachers, the press and the pupil to teach purity, truthfulness and morality to all alike, and to insist that the boy cultivate a high sense of honor and self-respect as well as his sister, impressing his mind with the fact that the penalty of disobedience will fall as heavily on one as on the other. God hastens the day when society will throw the same restraint around about the conduct of its sisters. It is right it should be so.

MRS. E. B. BRADSHAW.

The other shadows seemed to be throwing dishes and among them was the shadow of a black hog. The three that were abusing the baby started to carry it upward, and when they got it on a level with the head the boy reached out and caught it and got his hand bloody, and while wiping it the shadows and baby reached the ceiling and disappeared. On being asked the size of the baby, he said it was the size of Hildred, a little girl one year old.

W. F. BRITTAIN.



WOE IS THINE.

"Hark from the tombs, a doleful sound!"
A voice comes from the silent ground—
"Our loved ones lost have all been found!—
Not clothed in garb of earthly taint,
Illumined with phosphorus paint;
Not decked with wigs and whiskers, made
On earth to win and gain a trade
For fakes at peep-shows on parade;
But clothed in spirit from their deeds,
And fed according to their needs
In Soul-Land's greener, fresher meads."
A sound comes up from every grave;
From those interred as king and slave;
From cringing coward and from brave;
From every closet, dark and dank,
Of high and low in human rank;
Of optimist and silly crank;
Proclaiming—"Life! Eternity!"
Proclaiming—"Truth! Fraternity!"
Proclaiming—"Love! Maternity!"
Proclaiming—"Death to Fraud, and due
Allegiance unto all that's true
On earth and out beyond the blue."

B. WARE.

HANGED ON SPIRITS' TESTIMONY.

That Spirits Return to Earth Has Been Proved in Thousands of Different Ways.

The testimony of a "ghost" would not now count for much in a court of law, but the day has been when it has sufficed to hang a man. It is stated that the original depositions are in the Modelan library of a most remarkable case of this character.

A girl named Anne Walker was supposed to have been sent away for her good by a substantial farmer. Some time afterward an apparition appeared to a neighbor, with its head all bloody from wounds, and telling him that she had been murdered by the farmer and an accomplice. Her body, the apparition said, had been buried in a spot which she described, and she begged the man to whom she appeared to bring her murderers to justice. True enough, the body was found in the place mentioned and the man was brought to trial. The sensational character of the case was intensified by one of the jurymen declaring that he saw the child of the dead woman "sitting upon the shoulder" of its father, the farmer. Both the culprits were hanged.

There was a ghostly accuser in a case with which the readers of Scott are familiar. Soon after the "45" an English soldier wandering near Braemar met a violent death. Hawks do

not peck out hawks' eyes and no man opened his mouth to give a clew. Years passed and then came a story of a farm servant declared that in the night a spirit had appeared to him, declaring itself to be the ghost of the soldier, whose bones it said lay still buried. The Highlander promised, but did not keep his word, and a second and third time the spirit appeared and upbraided him for his breach of faith. Alarmed at last and no longer daring to delay, the man called a companion, went to the spot which the spirit had indicated, and there found the bones of the murdered warrior concealed in a moorland tract called the Hill of Christie.

The story of the Highlander came to the ears of an anti-Jacobite, who caused the matter to be brought to trial before the court of Justiciary, Edinburgh. There the tale was corroborated by a woman who had seen a naked figure enter the place on the night spoken of by the man.

It was an age of superstition, in a district more than commonly given to superstitions, and the jury seemed disposed to find the two men charged guilty of the murder. But it happened that the principal witness spoke only Gaelic.

"Now," said the counsel for the defense, "in what language did the ghost speak?"
"In a good Gaelic as I ever heard in Lochaber," was the reply.

"Pretty good for the ghost of an English soldier," said the counsel.

And that question and comment saved the necks of the men at the bar. The jury could believe in a ghost, but not in an English ghost speaking Gaelic. —London Daily Standard.

PENNVILLE, IND.

Its Numerous Advantages Pointed Out. Pennville, Ind., formerly Camden, is a nice little town of about 1,000 population, located on the C. B. & C. R. R., 10 miles from Portland, 18 from Bluffton, 10 from Redkey, 10 from Montpelier, and 13 from Hartford City.

This is a fine farming country, with first-class gravel pikes. The famous Twin Hills (gravel) being only 2 1/2 miles from town.

There are enough Spiritualists in the surrounding country to make the leaving work nicely, the West Grove Hall being 3 1/2 miles northeast of town.

This comes as near being a "free country" religiously as any place I ever saw, the population being composed of Quakers, Spiritualists, Methodists, Campbellites, United Brethren, Infidels, Materialists, Agnostics, and last but not least, "I Don't Knows."

EXPLANATION OF DREAMS.

We Never Die—Even in the Sleep of Death We Live, Move and Have Our Being.

"We are such stuff as dreams are made on, And our little life is rounded on a sleep." Often, in the nightly trance of our senses we drift into the mysterious, uncharted land of dreams. It is a land of lights and shadows, of hopes and despair, where the pleasures, sorrows, and emotions of daily life follow us with a vague and strange intensity. We see, as if awake, feel, or seem to feel, as if in conscious life, experience the joyful elevation of love, hope and veneration, or the poignancy of mental anguish, fear, and horror. Under the strange spell of the unknown part of ourself, whether inferior or superior to the workaday part, we struggle and debate, argue and declaim, entreat, weep, laugh, cry, sing, perhaps swear, as when awake. Sometimes we awake with deep regret, as from parting with cherished friends and hallowed associations; and sometimes we start up in shuddering terror, as if escaped from the clutches of a demon, and lo, the sun is shining and the birds are singing, and—"Thank God, it was only a dream!"

It is a sacred and mystic land, this land of dreams, sacred from the impudent, exploring probe of the scientist. Even that great and gentle analyst and exponent of human nature, the immortal bard of Avon, shrank from expanding his jealous guesses. Many and marvelous are his eulogies of sleep: "Innocent sleep! Sleep that knits the raveled sleeve of care; the death of each day's life; sore labor's bath, balm for hurt minds; nature's great second course; chief nourisher in life's feast." But nowhere in his rich treasury of thought has he left us an analysis of the meaning or scope of our dreams—those strange things that come and flit in the cloudland in which the soul struggles towards the mysterious fulfillment of its creation. Intangible and elusive, they mock, and flit like specters at the crow of the cock. Vain to attempt in our realistic waking hours to pluck out the heart of the mystery, futile and silly as to listen with the ear of flesh for "The footfalls upon the confines of another world."

Some one has said, "Dreams are but the children of an idle brain, 'tis idle and begot them not, but the brain that gave birth to anything so vapid and illogical." There are cases wherein the influence of dreams on some of the world's master minds have affected the destiny of nations, the fate of empires. Even scripture has set its solemn seal on their occasional portentous warning. "What 'idle brain' produced Jacob's celestial ladder, and Pharaoh's fat and lean kine, and the dream of Pilate's wife?"

WE NEVER DIE, EVEN IN THE SLEEP OF DEATH WE LIVE, MOVE, AND HAVE OUR BEING. "Even in our ashes, live their wonted fires." Hamlet feared not death, if death ended all. Is the dream a reflex or premonition of the good or evil to come when we shall have shed our earthly raiment? Since we are dreaming of dreams and feeling vague in our blind attempt in questioning the mysterious forces which impel and propel us towards the shadowy land, the suggestion naturally arises: Why may not dreams such as afflict "Poor fools of nature, who shake so horribly withal and have thoughts that are above the reaches of our souls"—why may not our dreams be their outline, their shadow, and their life, an illustration, or rather exemplification of what theologians formerly denominated hell and modern erudition with gentle classicism spells hades? Whence comes the glad sense of redemption from a dreamland inferno, to which we have been condemned perhaps for our wise and untimely consumption of lobster salad or Welsh rabbit, and where we had been suffering torments? Whence, too, our regret and disappointment in awakening from a pleasant dream? The pleasant dream is the crown of life. It leads us by roseate paths into "green pastures," beside the still waters, where we are environed with noble and beautiful people, among whom we are at ease, and joyfully contented, with "a peace of mind that passeth understanding."

"Is this a dream? Then waking would be pain. Pray do not wake me, Let me dream again."

Vain for the ordinary mortal to try to recall the elusive and bewildering dream for purposes of narration. We may soar into that cloudland as an aeronaut, may venture towards the upper heaven, only to return chilled to the marrow, benumbed and dazed by the awful infinity of the unrecalled; for it is written for our mental limitations much more than of the solution of our physical problems: Thus far shalt thou go, and no farther.

As sleep is the sister of death, so may our dreams be the sister of what follows death. In this contemplation we can but prescribe for our groping selves the faith defined by the Apostle Paul: "The substance of things hoped for, the evidence of things not seen."

