

The Progressive Thinker.

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

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Marriage and Immortality.
As usual, whenever the theologians get around to the old creation of immortality, they think that science is just learning what the Bible teaches. How strange that science is so far behind the times!

Modern thinkers realize that "Belief in an unseen world of spirit, which is the sole substance of the best spiritual life, must be based on evidence of a more substantial kind than the one of tradition; and that without credentials of a scientific character, the belief must inevitably waste away." We want better assurance than unbridled imagination. It is strange that an inspired book should be so deficient about two vital questions.

The Bible has very little to say about matrimony. It rather disparages it. About the best it has to say, is: "Marriage is honorable in all." The Mormon belief, that means that the more a man is married, the more honorable he is, so he favors plural marriages. Some people think that the oftener they get married the more honorable it is; so they keep the courts busy.

The Bible does not say that marriage is desirable. It rather disparages it. About the best it has to say, is: "Marriage is honorable in all." The Mormon belief, that means that the more a man is married, the more honorable he is, so he favors plural marriages. Some people think that the oftener they get married the more honorable it is; so they keep the courts busy.

Whether it is or not depends on the points of view of the contestants. The under dog has no pressing interest in a future life. The great question before the unmarried public is: "Will we want to live forever if we get married?" The Bible is vague and unsatisfactory about immortality. It does not satisfy logical men. There is no scientific evidence in it. So deficient is it that many Christian theologians are doubtful about immortality.

The London Society for Psychical Research spent 20 years and \$75,000 in studying the mediumship of Mrs. Piper. There have been discovered seven other Americans of equal power. The new American Institute for Scientific Research is asking for an endowment of \$1,000,000 to carry on their great work of investigation of all kinds of psychic phenomena. Many believe that scientific evidence of a future life has already been secured, but they are seeking for more proof; enough to convince everyone. Will not our wealthy people contribute to this great cause, which will overthrow materialism, creed and greed?

DR. C. C. CARTER.

Lancaster, Ohio.

OUR SPIRIT HOME.

I have read of a wonderful country,
Just beyond our material sight,
A land of unending beauty,
Flowing with boundless delight.
Where the light shines with undying splendor,
More brilliant than earth's fairest noon,
Shedding beams of ineffable glory
Dispelling all darkness and gloom.

Surrounding that wonderful country,
Are countless millions of suns,
Guarding with majestic grandeur
That land where no night ever comes.

Where the beautiful hues of the rainbow
Ever span the celestial dome,
And blend with the golden sunbeams
Of that radiant Summerland home.

I have read of a wonderful river,
Winding through that bright summerland,
Its crystal waters are rippling
Over a shining strand.

The shores of that glorious river,
Are glittering with jasper and gold,
And jewels of marvelous beauty
Whose value can never be told.

Each side of that clear flowing river
Are pastures of eternal green,
Where flowers are always blooming,
And wondrous verdure is seen;

The air with sweet fragrance is laden
And wafted o'er meadows and shore
By gently murmuring breezes,
Bearing tidings of peace evermore.

There are beautiful groves near that river,
With foliage exquisitely fair,
Shading those evergreen pastures,
Giving rest to all weary ones there.

And sitting among the side branches,
Singing joyously all the day long,
Are birds with wonderful plumage,
And wondrously sweet is their song.

Along the banks of that river,
In view of those gleaming strands,
Are many, many Mansions,
All built by heavenly hands.

They are homes of exceeding beauty,
Far beyond our most charming dreams,
Where grief never enters, nor sorrow,
And unselfish love reigns supreme.

On the banks of that rippling river,
That winds through the sweet summerland,
Beneath those wide waving branches,
And over that glistening strand.

They say our own precious loved ones
Are lingering in rapturous delight,
And smiling to think the splendor
That will greet our bewildered sight.

When we reach that wonderful country,
And gaze on that shining shore,
While we hear the glad words of welcome,
From those who have gone on before.

Who will tell us with radiant faces,
As they wipe all our sad tears away,
Of the blissful existence before us,
In that land of unending day.

MRS. M. E. MARGERUM.
Bridgewater, Mass.

For every leaf the loveliest flower
Which beauty sighs for from her bow.

For every star a drop of dew;
For every sun a sky of blue;
For every heart a heart as true

For all the toll at honest fame,
A proud, a pure, a deathless name;
For all who love, who loving bless,
Be life one long, kind, close caress;

Be life all love, all happiness.
—P. J. Bailey.

Evolution Before Darwin.