Vast is the amount of man's energy expended in unsatisfactory results for final good, aimful yet futile, as the ant tolls restlessly while all else is inaction, only to have its ephemeral mound swept away by the next gentle rain. Like that indefatigable little toiler, silently and persistently fulfilling the cause of its creation, must we poor mortals go on working on, building and conjecturing. Up the adamantine hill of the hereafter we may gaze with clasped hands, in mute wonder and hope, keen to the prospect that some time the search of the soul for the true shall be a sublime reality, that there shall be a merger from our lot. Upon this bank and shoal of time, to an eternal reckoning, which cannot be amiss, since the Omnipotent has made the calculation of our immortal manifest destiny. But the more we try to unravel the mysteries of our being, the attempt to gain the secrets of the Almighty, the deeper do we founder in hopeless depths of speculation. When even the physical facts of our being are too deep for human doctors and scientists, when to them, even in this advanced age, the facts of our birth and death, evolution and development are but phenomena, how may we, antithetical toilers, hope to find light or truth as to our spiritual, intellectual, and moral selves in the mystic, borderland of dreams? Then let us work and weep and suffer and bravely bear the burdens which we are destined to carry, with faith deep, broad, tender, and unquestioning, till at length we may have

TO DRIVE AWAY LONELINESS.

Writer Says Every Mortal May Store His Mind So as to Add to Happiness.

Not long since a woman of culture (as set forth in the Chicago Record-Herald) remarked that she was "never lonely." When this remark had taken the proper hold upon me I realized how true this state might be to others of the human family and how desirable such a condition is as a factor in human happiness. Especially is it true that mortals must live more and more within themselves as age approaches and must in an ever-increasing ratio draw from the store of earlier impressions the pleasures of life. The question with us when young should be, therefore, as to whether we shall prepare for the most happy and desirable condition of never being lonely and of always being mentally alert and vigorous, by reason of living upon the delightful impressions received when the mind was in its most receptive condition, or whether we shall be content to look into the future with nothing of value in that storehouse and must depend in age on dozing in the chimney corner and be ever lonely.

I am sure, apart from the consolations of religion, which all do not have, there is no factor so great in all the world to prevent loneliness as a brain whose every recess is filled with the beautiful thoughts and choice language of those great authors whose works live to bless mankind. And I know of no factor that exerts so potent an influence in giving us the means to arrive at the most desirable condition of living happily within ourselves when from necessity we may have others to cheer us as the library, whether it be private or public. Its stores enable us to lay by memories that save them from an unhappy future of solitude and to endow them with that blessed spirit which, as Pope says:

"Warm in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undimmed, undimmed, undimmed;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart,
As full, as perfect, in a vile man that mourns,
As in the rapt seraph that adores and burns."
Chariton, Iowa. THOMAS GAY.

LINES OF HEAVEN.

Oh if upon some fair and fadefull land,
Where Jasper seas their wavelets gleam and roll,
'Neath wondrous soft light of a spirit sun,
To find the one true love mate of the soul.

Could this be aught less than heaven,
to thee?
Oh! traveler lone, o'er earth's desert waste,
Once in the "many mansions" pure and free
Forever love's immortal joys to taste?

Art thou, dear soul, preparing for that sphere,
To augment the store of that joy'd one's bliss?
Dost thou cause heart's around to grow less scar,
As thy steps near those bright realms from this?

Strive ever! take heaven with thee to that land;
All of earth's perishment here below,
But Love's pure flame for aye, with God may stand,
While happy angels through those mansions go.

Thou may'st dwell near heaven on this earth;
And oft from sorrow's bitter cup drink deep,
From a sweet soul crushed all native mirth,—
But answer o'er thee their fond vigils keep.

For that which looks to man as merest chance,
Shower-blast and love, o'er a thousand years ago,
That he, or she, God's glory should advance,
Though they in earth's humblest homes may grow.

WILSON DUNCAN.

A STRANGE OCCURRENCE.

An Illustration of Occult Influence.

Between 8 and 9 o'clock, while reading, my eyes became tired and I closed them for rest, when immediately a beautiful green lawn appeared plainly before me, studded here and there in a Sunday suit of mixed flowers. I often have such visions. Now the strange part: While admiring this lovely scene a well-dressed young lady, a spirit, advanced and jestingly looked at me and laughed. I asked, "Who is this?" She then vanished.

I had made a pair of pincers out of a solid piece of wood and nicely embellished them, laying them on a bureau in an adjoining room, hardly dry from varnish.

Early in the morning I discovered the pincers were missing. There was no one in the house but myself and daughter. After she went to work, I made a thorough hunt for the pincers, all to no purpose, and I became worried as I had put considerable work on them.

About 9 o'clock I went to my room, and, lo! to my surprise there lay the pincers in the very place I put them 24 hours before. Now did that pretty young lady take them? It is plain that other human hands had to do with this. Those who know me will give this statement serious attention.

Chicago, Ill. JOEL PEEFLEY.

The miserable have no other medicine, but only hope—Shakespeare.

J. Tronson writes: "The last two issues of your grand paper are so superlatively good that I want to congratulate you on the good work you are doing."

Mrs. Alice Baker is now located at No. 169 Floyd street, Suite 1, Dallas, Texas, and will answer calls to lectures.



SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth, and continue doing so indefinitely?

SUCH MANIFESTATIONS.

They Bring Reproach on the Name of Spiritualism—A Trenchant Communication From Hudson Tuttle.

It is such "manifestations" that bring reproach on Spiritualism and the blush of shame to the faces of those who advocate it. Such "manifestations" are simply jugglery, and as such may pass for clever tricks, but when claimed to be of spiritual origin by those who engage in this business as mediums, the most despicable of crimes is committed, and the severest punishment deserved.

Whoever this medium may be, there is no excuse or palliation. Not only are the most sacred affections played upon for sordid gain with remorseless heartlessness, but the character of a great cause is disgraced, and made a byword and mockery.

It seems that it would be unnecessary to meet such charlatan claims with serious argument. If one spirit requires material clothing, all do, for they are all subject to the same laws and conditions. IF A LADY'S SUIT CAN BE DEMATERIALIZED, AND TAKEN TO THE SPIRIT WORLD, BROUGHT BACK AND REMATERIALIZED, WHY CANNOT SPIRITS "MATERIALIZE" GARMENTS AND NOT BE OBLIGED TO BEG THEM OF THE CIRCLE?

If they can do so, and instances are many where yards of lace have been "pulled out of nothing," and tulle and gauze, why should not the charitable spirits proceed to CLOTHE THE NERD, and thus bring Spiritualism to the comprehension of the most material thinkers?

Never has there been a bit of cloth thus made. Never will there be, for it is contrary to the laws of spirit and its possibilities. To claim it has been done, is simply evidence of ignorance or rascality.

It is strange, indeed, that the mountebank and wonder-worker should be held in evidence of Spiritualism. The sooner they are cut off and reliance placed on demonstrations of a purely spiritual nature, the better for the cause.

Spiritualists complain of persecutions of mediums. When such barefaced deception is practiced, and they support the actors, and affirm such is Spiritualism, they cannot expect approval by right thinking people. When mediums advertise in the daily papers, as the most wonderful in the world, with fortune-tellers, sons and daughters of seventh sons and daughters, "born with a veil," astrologers and fakirs, they must expect to be ranked with the crowd in which they appear.

If Spiritualists do not draw the lines sharply between the genuine and the false, then it will be drawn for them, and having failed in their duty, they ought not to complain.

The tricks of Kellar or Herrmann as valuable evidence of spirit power as such "dematerializations" and "materializations" of garments, and in character precisely the same. There are Spiritualists who declare these magicians must be mediums! Tricks so simple when the way to do them is understood, so simple that they are silly. To those who do not understand them, they are most mysterious. The "palming" of money and cards to the unwitting, is inexplicable, but the "palmer" would not wish an audience to sit both in front and back of him. All conditions are made by the tricksters, and disturb them, and there is failure. Those who attend the show of "magicians" or these "mediums," sit helplessly, to receive the wonderful performance. They have no means of knowing the means by which they are being imposed upon. If at every seance they would insist on test conditions, and if refused leave the seance-room, fraud would be heard of no more.

HUDSON TUTTLE.

Then when we say to all the world, "Come on, investigate and know the truth," we will have placed Spiritualism in an impregnable position, and then only, yours for progress and knowledge all along the line.

WILL J. ERWOOD.

WILL J. ERWOOD.

He is Meeting With Great Success in Indiana.

Those who attended the lectures given at the First Spiritual Church, Elwood, Ind., by Will J. Erwood, of LaCrosse, Wis., were highly enlightened by his able and scholarly discussion of the various topics. His masterly handling of religion and theology last evening was perhaps one of the finest lectures ever heard in this city. He showed by numerous quotations that other countries besides the Hebrew and Christian nations had their revelations and inspirations as well as a Savior, and that their principles of religious faith preceded our own, and in some respects were far superior. He, however, spoke highly of all religions, but censured strongly the dogmas of the Jews and the fanatical tendencies of the theologians of all creeds. He read extracts from Buddha, Zoroaster, Confucius and many other leading lights in the religious world who existed many years before the Christian era, showing that we had no monopoly in true religion, and that to be a true Christian and to have a knowledge of all religions of the world help us.

Mr. Erwood is a pleasant and forcible speaker, and sincere in his belief, which he makes clear to the duller hearer. His efforts will result in much investigation in the religions of the world, especially the Zend Avesta, which contains the ancient Oriental religion of India.

The house was filled to overflowing and the speaker was the recipient of many congratulations after the service closed. An effort will be made to have another lecture, and if he does, every one should hear him regardless of his or her preconceived opinions on the subject.

G. E. RUNYAN, Pres.

A FEW THOUGHTS.

Cogently Expressed by Mr. Hoffman.

Mrs. Mary T. Longley's lecture in No. 843 is worth its weight in gold. Mrs. Cooley is at Forty-seventh street and Grand Boulevard, and is doing a grand work.

Lately we have had a great many murders. The preachers, according to the papers, delivered sermons, advising better police protection—as if more police, the less criminals—not once giving the cause of their becoming criminals, or how to overcome the difficulty and make better men and women.

Is it not through their teachings that we have so many thieves and murderers, holding out the inducement and promises that no matter how great the sin or crime committed, if they are sorry for it and ask forgiveness it will be forgiven?

We find many of our best speakers stick to the bible teachings, taking their texts from it, giving as a reason that it proves Spiritualism. I do not consider that necessary, as we have evidence sufficient at the present day to prove all that is necessary.

If it is necessary to have a book, why not publish one of our own that is clean and truthful from beginning to end—something uplifting?

There is another subject I wish to call attention to. We had a death lately of a man of world-wide reputation—Marshall Field. Is it not a fact that when a man of reputation gets sick and calls in our best physicians, he very seldom gets well? His sickness is published daily in the papers over the world, and he is subject to thought waves and suggestions of the people; that with the doctors experimenting on him, is it not enough to kill a well man, let alone a sick one?

J. G. HOFFMAN.

A PLEA FOR THE HOME CIRCLE.

A Method to Kill Commercial Frauds.

To the Editor:—Please send me ten copies of the special edition containing Col. Ingersoll's lecture on "The Devil," and also containing other lectures of STILL MORE IMPORTANTANCE. That old big devil has been dead a long time but what troubling our cause most is these little devils that are showing their impish heads here and there, dressed in all kinds of togery, and that, too, in the name of "spirits," and under the banner and guise of Spiritualism.

Yes, here, in our little, modest city of Lansing, occasionally one gets knocked down and dragged out of our ranks, which it is hopeful may give others warning who are practicing the same nefarious deception.

I think this little, petty, dishonest commercial side of mediumship does more to feed and nourish fraud and deception than all else combined. Let us return to our sacred home circles, and commercial frauds will die of themselves; they must have something to feed upon, or death is their portion.

In the name of all that is just and right, let our Spiritualists take warning. Go back to the sacred HOME CIRCLE, which will draw to us our nearest and dearest friends and companions, who will bring with them those higher conditions which ever make for purity, justice, harmony and love. Yes, and that which is ever and anon unfolding the divinity within.

Lansing, Mich. S. J. BLISS.

THE PREMIUM BOOKS.

The Highway to the Temple of Wisdom.

To the Editor:—It is one thing to read these books, and another thing to understand them and make practical application of their contents. I do not pretend to understand all I read, but so much as I can appropriate and use is just that much gained.

Knowledge leads to understanding, and understanding leads to the highway to the Temple of Wisdom; so I am working my way slowly, "onward and upward" from the Valley of Ignorance and Superstition to the Mountain Heights of Truth. The Progressive Thinker and the premium books are helps to gain the heights, for their every page is a ladder, a lift to higher planes, and to a purer spiritual atmosphere.

A. E. CULVER.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price \$2.00 Volume.

"An Infamous Dynasty: Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Starting Facts." Price, 10 cents each, or two for 15 cents.

CUTE OUT DEATH'S STING.

Dr. J. Duncan Quackenbush Declares It's Easy to Live On—Member of Learned Societies and Student of Occult Says That Approach of End Increases Suggestibility and Sick Will Obey Imperative Order to Live—Tells How He Saved a Girl's Life in This Way—Told Her to Come Back to Life and She Did.

New York, Jan. 30.—Dr. John Duncan Quackenbush, a member of the London Society for Psychical Research, fellow of the New York Academy of Medicine, and a member of the American Association for the Advancement of Science, announced his latest discovery in hypnology to the Entertainment Club at the Waldorf-Astoria to-night. This is it:

At the moment of death the quality of suggestibility is at its maximum. Dr. Quackenbush told of one case in which a suggestion from himself saved the life of a choir singer.

"In June last," he said, "I was called to the bedside of a young woman who had passed through a series of illnesses, culminating in pneumonia. Her condition was equivalent to a death sentence. Attending physicians had withdrawn from the case, considering it beyond the pale of hope. As I looked at the girl in spiritual distress, I took her by the hand, learned her first name from the nurse, and said with great incisiveness:

"Adele, where are you going? You cannot die; come back; you have work to do on earth; come back at once."

"It is too late," I murmured. "It is not too late," I rejoined. "Do not dare say it is too late. Stay where you are. Assume immediate control of your physical functions, get well. You are going to recover."

"All I said in an imperative, forceful tone. A change for the better supervened. Gradually the mental mist cleared away, the physical strength returned. To-day the young woman is perfectly well, filling an important position in the choir of an uptown church."

LETTER FROM KANSAS.

Indicating What is Going on in that State—The Good Work Continues There.

To the Editor:—For the first time this winter this corner of Kansas and Missouri is in a snow bank. We have had a delightful winter and this snow blanket is anything but pleasant.

The 7th of January I visited and filled my regular first of the month Sunday engagement with the Pittsburg Fair. A storm came up and the audience was small but appreciative, and Monday night and Tuesday a very successful one in tests was given by the guides through myself as medium.

Owing to the short time I was there the friends arranged for a reception for me the following Friday afternoon. This was given by the Sunflower Club of Springfield, Mo. Brother Patterson, of the local, accompanied by Mr. Scoville, gave a lecture on "The Inner Mind." I lectured the three nights at Girard. While there we met all classes of thinkers from a Hindu philosopher down to a common, every-day Spiritualist, and I found Brother Bowen's old-time Spiritualism quite refreshing in the midst of the "new" things.

We visited the Appeal to Reason office, and stood with open mouth, ears and eyes, while its editor, Mr. Wayland, showed us through the vast vast building with its tons of paper, and machines of all descriptions needed in such an immense business.

Knowledge, however, is a paper which has broken the world's record in its trust edition. Our meetings were successful in drawing a large audience, and as there is a desire for my return, we judge the people were pleased with the lecture and tests.

arrived home Saturday morning, and resumed the work in the evening. A large audience was in attendance and the society is delighted with the outlook for further success this year. Joplin is blessed with three societies, each doing a good work in its own way.

Mr. Alice Sheridan has resigned as pastor of the east Joplin Society, and Mrs. Cuddyback is now in charge. Mrs. Sheridan is a noble worker in the spiritual cause, and we hope after a much-needed rest from years of spiritual labor, she may again become an active lecturer and medium. Her successor is well worthy to fill Mrs. Sheridan's place.

Mrs. E. J. Weston, pastor of the First Spiritual Church, who took charge of it when ill health compelled me to give up for a while, is lecturing at Webb City and holding parlor meetings Sunday nights at the Joplin work Sunday. Sister Weston is a noble worker in the spiritual cause, and we hope after a much-needed rest from years of spiritual labor, she may again become an active lecturer and medium. Her successor is well worthy to fill Mrs. Sheridan's place.

The Silver-Link Circle is composed of a number of Spiritualists, members of all the societies, and is a most noble worker in the spiritual cause, and we hope after a much-needed rest from years of spiritual labor, she may again become an active lecturer and medium. Her successor is well worthy to fill Mrs. Sheridan's place.

We hope to have Sisters Bryan and Jaquet with the Spiritual Research Church in the near future. Their work in the spiritual fields is a unique one, and every true Spiritualist should assist them in their mission to "clean up" the Spiritualistic doorway. We are striving to prove the "Inner Mind" of the Progressive Thinker, and this cause sacrifice our own wishes, which are selfish, inasmuch as we would like to keep our own copy but leading it through and through with love and then taking a copy to Brother Weston, and send it along to some other hungry soul.

SARA C. GROVELL.

"The Present Age and Future Life; Ancient and Modern Mysteries Classified and Exposed" by Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.00.

"Spirit Encodes" by Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents. Cloth.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. Price, by mail, \$1.

HELPFUL THOUGHTS.

Illustrating the Necessity of Right Thinking, and the Excellent Results That Flow Therefrom.

It is helpful to think of ourselves as a seed of all possibility planted at our creation, a seed which is to expand and grow into a great plant, the Creator; a seed which it is our duty to care for tenderly and help it to expand until it becomes a very god in love, wisdom and power.