Professor Huxley, in an essay in "The Life and Letters of Charles Darwin," says:

"Within the ranks of the biologists at that time [1851-53] I met nobody, except Dr. Grant, of University College, who had a word to say for Evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect, and who was, at the same time, a thoroughgoing Evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of a friendship which, I am happy to think, has known no interruption. Many and prolonged were the talks we fought on this subject. But even my friend's dialectic skill and closeness of apt illustration could not drive me from my agnostic position. I took my stand upon two grounds: firstly, that up to that time the evidence in favor of transmutation was wholly insufficient; and, secondly, that no suggestion respecting the causes of the transmutation assumed was in any way adequate to explain the phenomena. Looking back at the state of knowledge at that time, I really do not see that any other conclusion was justifiable.

It was Darwin's "Origin of Species" which converted Prof. Huxley to the doctrine of Evolution. It was natural that he should think the evidence which had been adduced before he became acquainted with this work "insufficient," and, of course, a man of his intellectual integrity could not give adhesion to any theory until he was satisfied of its truth. But, while Prof. Huxley's statement, considered as an explanation why he and other men of science did not accept Evolution earlier, is objectionable; it does scanty justice to those who were Evolutionists before Darwin made his great contribution to the world's knowledge.

A thinker who reaches correct conclusions in regard to complex problems under the disadvantage of possessing a small amount of data upon which to base his inductions, may thereby attain a knowledge of the nature of things, an appreciation of the evidential value of known facts, and a comprehensiveness of view which denote a high order of intellect.

In the higher sense, the man of science is he who has not only powers of observation, but also the ability to take the facts which are known and to arrange them so as to explain their meaning by discovering the principles which underlie them, as Newton explained the cause of the fall of the apple, when he conceived that the same force which brought the apple to the ground also held the planets in their orbits.

Mere observation and collection of facts would never lead to a great discovery. There must be reason, imagination, insight; power to understand the significance of groups of phenomena and to think beyond what is actually known, as well as care and caution in verifying what is conceived and held tentatively until it is fully established by a larger knowledge. Imagination, as someone has said, is to the scientist what to the miner is the lamp on his cap; and it enables him to see a little beyond the position occupied.

The work of Darwin in laboriously collecting evidence of organic evolution, and in showing that Natural Selection was an important factor in the transmutation of the species, was a stupendous work which cannot be overestimated. The "Origin of Species" was an epoch-making book, which has revolutionized zoology, and has led to radical and wide-spread modifications and reconstructions of thought in every department of research. And for the work he did, Darwin has received his full meed of praise; he has been honored as no other man of science in this age has for the work which his genius and labor accomplished. But Darwin was not the originator of the Theory of Evolution, which itself has been evolved through many centuries.

Facts which were a matter of knowledge before the "Origin of Species" appeared had led many acute thinkers to believe that species came, not by special creation, but by gradual transmutation through natural agencies. Goethe, St. Hilaire, Lamarck, Erasmus Darwin, Herbert Spencer, Ralph Waldo Emerson (who was acquainted with Lamarck's writings), Robert Chambers, and many others, so believed, and their work and influence contributed to prepare the way for Darwin's success.

Years before the "Origin of Species" was published, Herbert Spencer brought forward some of the strongest evidence in support of Evolution. His facts are incontestable, and his arguments are as valid to-day as they were then. The force of his reasoning, which failed at the time to convince men like Huxley, who required more evidence, is now acknowledged by them, showing that Spencer's earlier acceptance of Evolution, was owing to his truer interpretation of natural phenomena and greater freedom from the influence of traditional beliefs and authorities, while their inability to accept the theory was due to their limitations, and their more correct judgment of what the evidence should be to render the theory probable.

Spencer conceived Evolution, not merely as a transmutation of species, but as a universal process, as presented in the system which he afterwards elaborately worked out in his voluminous works. In "Principles of Psychology," published before Darwin's "Origin of Species" appeared, Spencer assumes the truth of organic evolution, and applies himself to the task of showing how the mind has been developed from low and simple to high and complex conditions. Whether we accept all his views or

not, as Evolutionists we must acknowledge the force of his arguments, based upon facts, for the doctrine of Evolution, in distinction to the conceptions which prevailed when he began writing on this subject, Prof. Huxley, after his acceptance of Evolution, repeated many of these facts and arguments which before, though they had convinced others, had failed to convince him. Had he possessed that larger range of vision, that philosophic grasp, that synthetic power, and that wonderful faculty of dealing with problems in the algebra and geometry of thought which distinguished Herbert Spencer among thinkers of the nineteenth century, Prof. Huxley would probably have accepted Evolution prior to 1859 upon such evidence as was then accessible. I do not under-estimate Professor Huxley. He was a man of scientific attainments and literary accomplishments of a high order, a careful investigator in several departments of knowledge, a brilliant and fearless expounder of scientific truth, and an admirable character; but this fact, with his tardy conversion to Evolution, should not be construed to the discredit of those who accepted the doctrine upon evidence which he regarded as "insufficient."