We are that seed. Now let us work with all our natural lines. Let us see how mature these elements in producing the perfect plant or tree.

First, the seed is planted in the ground, good soil being required for best results.

Second, water is essential that the seed may absorb and expand.

Third, sunlight is necessary to furnish warmth which quickens the germ to life and expression.

Fourth, the air is requisite for the many elements which it furnishes the seed through absorption. Now, according to the quality of the various elements, earth, air, fire, and water, of which the seed makes use, so will be the result.

Now that we have a symbol of nature's way of growth, let us study it and incorporate its methods into our own being. First, what do we wish to become? Like the architect we must create a mental ideal of the result we wish to construct. We have all time in which to build, so why not hold an ideal endowed with such love, wisdom and power as will make a very god?

A good environment in which to live is most important, for we are a sensitive plant and absorb from all the elements around us. We want our ideal to embody only the best.

It is possible through proper food, exercise, bathing and right thinking we can build a strong healthy body. This body corresponds with the soil in which the seed was planted, for a good healthy body is required as a basis for clear thought and capacity for work, and much thought and work are required in order to make our ideal a realization.

Next we must develop a strong will, for will is that quality which decides, it is the power of choice so to speak. This is an important quality, for we have all the best and worst in the universe from which to choose. Will can be developed by doing our full duty, even the disagreeable thing which we know we should do.

The question of right and wrong, best and worst is largely a matter of education. Our minds starting at zero, we need to fill in knowledge from books and contact with people. Wisdom will come from right use of what we learn; thus experience will be born.

We have seen that thought is the material we are to use in building our ideal character. Will decides quality of thought, and education teaches the nature of thought and a variety from which to choose; so get education; get knowledge; get wisdom; get power.

Man has two minds, outer and inner, or properly speaking, subjective mind and an objective mind. The objective or outer mind deals with the evidence of material senses; it must be shown. The inner or subjective mind deals with the soul side of our nature. It has to feel. The subjective deals with our emotions, intuitions, and the finer sentiments of love.

It has been written: "As a man thinketh in his heart, so is he," and this is as true to-day as in the long ago. A man is the sum of his thoughts. Education gives variety. Will, the power of choice, and wisdom shows the result of our choices.

Any thought which we accept as true becomes a living part of us, and helps to build our ideal. The inner mind is constantly open to suggestions of the outer mind, and these suggestions persistently repeated to the inner mind are accepted and become a part of the body, mind and nature of the individual. The inner mind does not discriminate or prove, it merely accepts as true that which is persistently held in the outer mind.

Wrong thinking is expressed through the body as disease or deformity; this disease is the result of the acceptance of wrong thoughts by the inner from the outer mind, as this inner mind controls the machinery of the body.

We can readily see why our thoughts should be pure and true, so we depend upon education to give us variety of thought and upon will for wisdom in choice.

We have the power, material and opportunity to make our character ideal, so let us choose wisely. Get rid of all negative thoughts, and by constant, persistent suggestion fill their places with positive ones of life, health, love, happiness and truth. Live and be what you will to be, and keep adding beauties and perfection to your ideal, and be the realization of that ideal. You can, and all the higher powers are laboring with you to that end.

You are a part of the whole, so love your fellow-man as you love yourself, and he will help you to build.

L. W. VAN DYKE.

Denver, Colo.

Delphos, Kansas, Camp.

The first State Spiritual Society of Delphos, Kansas, was organized and chartered in 1879. It has kept its standing up to date, and made steady progress. It has acquired 1 1/2 acres of pine grove, one-half mile from the depot. It has a good dining hall, kitchen, restaurant and bath. It has always paid its obligations.

Two years ago it was under mortgage for over \$1,000. In 1904 the net profits were over \$300. The people rallied and raised by contributions over \$600, and the last dollar of debt was paid.

At the last camp, August, 1905, the net profits were over \$200, which is now in bank.

Our next camp will begin August 10, 1906, and last 17 days. We have engaged Rev. A. Scott Bledsoe and wife, Mrs. Bessie Bellman and Inez Wagner. We need a good platform test medium and others.

We would add there is a great rush of emigrants to get homes in the west. We believe there is no better place for a happy home than Delphos. We have the best soil in this Solomon valley there is in the country. Delphos has 300 to 1,000 inhabitants, with all the surrounding country settled. Nearly all are eastern people. There is not a poor person needing financial aid. No selling of intoxicating drinks (publicly) has ever been allowed. We have prohibition in Kansas. Twenty-seven years of residence has gained for the people the confidence of all the people. There are many laborers and renters wanted. Two or three merchants can now get a good chance. Women to do house-work greatly needed.

We wish to correspond with one or more Spiritualists from each town in the state. Any Spiritualist wishing a new home can get further information by asking, and enclosing stamp to the writer.

For camp inquiries address I. N. Richardson, secretary. We hope to hear from our old friends in particular.

JOY N. BLANCHARD.

Delphos, Kansas.

A FRIENDLY CRITICISM.

Called out by the Publication of Captain Billingsley's Lecture on Thought.

What we do not know or have any conception of, is to us as if it did not exist, or at least, it is utterly ignored. Not knowing this, we become assertive, and often dictatorial and positive in our assumptions. This has become so common as to make toleration of opinion a virtue. We find it impossible to bring others to our conscious sensations, so we make a virtue of necessity; being content to enjoy our own opinions, and allow others to enjoy theirs.

But this way of doing does not advance others. We set forth our opinions for others to view, and they theirs for us to view; it is of no value; but like little boys who think their pocket-knives are the best, so we think our opinions are the best, and hold to them. We do not know when, how or where we get them—they are ours—that satisfies us, and we are very sensitive when they are opposed.

Within the last few years, there has sprung up a crop of New Thought theories in the form of Suggestion, Christian Science, Mental Science, Occultism, Theosophy and the like; in all of which there is a mental power manifested in various ways. That there is an impelling force that gives rise to human activity, is everywhere evident; but what it is, is the unsettled question. It everywhere manifests itself in that state of mind known as conscious sensations. Thought is a special conception in regard to some particular thing; but the thing must exist before it can be thought of. The question is, what is the thing thought of? When we think of it, we will discover in every mental operation a sensing of reality of what we think, and a more or less degree of interest in what we think.

That interest has its rise in what we feel; that is to say sensation is life, and consciousness is the awareness of life. Sensation is feeling, and desire in regard to special interests, is the source from whence flow all mental activities; it is that in which we move and have our being; the Ego, the ego in essence of our being; the Ego, the ego in essence of our being; the Ego, the ego in essence of our being.

Thought is a conception of the seeming of reality, having its rise in consciousness; but there could be no consciousness without something to be conscious of. The only thing we are or can be conscious of, must have its rise in sensation; for there can be no consciousness without sensation. That sensation in its wholeness, is a concern for our well-being and that of those we love.

Well-being is well-feeling, and well-feeling is enjoyment, happiness. Therefore our only aim in life is enjoyment, happiness; in other words, it is desire, persistent and irrepresible, ever seeking satisfaction.

A careful examination of this subject will disclose the fact that feeling gives rise to the seeming of reality in what is felt; but that seeming is no proof of its being reality. The difficulty lies in the fact that the cause of the seeming is not understood; but to the reasoning mind it may be made clear that it is the rise in the feelings. That is, it is; things outside of us cannot think for us. As we have our own feelings, we must do our own thinking; that is the conception of the seeming that has its rise in our feelings. This we call thought, and think it is a power, a cause, when to the reasoning mind it is an effect, no effect can be its own cause.

We are all harping on the "Power of Thought." Power there is, but it is not in the thought. When the delusion of the seeming being reality was dispelled by ocular demonstration, a little better to physical science was removed in regard to the geocentric theory; so will there be a barrier to ethical science removed when the delusion of "the power of thought" is dispelled.

Captain Billingsley's lecture published in No. 839 of The Progressive Thinker, has called out what is above written. What he has said is no more a seeming reality. He quotes the proverb, "As a man thinketh in his heart, so is he," and out of the abundance of the heart, his mouth speaketh, or rather written as it was spoken. He tells us that "Happiness is all this matter of thought." Is there no such thing as feeling?

Again, he tells us that "Thought forms of strength have been photographed." He says, "We live in an ocean of thought elements and thought stuff," and says they can be photographed. This has been done in Paris, Washington and San Francisco. A person of strong concentration and mental power takes a seat to be photographed—he makes in his mind an image, say of three friends, one on his right, one on his left, and one behind him—when the group is well fixed in his mind, the signal is given, then the photograph takes the impression—the person and his three thought images are there. This demonstrates that thoughts are things though invisible and intangible to mortal eye or touch.

He supposes the above explanation accounts for the innumerable spirit photographs that abound in every town and hamlet, wherever Spiritualists abide. No sifter knows what forms will appear on the plate until it is developed. To the Spiritualists, these phenomena are very familiar; but to those who know nothing about them, they are to them the same as if they did not exist, and when mentioned they are entirely misconstrued.