"The facts of embryology, of homology, of rudimentary parts, etc., known before the publication of the 'Origin of Species' led to some minds as strong indications as they are now of the transmutation of species; but to them had to be added more facts, and some method suggested by which species could have been changed, before men like Huxley could declare in favor of Evolution."

"This shows how important and necessary was Darwin's work to the wider acceptance and progress of Evolutionary thought, but it does not in the least abate the soundness of the general reasoning of those who, from the facts then known, arrived at the conclusion which Professor Huxley reached at a later date.

"The 'rigorous methods of science,' which save us from a priori speculation and many unwarranted inferences, may sometimes be applied in a way to delay the acceptance of a truth which a great thinker long before he can satisfy others that the objections are irrelevant or unsound and that the evidence justifies his conclusions. Many scientific men and teachers of science in the colleges were very confident that Darwin's conclusions were not 'justifiable,' and, like a brave knight, defended them against scientific and theological assaults.

"Among observers and thinkers there are always some who are in advance of others in accepting or in anticipating newly-discovered truths. It is doubtless well that the majority, subject to the influence of custom, authority, and associations, change slowly; for thereby is maintained that stability which is the safeguard of society and a condition of progress. But it is desirable that those who are the first to understand and assimilate a new idea or to adopt and work for a great principle, for they are the pioneers of those changes in thought and method which are necessary to overcome the tendency to conformity, uniformity and conservatism, and to bring about a new order of things, resulting in 'intellectual peace at the price of intellectual death.'"

B. F. UNDERWOOD.

THE WORD "RELIGION."

As Explained by Dr. J. A. Marvin.

To the Editor:—I notice that several seem to have serious objections to calling Spiritualism a religion. Under the narrow definition given to the word "religion" by the orthodox churches, and the narrower conception many of them entertain of man's religious duties to his fellow man, I think that the word "religion" being applied to the progressive, up-to-date teachings of to-day, but surely we are not confined to the definition given to it by the orthodox church, but may very properly formulate and adopt a practical and more liberal definition, and one which it would seem that we, as Spiritualists, can all agree to. And here is one to which it would seem to me there can be no substantial objection:

1. Religion is that which tends to the best development of the Spiritual within man, and brings him into more perfect sympathy and harmony with his fellow man.

2. That which has in view, and helps to, the unfoldment of the good within the human soul, and seeks the most perfect development of that which is best in our posterity.

3. That which by thought and deed lifts man onto a higher plane of Spiritual life and places uppermost in his mind an exalted ideal, and thus brings him more fully in touch with, and susceptible to, the vibrations of the higher spirit realms.

Here is no pandering to old ideas; no declaration of a dogmatic creed or religion that would tie up the teachings of the dead past, but one so liberal, so truly spiritual as we see and are taught by the spirit world to-day, that in substance it would seem to meet the wants of not only Spiritualists, but of all the advanced thinkers of to-day.

In accepting and insisting on our teachings being the religious teachings of Spiritualism, we will bring our mediums and healers within the scope and protection of our National Constitution.

DR. J. A. MARVIN.
Psycho-Magnetic Healer.
Anderson, Ind.

How oft the sight of means to do
Which make life's deeds done—King

FUNDAMENTAL RELIGIOUS TRUTHS.

Emphasized in Modern Spiritualism.

We hold it to be true that the way is now open for all men and women on earth and in heaven to acquire freedom, the same freedom in their own way. On account of this truth, and also because of the fact that no man can actually learn for another, each one shall in his own way dispose of whatever comes before him.

Claiming for ourselves this extreme liberty of thought and investigation, and believing, as we do, that some of the saddest pages in history have been written because there was undue intermeddling with man's freedom to think; therefore we would strive constantly to hold toward the opinions of others the same tolerance and freedom from bigotry which we desire them to hold toward whatever we ourselves believe. Whenever we rise above our disagreements into a consciousness of brotherhood, we are thereby enabled to recognize, more clearly than we could otherwise, the indebtedness of progress to honest difference of opinion.

Next after liberty of conscience for all, comes the constant adjustment of the individual to his highest and best knowledge, whereby he rises upward and onward forever in wisdom, love and power. The spirit of man is like the seed of a beautiful tree which has been planted by the Creator. If this seed is provided with good soil, space for growth, and with sufficient sunlight, then its blossoms and fruit will glorify both God and man.

If in our search for God a few here and there have been disappointed and have failed to find him, nevertheless others are able to see him in the manifold beauties of Nature, or hear him in the music of the woods and in the sounds of flowing waters. One person finds him by means of love and adoration, and believes that he reads God's messages in the soul's holiest aspirations. Still another feels the hand of God leading him whenever he is moved to extend a helping hand to an unfortunate brother, or whenever he is strongly impelled to labor for his fellow man by the voice of his conscience.

Without an All-Highest to whom individuals may attune themselves, they cannot labor and dwell together in the fullness of peace and harmony. Only when man is responsive to the note sounded by the All-Highest, which to him indicates the nearest perfect that his mind can detect, will he, like a tuned instrument in some great orchestra, which mingles its harmonies with the music of all the parts, find a sympathetic unity between himself and God, and between himself and his fellow man.

As man cultivates a love for the highest ideal, he will by degrees come to believe in the personhood of God. At length this sense of personality, though feeble at first, will sufficiently develop to enable him to say, "I will behave toward my brother as I would have the ever-present All-Highest behave toward me. By this means man inspired with charity and loving sympathy will be able to affiliate with others for the accomplishment of good work."

True religion is a worship of this Great Spirit so profound that man, disdaining with the expression of mere words and sentiments, seeks to manifest it in his deeds and behavior. And any person who has learned to clothe his worship not only in forms of words, but also in deeds of loving kindness, has learned the art of true religion.

In public worship meetings are held both for the purpose of devotion and to teach religious truths; but at the same time we would not forget that public worship is related to applied religion only as the color and fragrance of the blossom is related to the ripened fruit of the tree.

In the truths of Spiritualism we find a new and world-wide power for uplifting the race of man. No longer can any act be done in secret, or without the fact becoming known to our spirit friends. Because of this, man perceives that there is not only nothing to be gained, but much to be lost through delay in obtaining forgiveness for wrongs committed. This fact, together with the heavenly joys of the spirit world that await the pure and true, can give an incentive to righteous activity of infinite consequence to man.

In our religion we seek to avoid idolatry. Therefore we worship, not God, Lord, or Savior who in the figure of a man sits on some heavenly throne. One God only do we worship: the ever-present Great Spirit. To the unbeliever who may doubt or deny the existence of God, we extend a friendly hand whenever he sincerely desires to co-operate in doing good works unto others. He ever cannot live in the spirit of peace and love on earth, cannot expect soon to find it in the spirit world; while to affiliate for love and good works on earth, this is like the organic laws of the human body.

The religion of Modern Spiritualism, therefore, may be said to consist in a live appreciation of the spiritual value of growth in character, of good works done unto others, of a belief in spirit communion and in an ever-present and beneficent GREAT SPIRIT.

B. W. MORESON.
418 Arch St., Meadville, Pa.

I know the path I ought to go;
I follow fearlessly;
Inquiring not what deeper woe
Stern duty stores for me.

So foes pursue, and cold allies
Mistake me, every one;
Let me be false in other's eyes,
If faithful in my own.

Nothing destroys authority so much
As the unequal and unwholly interchange
Of power, present too far and
Relaxed too much.—Bacon

The Boy Clairvoyant of Norway.

Remarkable Feats of John Floetum, an Ordinary Country Boy of 13, Have Within a Few Short Weeks Made Him Famous—How He Closes His Eyes and "Sees" into all Sorts of Mysteries.

At Singaas, in Guldalen, a mountain district, about 430 kilometres by rail from Christiania, and only a short distance from Trondheim, lives a boy who, in the last few weeks, has become the most-talked-of person in Norway. Up to about three months ago this boy, John Floetum, attracted no special attention. John is now between 13 and 14 years of age and looks like the average boy of his age and station. His father, who is dead, was a small farmer, and the wonder child is the fourth of six children. His bringing up has been like that of other farmer children in the district. His education he has received in a public school in his home parish. The teacher speaks of him as a boy of average brightness, but that he has never until lately shown that he possessed any extraordinary abilities.

At school he could not be called studious, but, aided by good mental qualifications, he has always managed to maintain a fair average. For drawing, however, he always showed a special liking and fitness.

On the return home from a funeral of a relative of the boy, some three months ago, a girl of the funeral party lost a key, but did not know where to find it. The boy, John Floetum, lived she told of her loss. The boy, like the rest of the listeners, gave it a moment's thought, and, as John did so, he happened to close his eyes, and there and then he could see how it happened that the girl had lost the key and where it was to be found. The boy, half frightened by his own vision, told what he had seen with his closed eyes. Nobody believed it to be anything but a joke, but the unaffected way in which the boy told his story, and the ease with which he made the unbelievable happenings go with the boy to the place where he said the key was to be found. Arrived at the spot, the key was found exactly in the place on the road where he had told them it would be. Still this did not convince the people that John was a true clairvoyant, they all thought he merely happened to guess it right.

The story spread, however, and John was soon given many opportunities to locate lost articles; and he has done so in the most satisfactory way and in a manner that excludes all doubts as to the genuineness of his clairvoyance.