He tells us that "the qualities of justice, unselfishness and other high ideals are themselves elements and scientific factors." The seeming of "justice, unselfishness and other high ideals," are conscious sensations, call them ideals or anything else, if you please. The conception of that seeming we call thought; but the conception of a thing is not the thing—the idea of a horse is not a horse; the thought of a thing is not the thing, nor anything like it. In his mind, everything is thought or has its rise in thought. To the mind that sees the reason of the seeming, and knows that it is no proof of its being reality, this is absurd.

His final conclusion is: "We are literally building our minds with thought each day." He says, "Ideas are creators of, as well as observers of thought." Really, he is that. An idea is a mental image conceived by the understanding, and held in contemplation of what has been experienced. "Whatever the mind perceives in itself, or is the immediate object of perception, thought or understanding, that I call an idea" (Locke). The captain makes a distinction and calls the creators of thought; but he does not tell us how, when nor where we get our ideas. And now he tells us—we build our minds with our thoughts; therefore the thoughts must exist before the mind.

The trouble in ethical matters is, phenomena are taken for independent entities and speculated on as such, and the consequence is endless controversy in which nothing is settled.

E. J. SCHELLHOUS.

"Death Defeated, or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

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SATURDAY, FEBRUARY 10, 1906.

WORDS OF CAUTION.

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

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

The Oracle Criticized.

A Christian brother writes, that while it is true Jesus was reported, Luke 12:28, as saying:

"If any man comes to me and hates not his father, and mother, and wife, and children, yea, his own life, he cannot be my disciple," yet he did not mean an intense aversion, the lack of love, to detest, to abhor, to feel hatred, but that he meant he must love Jesus more than his nearest of kin."

How does our critical friend know this? Who authorized him to wrest scripture from its plain meaning, and give it to quite another? To set aside the plain words of Jesus, as recorded by Inerrant Wisdom, and make it convey an opposite idea? It is a habit of the priestly class to make Bible language convey the idea the preacher wants, not what it says.

Does not the law of evidence apply in this case? "A party shall not be allowed to alter, vary, or explain a written instrument. But parties have deliberately reduced their agreement to writing, and neither shall be permitted to show, by parol testimony, that something else was intended than the written instrument expresses. Any other rule would encourage perjury."

The fable of the satyr is in point: A traveler, belated, weary, cold, hungry, applied at the door of a satyr for a night's lodging, with food and warmth. The stranger was welcomed and seated, when he made a great ado, and blew on his hands. The table was quickly spread with the best of the humble quarters afforded to which was added hot tea and fruit. The guest turned out a saucer of tea and blew upon it with his breath.

"Why do you blow on your tea?" inquired the host.

"To cool it."

"When you first arrived you blew on your hands. Why did you do that?"

"To warm them."

"Get out of my house. No one who blows hot and cold with the same breath shall find shelter here."

What would the wise old satyr have done with the Bible, had it been presented to him, with the claim that Jesus meant love for himself when he used the word hate?

A Christian brother, think of this matter, read and tremble:

"If any man shall take away the words of this book, God shall take away his part out of the book of life!"

Hebrew Historians Not to Be Trusted.

Professor Delitzsch, in the service of the Pennsylvania University, one of the oldest and most substantial literary institutions in the United States, has spent several years in explorations on the site of ancient Babylon, one of the most famous cities of antiquity. He returned to America several months ago, and lately gave a course of lectures in New York in regard to his discoveries. Of course he labored in his lecture to avoid the discussion of religious subjects, but here is an extract that shows he is a thinker of the progressive stamp:

"The Chaldean magic and astrology passed to Egypt, and to Greece, and has come down to our times. . . . The long stay of the Jews in Babylon and the settlement of Samaritans and other portions of Palestine by Babylonians explain how so many Babylonian ideas entered into the minds of the Jews of the New Testament time—for instance the belief in demons. Many religious ideas we ascribe to the Old Testament existed much earlier in Babylon. Plenty of Bible phrases occur word for word in the legal documents, appearing in a dream, or interfering in person, or speaking to man. We find prophets, and the legend that man was made of clay and moistened by the sweat of the maker. We find the conception of life after death, not the Hebrew view, and ideas of a hell of drought, and a paradise of waters."

Without quoting the Professor verbatim further, it is proper to state, he found the reputed father of history, Herodotus, unvarnished, just what Prof. Sayce wrote of him several years ago. He added: "The Hebrew historians are not to be trusted," just what The Progressive Thinker has maintained for a long time.

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The Twentieth Century Uphheaval in Spiritualism is creating a VIBRATION all along the line as never before. It is an era of candid criticism and research. To be an honest, conscientious seeker after the truth, and at the same time a FRAUD-HUNTER, is now regarded as a strictly legitimate. In fact, without the gentle, considerate and humane fraud-hunter, ever on the alert for the truth, Spiritualism would pass in a great measure into the hands of the fraudulent element, just as our national currency would pass into the hands of counterfeiters if not for the whole regiment of detectives, who are constantly watching for them, arresting them, and sending them to the penitentiary. PURE SPIRITUALISM, like the genuine currency, attracts a horde of counterfeiters. With this Uphheaval now going on SPIRIT RETURN is extending its benign influence everywhere. En-

ment literary men, like Prof. Hyslop, Dr. I. K. Funk, Prof. Larkin, the great all along the line as never before. It is an era of candid criticism and research. To be an honest, conscientious seeker after the truth, and at the same time a FRAUD-HUNTER, is now regarded as a strictly legitimate. In fact, without the gentle, considerate and humane fraud-hunter, ever on the alert for the truth, Spiritualism would pass in a great measure into the hands of the fraudulent element, just as our national currency would pass into the hands of counterfeiters if not for the whole regiment of detectives, who are constantly watching for them, arresting them, and sending them to the penitentiary. PURE SPIRITUALISM, like the genuine currency, attracts a horde of counterfeiters. With this Uphheaval now going on SPIRIT RETURN is extending its benign influence everywhere. En-

Now is the time to send in your subscriptions while this Uphheaval is on. Everybody should read the narrative of the LITTLE PILGRIM. It is spiritualizing. It is soul-elevating. It will lead you on to a higher plane of thought. In fact, without The Progressive Thinker to read you will be left in the rear; that is universally admitted.

Old Theories Give Place to the New.

It is true old-time philosophers taught the universe was hastening to an eternal smash-up; that the sun was cooling off; that the orbits of planets were lessening, and eventually will fall into the sun, and that only ruin will mark the site of rolling worlds.

This idea is an inheritance from the remote past. It is akin to that statement of "our Lord," that "the sun shall be turned into darkness and the moon into blood;" or that other theory, that all shall be destroyed by a universal conflagration.

Since astronomy has been reduced to a science there is no indication of the shortening of the paths of the planets; no abridgment of light and heat; no promise of an end; on the contrary our ablest philosophers now repudiate the idea of either a beginning or an end. Matter is eternal, always has been and always will be. Change is ever going on but destruction, never.

Light and heat are not emanations from a sun of flame. Heat is not continued by bodies falling into the sun. The nearer the approach to the sun the lower the temperature. The highest mountains are crowned with eternal snow. The deepest valleys on the earth show the greatest heat.

More than fifty years ago a learned English writer maintained our light and heat are electrical; that because of the friction produced by the rapid passage of light through the atmosphere electric sparks are produced. Flashes of light during an electrical storm tell us of the source of illumination; but it remained until quite recent years, with the invention and practical use of the dynamo in generating electricity, to furnish an object lesson to show how the thing was done on a magnificent scale.

The whole solar system is a grand dynamo, every planet, asteroid, and comet, each revolving around the central orb, completes the circuit. It matters not how near, or how remote, the planets having atmospheres—and all are believed to have—then the heat on the surface of Neptune may equal that of Mercury. And so long as the mighty natural dynamo shall continue action so long light and heat will be generated.

The sun itself is now believed to be a cold body. It is of the same material as the earth, and it may be inhabited by animal life with intelligence equal to that of superior to man.

Judge Daniel K. Tenney, of Madison, Wis., has lately brought out a booklet, with upwards of 100 pages, bound in cloth, entitled "Eternity of the Earth," wherein these subjects are discussed more lucidly than in any other publication we know of. At small price of 75 cents it should be in the hands of all our readers.

A Parallel Case Related.

The present state executive of Missouri was prominent while officiating as state's attorney. He found frauds in every department of government, state, county and municipal, and set himself to work to bring the offenders to justice. Though violently opposed by politicians the people, by an overwhelming vote, made him governor—a reward for his integrity, and a desire that he should continue his services in a more influential position to secure honesty in the discharge of official duties. His name has become a tower of strength because of his zealous labors to suppress wrong.