His performances have already been too many to enumerate here. One of them may serve. A man disappeared from a neighboring district, and after he had been gone seventy men searched the forest where the man was supposed to have gone, but he was not found. John was called upon to find him, and he finally gave up in despair. The news of the wonderful John had, in the meantime, reached the place and it was suggested that he be sent for. John arrived eight days after the man had disappeared. He had never been within many miles of the place before, and knew nothing of the place in the district where the man of the district he had come through when leaving home.

Arrived at the place John looked about the house and scrutinized a photograph of the man. Then he went out, walked around the house once and twice without anything seeming to make any special impression on him. Suddenly he stops walking, goes into the house, sits down and begins to draw on a paper the route the man had followed when leaving his home. This work seemed to him to be very easy. He had his head against one hand, while he drew lines with the other—place after place—often with long pauses between each time he made a line or part of it. The perspiration was dripping freely from his brow.

The sketch of the route was made in this manner. John, through his inner or second sight, saw the lost man as that evening eight days before he had wandered away from his home. It was a very crooked route, and every once in a while he could not follow the man, and then there was a stop in the drawing. At last he came to a view of the lost man resting under a large tree near a river. Further he could not see, and he therefore thought the man was still there. Then a searching party went out, following the sketch of the route made by John. This was a Saturday, but they did not reach the tree indicated until Sunday. There they found the man's handkerchief and could easily see traces of the resting place he had found there. But the man himself was not there. Then John again began to "see" and he saw the man wandering toward the river, called Sjoen. On the march toward the river the boy became so exhausted, however, that they had to return home. Once again, having rested up a bit, the boy declared that he now could "see" where the man was. The next day they again set out, following the route indicated by the boy, until the river was reached. There a boat was set out and piloted according to John's directions. Suddenly the boy stands up in the boat and says: "Here he lies." Down in the water the man's corpse could be seen on the bottom of the river, from where it was later taken up by grappling hooks.

Since then his ability as a genuine clairvoyant has been assured. It is not only in direction of locating things lost—some that he has located have been lost for thirty years—that he possesses such remarkable power. He is also a thought reader. Thus when

a man only thinks of the furniture of his home in Christiania, for instance, where John has never been, he is able to describe that particular flat or room with all that there is in it with minute exactness. This has been tested time and again by men whose statement is above all doubt as to veracity.

It requires no special conditions for John to be able to "see." He simply has to close his eyes and he sees the thing or person requested to be seen. He says that when he sees objects with his eyes closed, or rather with his inner eye or second sight, they look about the same as when seen with his natural sight, only a bit cloudy—that is all. The only difference that he has discovered in this respect is that when he sees a match ignited in a vision, the flame is always green. He does not make all his drawings or sketches blindfolded; he occasionally opens his eyes and draws a line or part of it according to what his vision has shown him of course, because he can work faster that way he says.

Two months ago a six-year-old girl mysteriously disappeared from her home in Christiania. She was the daughter of a printer, and as they live on a street not far from the harbor it was thought probable that she might have gone down to the docks, fallen into the water and been drowned. The police were notified and dredging was done extensively but without any results. It was also thought likely that she might have been stolen by gypsies—"taters," as they are called in Norwegian. The police officials, from one end of the country to the other, searched all the gypsy boats and camps they could find, but the missing girl was not found in any of them. The police therefore gave up the idea that little Gudrun Klausen had been kidnapped by gypsies; all even her heartbroken parents, believed that she had fallen into the water and met death in that manner.

In the meantime the wonderful power of the young John Floetum became known and he has been consulted in regard to the missing Gudrun. He says that he "sees" a man come up, pat her on her head and lead her away to a boat where there is a woman and several children. He describes the looks of the man and the dress which indicates that he is one of the boat gypsies. There are also men around the docks who claim that about the time the girl disappeared, they saw a "tater" answering the description furnished by John. As far as John could "see" from his home, the girl was taken on board the boat by the man and the boat sailed away out of the bay and mingled with the other boats. Being a boy from an inland and a mountain district, he knows next to nothing about boats and maritime matters, but the sketch he has made of the route from the little girl's home in Christiania down to the place in the harbor where all the gypsy boats are permitted to land is absolutely correct.

In order to test what this wonderful lad is able to do in order to locate the missing girl, he has been brought to a place on the bay near Christiania and he has ample opportunity to familiarize himself with boats and the sea, and "ve has rested up, further attempts at finding Gudrun will be made. If he succeeds, his fame will be world-wide. Already he has to be hidden in order to keep him away from the hundreds who want to consult him, and from enterprising managers who want to exploit him at a princely salary.

A Good Woman Gone to Her Reward.

Mrs. Mary E. Johnson, a resident of this city, born in 1830, passed away to her eternal home September 12, 1907, after an illness of several weeks. Her life work deserves more than a passing recognition. A volume could be filled and the half not told of her good work for the past 20 years in relieving suffering humanity, she being a gifted healing medium, possessing wonderful clairvoyant vision, by which she was enabled to closely diagnose many internal diseases that baffled many skillful physicians. Not only did she devote her time and strength to relieving humanity, but better still, was always a live example in every deed and act of a true Spiritualist. It was my good fortune to know her intimately the past 20 years. In all that time she has been an outspoken adherent to the cause of Spiritualism. Her outstretched hand was ever ready to greet you, with a smile and a word of good cheer. No inharmony ever found a dwelling place in her home. No word ever passed her lips to wound or offend any person. All neighbors are unanimous in saying she was the best they ever had. Our pastor of the Progressive Spiritual Society, Mrs. Annie Thoresen, officiated and spoke words that touched our hearts and inspired us to better things.

As I grasped her hand for the last time, a few hours before her transition, her face was wreathed in smiles, and she thought came to me: What a beautiful life to a pure, honorable and worthy life.

Her remains are resting in the beautiful cemetery of Crown Hill, alongside of that of her father and mother. If I felt worthy to write her epitaph, it would be: "Here reposes the remains of a devout Spiritualist."

F. M. ABBETT.
Indianapolis, Ind.

A FEW MODEST REMARKS.

To Our Brothers and Sisters Assembled at the Convention of Spiritualists at Washington, D. C., October, 1907.

When honest, intelligent people embrace a good cause, we expect them to stand by it without fear or hesitation, and try to further its advance by any means at their command, financially, mentally, or otherwise, never lacking the courage to forward their honest opinions at the right place and at the right time. Happy those who can do so personally!

The writer of this regrets to stand aloof, a lonely fighter for our august cause, thrown upon a far-off, lonely island. May she offer her mite in writing?

The Progressive Thinker, "the champion and trusty guardian of Spiritualism, is again sending out loud notes of alarm: there is danger ahead for our mediums." It looks, indeed, as if the multitudinous forces all over the land were planning a combined attack against mediumship. This is, no doubt, a direct consequence of the fraud epidemic. It furnishes the authorities a good pretext to SWOOP DOWN upon Spiritualism in order to protect the public against the vampires who manipulate under its cloak, and incidentally to gather incense fees.

To be sure, the trickster will be able to pay license, and the fun will continue under the old name, while true mediums must go to the wall, not being able to compete, for good reasons.

The question now arises: WHAT SHALL BE DONE?

There is no outside help. Spiritualists must help themselves by decided and radical measures.

But who shall take the lead?

Scattered hosts cannot accomplish anything; it needs organized forces; and thus we must expect salvation from the hands of our much overburdened yet always strong and faithful N. S. A., acting in harmony with our many efficient State and local societies. They alone can sever the "Gordian knot" of the fraud question; they alone can loosen the millstone of dishonesty fastened upon the Spiritualist and DRAGGING IT DOWN TO PERDITION.

And how can the societies do it? By breaking entirely with the status quo of mediumship and establishing it on a new and healthy basis.

Of course, we cannot tear down the "shingles," which are a disgrace to Spiritualism, putting it at a level with common business, honest or dishonest, as the case may be, when sheep and wolves in sheep's skins are in the same pen and discrimination becomes a problem.

But we can outdistance them and withhold our support, leaving them to take their own risks, along with fortunetellers, sleight-of-hand performers, etc.

Such a resolution, taken by organized Spiritualism, should be published throughout the country, and people will know where to stand.

Mediums, indeed, must be protected and allowed a decent living, but the public must be protected as well, and our cause advanced and not left at the mercy of unscrupulous or incapable individuals; therefore, all mediums should pass a strict examination and receive a statement as to honesty and competency and work under the auspices of some organized society, at a fixed salary and during fixed terms, like orthodox ministers. Lectures and message-bearing should be kept apart, not follow each other. Mediums in position should not give private seances, except with money. The disc-show admission fee ought to be increased, and contributions be solicited in a more dignified way, which will be granted, no doubt, when good lectures and reliable messages will attract intelligent people, who must find it natural to contribute, as no cause can be upheld without money.

Whatever we may feel about inflating church forms, and however much such inflation may antagonize our independent philosophy, it confronts us as a matter of expediency. Forms adhered to by average people through centuries have become part of their mental composition. To shake them off at once arouses antagonism and creates prejudice against the best cause, even among people desirous of progress.

If evolution is the law of the universe, then religion cannot be expected. It must develop step by step, dropping old forms and views one by one, until at last it will have attained those perfect heights where all the worn-out rags of previous periods have disappeared and a truly ideal state of mankind will have been reached. Whether this be religion, or science, or philosophy, or a nameless mixture of all together, what does it matter? And, by the way, what does it matter at present if other religious bodies appropriate some of our principles and plume themselves with original thought? To see the truth spread, this should be our main ambition. Pride and conceit will never bridge over the chasm that yet separates us from the millions whose way of thinking differs from our own.