The Merchants' Association of Boston, on the evening of January 20, gave a banquet, at which Gov. Folk was an invited guest, as well as the most distinguished speaker. Among the good words he is credited with saying, we find the following, which we trust those Spiritualists who are fearful of the exposure of fraud mediums will injure the cause, will consider at their leisure and lay to heart. We quote:

"No state can be injured by the enforcement of law. No nation can be hurt by exposing wrong-doing, either public or private. If any business is hurt by an investigation, it shows something has been wrong and should be hurt. There is no secret remedy known for evils of this character. They cannot be cured by hiding them. The disgrace is in submitting to them by indifference—not in their correction."

What is true of state and nations, in regard to the exposure of wrong, is no less true of social and religious organizations. The individual who obtains money by false pretenses, if prosecuted as he should be, is made to do service to the state. Is he less guilty because he personates spirits, and thereby robs the people?

A Thoughtful Child.

"Grandma, I have always had such an exalted opinion of God, I will not read the Bible any more, if you don't mind."

Thus a little girl who had been presented with a copy of the sacred volume by her grandmother with instructions to commence the reading at her leisure until the end was reached. She thought as she read, and was soon sufficed.

The true man is he who does the truth and never holds a principle on which he is not prepared in any hour to quences of holding it.—F. W. Robertson.

Two of Our Grand Workers Sick.

Charles Dawbarn, the eminent California philosopher, is suffering badly from ill health. He writes:

"A week ago I went down with a terrible pain in my heart. It upset every other organ, destroyed my appetite and left me ten years older, with all my work done. It is liable to come back. Perhaps I may crawl around for a few months; anyhow my work is now done here. I began an article a day or two before the attack, and it died in the 'barn'."

"Our friend Higgs writes from an Oakland sanitarium, that another attack of his toes has left him helpless this time."

"Good luck to you and yours. I have given you the best I had, and you have paid it back with interest."

Let us hope and pray that these two eminent lecturers may recover their health, and continue their grand work of uplifting humanity, for many years to come. To accomplish that end each one should at once concentrate upon them their healing, uplifting thoughts. Both have done an excellent work for Spiritualism, which will be long remembered after they have passed to the realm of souls.

Gross Exaggeration.

It is just as well not to place full trust in the press reports of great revivals in progress, and of the multitude of converts made, if the statement made by the evangelist, Rev. Reed, now operating in Rockford, Ill., is an illustration. He is reported in the Morning Star of that city as saying:

"He [Rev. Reed] tells of a place where he witnessed a revival. The meetings and the day following the initial services the papers came out with big headlines stating that a great revival had been inaugurated; eighty people converted the first night. The facts in the case were that when he called for those to arise who would like to lead a better life, eighty persons responded. He then asked them to tarry after the meeting and gather about the altar. Just twelve stayed, and out of that number one little colored boy made a decision for Christ."

Emotional Revivals Out of Date.

Reports come from neighboring cities where revival meetings are being held, that though the ablest evangelists are employed, and the speaking exceptionally good, no enthusiasm can be awakened. In one city, with more than 40,000 population, the leading daily says: "Attendance is almost wholly limited to church members. Not five per cent in the audiences are other than churchmen. Just why a greater awakening has not resulted it is difficult to tell."

It would not be so "difficult to tell," if our brother of the press would stop to comprehend the facts. The evangelists have been overdoing the business. The boy who cried "Wolf, wolf!" for amusement was not believed when the ravenous wolf came, so was torn to pieces for want of that aid, had he not previously practiced deception, would have come to his relief. A myth of ignorance, as is the hell of the churches, yet it was formerly a good drawing card on the superstitious.

In the localities where intelligence is the most widely diffused, and has become very general, there the calamity howlers are the least successful.

PARSON BEAT THE DEVIL.

Satan Disappeared Through a Rat Hole.

That an able minister once beat the devil and drove him out of his house through a rat hole, is written history of the ancient town of Topsfield, Mass. The hero of this fight with Satan was Rev. Joseph H. Capen, and the cause was a servant in the parsonage. On one peaceful Sabbath during the witchcraft period, the minister preached in Salem village. During his discourse he had a premonition that something was wrong at his Topsfield home, and he returned to it as speedily as possible. He found his fear to be true. Satan was about, and had tempted the household servant to read a book forbidden on the Sabbath. The minister seized the wicked book and defied Satan to take the unhappy maid. He threw one-half bushel of haxseed upon the floor and boldly told the devil that he could pick it up, used by seed, before he could read the book backwards, and thereby undo the wickedness of the servant. He could have her for his own. Straightway the minister began to read, and he read with such skill, though backwards, that he found his fear to be true. Satan disappeared through a rat hole, and for many years after doubting one could see the rat hole as proof of the tale.—Lynn (Mass.) Item.

The above shows that ministers used the same methods (uncantations) as the less educated wizards.

ALEX. CAIRD, M. D.

Every man is a consumer, and ought to be a producer. He fails to make his place good in the world, unless he not only pays his debt, but also add something to the common wealth.—Emerson.

The force of his own merit makes his way; a gift that heaven gives to him, which buys a place next to a king. Do what good thou canst unknown; 'tis not vain of what ought rather to be felt than seen.—William Penn.

Midwinter Mass Meeting

of the
Illinois State Spiritualists Association,
Will Convene at Handel Hall, 40 Randolph St.,
Chicago, February 20, 21 and 22.

The annual convention and midwinter mass-meeting of the Illinois State Spiritualists Association will convene at Handel Hall, 40 Randolph street, Chicago, Tuesday evening, February 20, and continue all day Wednesday and Thursday, Feb. 21 and 22, 1906.

The annual business meeting will be held in the Blue Parlor Wednesday morning. The afternoon and evening sessions will be filled by skilled musicians, eloquent speakers and excellent message givers. Watch for the programmes.

Send your society's annual per capita by duly accredited delegates. Send your society's annual per capita tax of twenty-five cents per member, also a detailed report of what it has done for the fiscal year, and its present outlook for future usefulness.

Favor us with suggestions of what the cause needs in your neighborhood as well as the state.

Give name and address of each officer and trustee.

How many meetings have you held since March, 1905?

How many circles have been held in your neighborhood, of what phases, and by whom, and how were they attended?

Is your society free of debt?

What mediums have worked in your field and with what success?

Can you sustain a lyceum?

Instruct your delegates how to act upon the proposed amendment to the Constitution, a copy of which is enclosed with this notice.

H. A. CROSS, Secy.

Illinois State Spiritualists Association.

Proposed Amendment to the Constitution reads as follows:

Art. IV, Sec. II.—Individuals who are Spiritualists, residing in this state, and not connected with any other society auxiliary to this association, may become members of this association upon making application in due form, accompanied by the sum of one dollar, and pledging compliance with its Constitution and By-laws, provided they are accepted by a majority vote of the active members present at an annual meeting of the association, or by a majority vote of the official board at any of its meetings when the association is not assembled. The payment each year thereafter of one dollar to the secretary of the association, shall continue their rights of membership in the association.

"JUST THINK."

Col. Ingersoll on "The Devil"

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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.

A MOST REMARKABLE STORY.

Recorded by the English Society for Psychological Research.

One of the most remarkable stories carried on the records of the Society for Psychological Research in England, concerns a man named S. R. Wilmot, who was crossing the Atlantic on the steamer City of Limerick when that ship was overtaken by a storm lasting nine days. Wilmot's story is as follows:

"Upon the night following the eighth day of the storm the tempest moderated a little, and for the first time since leaving port I enjoyed a refreshing sleep. Toward morning I dreamed that I saw my wife, whom I had left at home, come to the door of my stateroom. The door she seemed to discover that I was not the only occupant of the cabin, hesitated a little, then advanced to my side, stooped and kissed me, and after gently caressing me for a few moments quietly withdrew."

"Upon waking I was surprised to see William J. Tait, my fellow-passenger, whose berth was above mine, but not directly over it—owing to the fact that our room was at the stern of the vessel—leaning upon his elbow and looking fixedly at me. He said,

General Survey.

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

CONTRIBUTORS.—Each contributor is asked to send his or her material to the editor, allowing time for the editor to make such corrections as may be necessary. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, but that is no reason why they should be suppressed, yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have occupied, and in order to do so they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—That all items for this page must be accompanied by the full name and address of the writer, who will not be held responsible for correspondence written so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

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

Mrs. Mary Esther Aron writes from Annapolis, Nebraska: "I am located permanently here, holding successful Spiritualist meetings every Sunday evening. My many friends in Chicago will be glad to learn of this."

Virginia Barrett writes from 320 W. Jefferson street, South Bend, Ind., that she would like engagements.

W. H. Mitchell writes from St. Joseph, Mo.: "Rev. W. P. Peck of St. Louis, closed a month's labors in this city last night. He is a forceful, eloquent, logical speaker, and is doing great good for the cause."

Mme. Helen Stuart-Richings, B. D. A., gave a very entertaining dramatic recital at the First Spiritual Church last evening for the benefit of the church fund. Her program began with a recitation of a poem by Virginia Woodward Cloud, of this city, entitled "Christmas, 1776." It is a spirited poem and was very well given by Mme. Richings. Another Maryland number was the "Maryland Yellow Throat," which was faithfully illustrated by the whistling of the bird.