Still, all those different shades of thinking emerge from the same source: The aspiration of mankind toward truth, toward eternal happiness.

Spiritualists, may it be our highest aim to gather those various shades into one harmonious rainbow of human brotherhood. It will be the purest, the most brilliant and the only never-fading rainbow that ever spanned between earth and heaven.

MRS. HENRIETTA STRAUB.
Nassau, Bahamas.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

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Tears for the Whole Lot.

The East Ohio Methodist Episcopal

Conference, late in session at Cleve-

land, Ohio, had some serious problems

to solve which must have required

great learning and cogitation on the

part of its members. A presiding

Elder was disciplined for pitching

quoffs for a prize. Two others of

God's anointed, it is said, will be

tried, one for chewing tobacco—slo-

venly fellow—and another for disbel-

ief in Genesis. A preacher, or any other

fellow chewing tobacco, ought to be

disciplined. Quot playing is a phys-

ical exercise, usually in the open air,

universally commended three-fourths

of a century ago. A prize for skill

does not partake of the character of

a wager, and he must be a severe crit-

ic who sees evil in it. The student

receiving a prize for good lessons is

in the same category, and deserves

disciplining if the skillful quot player

is punished.

But it is just awful for a Presiding

Elder to express disbelief in Genesis!

Such a person would deny that God,

after making Adam and Eve, on his

first visit thereafter to Eden, found

Mr. and Mrs. Adam in a state of nu-

dity, so opened a tailor shop, and

made a suit of clothes for his por-

erty-stricken tenants. And disbelief

in Genesis infers a denial that a se-

ductive snake, standing erect on his

tail, as seen in pictures found in the

Ruins of Babylon, was compelled to

get down and perform his locomotive

feats thereafter on his belly.

Wicked and deceptive serpent, un-

fortunate Adam and Eve, an afflicted

church, an incredulous preacher, and

an unappreciated God, here are tears

in great profusion for all of you.

A Clouded Beginning.

Way back at the beginning of

Christianity, according to Acts 2:44,

they had ALL THINGS IN COMMON.

Meredith, in his "The Prophet of Na-

zareth," a large prize volume, describes

the Christian love feast, and relates

scenes enacted on such occasions, and

in darkness, which we dare not al-

lude to. He says it was because of

those terrible orgies the Roman gov-

ernment interfered, hinted at in

Pliny's celebrated letter to Trajan

which Christians delight to quote to

prove they had an existence at that

early period. For the credit of the

church we prefer to believe that letter

of Pliny's is a comparatively modern,

prestily forgery.

Those Spiritualists so anxious

to make their knowledge of a continued

life an engraft on Christianity, should

go outside of the New Testament to

learn of the early beginning of the

church whose present claims are so

attractive to many. The founders of

a religion are not expected to truthfully

narrate facts prejudicial to its in-

terests. A Mormon elder carefully

conceals the objectionable features in

his religion, and every other church,

with equal zeal, keeps out of sight its

wrong-doings, and particularly its

crimes.

Misfortunes Come to All.

If all persons were to bring their

misfortunes together in one place,

says Douglass Jerrold, most would be

glad to take their own home again

rather than take a portion of the com-

mon stock.

Duplicity and Frankness Contrasted.

If there is any one person more despicable than another it is the dissimulator, he who assumes to be what he is not, to gain some selfish end. Criminals practice it, and with deceptive acts deceive the unsuspecting, frequently to their ruin. They seldom betray their real character as deceivers, and it must be a black-hearted wretch who will boast of being a successful trickster.

The good Apostle Paul, whoever he was, and wherever he lived, if the author of the Epistles credited to him, did more in the founding of Christianity than Jesus himself if the Gospels relate the doings of the one, and the Epistles the other. Read I Corinthians from 9:9 to 22, wherein Paul says:

"Unto the Jews I became a Jew, that I might gain the Jews; * * * to them that are without law, [I became as one] without law. * * * To the weak became I as weak;" then he concludes:

"I am made all things to all men that I might by all means save some."

A better and more correct rendering is: "I make myself all things to all men that I may save some." But the idea is the same when associated with the contexts.

Mungo Park, in his Travels in Interior Africa, relates in substance the following:

Abdulkader, king of Loota Torra, inflamed with a desire to propagate his Mohammedan faith, sent an embassy to Darnel, king of the Jaloffs, with two attendants, each of whom carried a large knife fixed on the top of a long pole. So soon as the ambassador gained admission to Darnel, he directed his attendants to present the emblems of their mission. The two knives were accordingly laid before Darnel, when the ambassador explained himself. He said:

"With this knife Abdulkader will condescend to shave the head of Darnel, if Darnel will embrace the Mohammedan faith; and with this other knife Abdulkader will cut the throat of Darnel, if Darnel refuses to embrace it. Take your choice."