Mme. Richings is very successful in her imitations of nature in her dialogue with a duck, in her own composition of "Fine Feathers Make Fine Birds." In her old-fashioned songs, "The Laird o' Cockpen," "Lord Lovel," "Bryan O'Lyne," and "Rise Mourners, Rise," she showed her mastery in dialect. Her greatest successes were in her character sketches, in costume, "An Everyday Boy" and "A Naughty Girl." Plans for the future of Wagner and other composers filled the interludes between the recitations. The evening was highly enjoyed by an appreciative audience. The Baltimore American.

First Spiritual Temple, South Side Turner Hall, 3125 State street. Meetings every Sunday evening at 8 o'clock. All are welcome. Mrs. Lucille De Loux, pastor.

John A. Toren writes: "The meetings of the Society of the Psychic Forces at Wilcox Hall, 361-363 East Forty-third street, have been well attended, and growing more interesting. Dr. J. O. M. Hewitt, permanent lecturer for our society, addressed the temple members of the Independent Order of the Mystic Brotherhood, on Sunday evening, January 28, the subject being 'Mysticism and the Ages.' A large majority of the members were in attendance as well as a number of strangers, and all evinced their pleasure by the hearty applause accorded Brother Hewitt at the end of the discourse. Mrs. Ada Zazelle was present and gave a number of psychometric readings which were fully appreciated. Mrs. Ida Cleveland's guide, 'White Star,' performed her work in the usual convincing manner by giving such messages as are always understood and recognized. We extend our usual invitation to all strangers and skeptics."

W. J. Elmo writes: "The Spiritual Alliance Church at 3514 Vincennes avenue, is having large audiences every Sunday at 8 and 9 p. m. Plenty of good tests and messages by various mediums in the afternoon, and a selected program in the evening. Prof. H. S. Fraser has returned from the South, and is assisting Mrs. Elmo in lecture work and giving messages. Our socials and dances held every Saturday evening are well attended and enjoyed by all. A cordial welcome to the services is extended to all who are anxious to learn more of the growing gospel of Spiritualism."

W. D. Noyes writes: "Our January month at Madison, Wis., was a success. Our public services were the largest ever held there. We held two large week-end meetings at Baraboo, Wis., and were entertained by those staunch, true Spiritualists, Mr. and Mrs. C. C. Pratt, whose home is always opened to visiting Spiritualists. We go from here to Beloit, Wis., for the first Sunday in February. All mail addressed to General Delivery, Baraboo, Wis., will reach me."

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

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS, WITH THE NAME OF THE OFFICE AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Gertrude Baker writes: "On the dates of Jan. 25 and 26, under the auspices of the Indiana State Association of Spiritualists, we had with us, at Sheridan, Will J. Erwood, who delivered two very excellent lectures. His genial manner cannot fail to attract to him many friends, and his mode of speaking has much to do with impressing his sound logic on the minds of his hearers. Ignorance backed up by prejudice has all to do with retarding the progress of the Harmonical Philosophy, and since some of the people have been induced to come out and listen to Mr. Erwood's lectures, we feel encouraged to hope the seed was not sown in barren soil."

Gusta Williams writes: "Sister Lester was with us again last Sunday evening, and welcomed by the members of the North Star Spiritual Union, and their many friends. A large audience was present. The lecture given by Sister Lester, subject, 'Beware of False Prophets,' was certainly educational. After the lecture many excellent tests were given by the speaker, undeniable evidence of spirit return, the audience giving credit to the medium for correctness. The North Star Spiritual Union and The Progressive Thinker are certainly doing great work among strangers and skeptics of the Northwest Side. We invite all who are interested to be with us again next Sunday evening, at our hall, 1546 Milwaukee avenue."

Mary E. French of Clyde, Ohio, writes: "Rev. Dr. A. Herrick served our society the first and second Sundays of January, to fine audiences. His lectures were argumentative and logical, impressing one with the fact, 'There is a power behind the throne, stronger than the throne itself.' Inspiration, to me, is a beautiful phase of psychic power, without which we cannot be great. In order to enjoy a truly inspirational lecture we must possess to some degree that spiritual unfoldment ourselves. His sermons are marvels of power. Elizabeth Schauss serves the society next Sunday."

C. Fannie Allen, one of our most efficient workers, writes from St. Louis, Mo.: "On Sunday, January 23, our church kept the memory of Thomas Paine. The lecture, 'The services, with lesson sheets and every child and many adults, gave a quotation from his writings. Brother Quimshaw gave an eloquent address. Mr. Symons, our president, made a brief but telling speech. Friend Johnson from the unseen side, spoke through Mr. Jurgens, excellently. Mrs. Detloff and Mr. Amberg gave messages. At 7:30 Paul MacArthur played all with an earnest speech. Mr. Gilbert followed with a strong, logical address. Mrs. McCaslin and Dr. Hughes interested us and Mrs. Allen made remarks and gave an impromptu poem on 'The Skeptic's Monody.' Plans for the future of Wagner and other composers filled the interludes between the recitations. The evening was highly enjoyed by an appreciative audience. The Baltimore American."

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Mrs. C. Lee writes that she is more than pleased with one of our premium books lately received.

A Prize Masquerade Ball will be given by the First German Spiritualist Society, Saturday evening, Feb. 17, at its hall, corner of Ashland and Second streets, from 8 to 11 p. m. and take your friends to have a good time. Admission 35 cents.

W. J. Colville has just delivered a course of lectures in Boston, also in Hartford, Ct., which have been very largely attended. The new book, "Universal Spiritualism," which he is now writing, is expected by March 31. After its publication the author expects to go via California to Australia and New Zealand.

Mrs. A. P. Sullivan writes from McKeesport, Pa.: "With a membership of less than twenty, a charter was obtained from the N. S. A. in June, 1904, and meetings have been conducted ever since in Postoffice Hall, every Sunday evening, and Wednesday afternoon, with Richard Fischer of Tomestad as speaker. His earnestness of manner and eloquence brings large crowds to the meetings. His efforts have been rewarded by an increase in membership of more than double that of one year ago. The tests given by such well-known mediums as Mrs. Gillard, Mrs. Zepher, and others, have been of great value. Our Ladies Aid has also been doing much good work under the leadership of Mrs. Gillard, assisted by other local mediums. Though our Aid membership is not large, yet they are all willing workers, and our treasurer's report shows a surplus of more than \$275, and we hope at no distant day to have a meeting place all our own. Many of our members are readers of your paper and hope it will long continue to spread the truth broadcast."

A. Turbett writes: "There will be a church party on Thursday, Feb. 8, at Mrs. Dexter's, 1000 N. Halsted street. Everybody welcome."

Cyrus F. Allen writes: "I think The Progressive Thinker is the best paper published of its kind."

Harry Bastian, formerly a resident of this city, and a most excellent materializing medium, greeted us at our office yesterday. For the last thirty years his residence has been in England. We were glad to meet him again.

Dr. F. O. Mathews, the medium, passed very suddenly to spirit life, Jan. 28, at his home, West Delavan avenue, Buffalo, N. Y. He had not been well for several weeks. The family heard a sound coming from his room, and was found that he had fallen to the floor and expired.

Sunday, at the Spiritual Mission Chapel (Old 77) our meeting was well attended in the afternoon, and in the evening we had a crowded house, and judging from the questions asked, they were very intellectual. All seem to enjoy the fact that they can have a personal question answered by our speaker, P. M. Stoller, who is a true psychic, and have a psychometric reading from visiting mediums and your correspondent, the secretary, Mrs. Maggie Henry.

Will Mr. H. G. Wilder, now of California, formerly of Illinois, write to A. E. Smith, Grand Junction, Colo.: "Henrietta L. Lichtig writes: 'The tea party given by the Sunflower Club, Tuesday, Jan. 9, was the largest attended of any heretofore given. Ladies find it a pleasant place to spend their leisure time, and a message from spirit friends. It is a general wish that the ladies of the Sunflower Club will continue them. The next business meeting of the club will be held February 13. Let there be a full attendance.'"

C. G. Holt writes: "During my visit at Lily Dale camp last summer I received through the mediumship of Georgia Gladys Cooley the most convincing spirit message that I have ever had, and I have been an investigator for a number of years. Remaining in Chicago over Sunday on my way to my home in the West, I decided to attend a Spiritualist meeting. On looking over the notices in the paper I found that Mrs. Cooley was holding meetings at 47th street and Grand Boulevard, and I decided to attend. The subject for that night was 'Thomas Paine,' it being the anniversary of his birth. My experience had been that all our best speakers did not present the phenomena, and that our best mediums did not make public addresses. In this case I was agreeably surprised, as the lecture given by Mrs. Cooley was a masterpiece of equal to any I have ever heard. The subject seemed to call out all her inspirational power, and was handled in a masterly manner. It seems hard to realize that such a great man, who did so much for this country, could have received such treatment from people who call themselves Christians. I think I should be left to this late day to do him justice, and we still send missionaries to convert the 'heathen.' The spirit messages following the lecture were splendid, and fully recognized. Such workers should receive our earnest support and be encouraged in every way."

Dr. J. M. Peebles writes: "During January Moses and Mattie Hull have been speaking here in San Diego, Cal., to large audiences."

A. Haeger writes: "Sunday, January 28, Temple Light and 370 Wabasha avenue, gave its monthly concert. Mrs. Korbus and our pastor, Mrs. Th. Loll, gave lectures. Mme. Celli, Miss Kouly and Miss Huneman gave vocal and instrumental recitations, and Rosemetti Sisters, Winkelman Sisters and Boldin Children gave recitations on various instruments. The message bearers were Mrs. Elna, Mrs. Gantner and our pastor, Mrs. Th. Loll. That our concerts give satisfaction is seen by all, seats being filled and the smiling faces when they go home."

The Psychical Research Society, an organization of Spiritualists, last night ordained as its minister Mrs. Glen C. Stephens. The service was held in the Athenaeum rooms, Ninth and Locust streets, and was conducted by Harrison D. Barrett, president of the National Spiritualist Association. An opening address on "Spiritualism, and What It Is," was made by Mr. Barrett. In the course of his address he said Spiritualism was the antithesis of materialism; that all persons were Spiritualists, and that the spirit is a hereafter; that Spiritualism taught eternal progress. He declared that it was very easy to commune with the unseen, although sometimes the process is a failure owing to our own wickedness. He denounced the wearing of mourning garb. Following the talk the ordination services were held. After the ceremony questions all were seated except Mrs. Stephens. She stood erect for several moments. Then she closed her eyes, stretched both arms outward and lapsed into what was called a trance. Mrs. Stephens and Mrs. E. J. Shackelford of the Progressive Spiritualist Society, who were ordained ministers of the faith in Kansas City—Kansas City (Mo.) Times.

Geo. A. Letford, the drummer medium, has some open dates between June 27 and July 15, for camp work. His address is 275 Michigan avenue, Chicago, Ill.

A gentleman writes to this office, asking for the subject, "The Mission of Spiritualism, and a Few Words About Mediums." The closing page of his article is missing. Will he please send his name and address to this office, in connection with the above subject, so that the omission can be supplied?

E. W. Sprague and wife, N. S. A. missionaries, are working in the State of Michigan, and are Societies and individuals wishing their services should write them at once. Address them at 835 Third Avenue, Detroit, Mich.

W. J. Colville has just completed a very successful lecture season in New England, where he spoke to very fine audiences in Boston and Haverhill, Mass., and in Hartford, Ct., during last month. At present he is in Cleveland, Ohio, lecturing Sundays, Tuesdays, Wednesdays, Thursdays and Saturdays, till Feb. 25 inclusive, at 3 and 7:30 p. m., in Spiritualists Temple, 235 Fullerton street. All letters, etc., may be addressed there.

O. Merritt writes from Genoa, Ill.: "The First Spiritualist meeting held at the Genoa Hotel last evening, Jan. 30, with Mrs. Georgia Cooley as speaker and message bearer. Although the evening was a good audience, some driving nine miles to attend. Mrs. Cooley was at her best, and gave one of her best lectures, and the best messages ever given in Genoa. Subject of lecture: 'Prove all Things, and Hold Fast That Which is Good.' About one year ago we organized the Northern Illinois and Southern Wisconsin Circuit Association, the object being to have the same speakers take in all this territory. Mrs. Cooley is filling appointments in the circuit in furtherance of the design of the association, going from Genoa to Rockford, and from thence to Belvidere, which will take nearly the entire week."

IMPORTANT NOTICE.
To the Spiritualists of Michigan.
The Michigan State Spiritualist Association will hold its mid-winter convention in Detroit, on Feb. 9, 10 and 11, in Colonial Hall, on Sixth street. Colonial Hall is a new, spacious, well-lighted hall, with a seating capacity of 2,000 people. We are anticipating a grand rally of the people, notwithstanding the lateness of the announcement. We are late in getting programs out, which could not be avoided. Dr. Geo. B. Warner, our grand national missionaries, Mr. and Mrs. E. W. Sprague, Amanda Hoffman, Brother Chapman, and others, and many others of our best state workers, as well as Judge Calkins of Jackson, Rev. Laura Crawford, Mrs. Mary Stein, Rev. D. Ruffroughs, who will see to it that the musical program is a success. Our missionaries, Mr. and Mrs. E. W. White, are among the workers who will be in the field. We have a fund for it three years ago, which has been added to by donations and in various ways. The three Miss Hedricks with their cousin, George, Vanderholde, gave a benefit for the benefit of the rose garden fund, which netted a nice sum. They furnished the music and also a beautiful program. Mr. W. C. Hubert returned to college in Cincinnati, the next day.

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LAKE HOLE, FLORIDA.
Notes of Work at Southern Cassadaga Camp.

Some time has elapsed since my last report was written about the happenings of our little city, amongst the pines. There have been many new arrivals and several departures, some not to return, because of business interests; some have gone to Cuba for a time, others to the automobile races now in full force at Daytona. But the latest departure is the real beginning of the camp season, all who can return will be here.

Among those whose business called away was Dr. Charles Haines of Ohio, who had just begun his work here as a physician who would make the South his home. He promised to return as soon as his business matters North were settled.

Also Dr. Bodfield of Cleveland, O., was called home to patients who needed his services and are unable to come south.

The last Buddington excursion brought an addition of fourteen to the camp.

The cottages are nearly all rented upon the grounds, but Mr. Emerson Bedell, just outside the gates, has a four-tenement building yet unoccupied as it is but just completed.

There are still some good rooms at cottages, and Hotel Cassadaga, Brigham Hall, and the Spencer House have rooms that are available.

We have had beautiful weather, rather too warm some days, but the evenings are fine. Imagine us with doors wide open, looking at the moonlit landscape and listening to Vice-president Kellogg's fine photograph, with records that make you stand up to listen to "The Star Spangled Banner," sit quietly while we listen to "Pass Me Not by," and "Saved by Grace," and shout with laughter as we hear the song story of "The Preacher and the Bear."

George Van Slyke of Lily Dale is a most efficient superintendent of the grounds, and has mastered the mysteries of our spark engine so the tank is kept well filled with water.

Mrs. Laura G. Fixen is occupied in the interests of the City of Light Assembly, therefore we see but little of her, but she assures us her strenuous labor will not claim her attention the whole season.

J. Clegg Wright began his class work Monday, Jan. 29, and will continue through the season. There is promise of a large attendance. His wife and adopted daughter will spend the winter with him.

The Ladies' Auxiliary is busy at work and desires to thank those who have already remembered us with things for the bazaar, for which we will receive more means by which we can have our grounds beautified.

President Hillgoss has been working hard to make this a "city beautiful," and with his assistants has placed some trees and over a hundred rose bushes in the "Ladies' Rose Garden." There was a beginning of a fund given for it three years ago, which has been added to by donations and in various ways. The three Miss Hedricks with their cousin, George, Vanderholde, gave a benefit for the benefit of the rose garden fund, which netted a nice sum. They furnished the music and also a beautiful program. Mr. W. C. Hubert returned to college in Cincinnati, the next day.

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ORDINATION SERVICES.
At the First Church of the Soul, Detroit, Mich.

On January 28, Dr. Julia M. Walton, president of the Michigan State Spiritualist Association, ordained Laura Lee Crawford, who has served as pastor of the Church of the Soul. The hall was most beautifully decorated with palms and floral pieces, and decorations were used freely and artistically to make the scene beautiful. The latest dress in the hall preceded the candidate, who was also robed in pure white, with their arms laden with flowers, to the extempore altar, where the candidate took the beautiful and solemn obligation of a minister of the holy Spiritual Dispensation.

The hall was crowded to its utmost capacity but the large audience listened with reverent and hushed interest to the earnest adjuration and questions of the president, and the low and affecting response of the candidate. A beautiful musical program was rendered. Terse and interesting remarks, conveying the most harmonious thoughts and consolations, were tendered Mrs. Crawford by nearly all the prominent workers of Detroit. The most of the halls had been closed that evening to show the kindly feeling that existed among the mediums and speakers.

Hundreds were turned away for lack of room, and murmurs of "the most beautiful ordination services that I ever witnessed" were heard on all sides at the close of the service. Comments upon the rites favorably to Spiritualists were made by many who were not Spiritualists. Thus the good work goes on.

JULIA M. WALTON.

SOME HELPFUL THOUGHTS.
By One Who Is in Love With the Beautiful Cause of Spiritualism.

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Part Second, Marriage, Sexual Development and Social Upbuilding. Price, 75 cents. Parts Third and Fourth, in one volume, Part Third, devoted to Mental and Psychological Forces, and Part Fourth to Nervous System and Insanity. Price \$1. Part Fifth, The Bodily Organs, Their Diseases and the Great Natural Methods for Their Cure. Price, \$1.