Now there was an open frankness on the part of that African official, which commends itself to all of us for its directness. There was no sneaking or round-about effort to gain his point; yet a simplicity which approximates very closely to rudeness; but it has the merit of being truthful. Can as much be said of Paul's deceptive action? His was a shameful boast of double-dealing and duplicity that is not commendable, and which we greatly fear many of his successors have imitated.

How Long Shall These Things Continue?

Pope's "Man's Inhumanity to man" should be amended to read, "Christians' inhumanity to Jews makes countless thousands mourn." A cablegram from Bucharest, Roumania, of September 12, said:

"Horrible atrocities against helpless Jews during the massacre at Kishineff, many of the victims being burned alive, are reported in dispatches received here. According to these advices rowdies from Odessa were responsible."

"A large band of roughs sent by the Black Hundred organization arrived in Kishineff Sunday night. They were joined by a mob of local Jew-baiters and an attack was made on the Jewish quarter. A large lumberyard in the vicinity was fired and Jews were driven into the flames as they rushed, panic-stricken, out of their homes."

"Hundreds of refugees from Kishineff have reached the villages along the Pruth river. Frontier guards have been instructed not to allow any to cross into Roumania."

Without entering into particulars, similar reports of Christian outrages come from Hungary, from Odessa, from many points all over the Orient, where Christians are dominant, similar acts of murder, rapine and pillage are common.

These outrages are annual occurrences, and will continue so long as the war spirit of Jesus—"I came not to bring peace but a sword," shall be accepted as divine.

Overdone Legislation.

The prohibition law enacted and now in full operation in Georgia, which the clergy very generally supported, seems to be too good a thing. Grand Juries throughout the State have adopted the following declaration:

"After January 1, 1905, every minister who hands sacramental wine to his members will subject himself to as many indictments as there are members. Every deacon who hands the sacramental wine to members of the church will subject himself to as many indictments as there are members."

To us that action of the Grand Juries seems very just, and is strictly in harmony with the purpose of prohibition—to suppress intemperance. Many a reformed inebriate has returned to his cups after partaking of Jesus in the form of good wine, of which the Master said: "Drink ye all of it."

From Whence His Information?

That was an excellent motto of Davy Crockett: "Be sure you are right, then go ahead." In practical life, if properly observed, it would merit a place next the golden rule of Confucius: "What you would not have done to you, do not to others."

The National Baptist Convention, a negro organization, was in session in Washington a few days ago. Among the addresses made was one by Rev. L. G. Jordan, secretary of the Foreign Mission Board. In his annual report Dr. Jordan called attention to the mission work being done in Africa, saying:

"God had no other purpose in permitting the negroes to be brought to this country as slaves than to prepare them to send the gospel to their brethren and sisters in darkest Africa."

Now, really, we would like to know how the dominie gained his information of this fact, and how he knows God planned the horrors of the African slave trade, and for two hundred and fifty years protected the most damnable curse, next to war, ever perpetrated on humanity, that the gospel should be sent to Africa? Indeed, in the lives sacrificed in procuring those slaves; the unknown thousands who died in the "middle passage"; the cruelty and crimes growing out of the slave system, the end of which is not yet; and the demoralization of the masters and their families—and yet, if he is correct, God planned and allowed all this, that the gospel of "hate" might be extended over the "Dark Continent." Has there not already been a sufficient exhibition of the horrors of Christianity, in connection with negro slavery, without adopting new methods for its extension?

The whole system of human slavery had a "Thus saith the Lord," for its foundation. See Lev. 25:44 to 46. It continued in practice among the Jews so long as they had an existence, and was never condemned by Jesus or his apostles.

When Columbus' scheme to enslave the American Indians failed, then was devised the plan of importing negroes from Africa to supply the demand for labor. It was then, while the Pope at Rome was yet the head of the entire Christian Church, a bull was issued allowing the transportation of heathen from Africa to America. Thus an institution authorized by the Lord, sustained by his pets, not denounced by Jesus, but practiced by his followers, and continued in full force for many thousands of years, had an existence, and for 250 years was encouraged by God, that the "believe or be damned" faith might be extended to the wilds of Africa. But, don't forget, it was an infidel President, in our own loved America, sustained by an army of freedom, who disregarded the Lord's demands, had no respect for hoary custom, bulls of Popes, edicts of ecclesiastical councils, or usurped property rights, but by his immortal Emancipation Proclamation, liberated the four million of American slaves, and established a precedent by which the world is free.

And, listen! It was one THOMAS PAINE, an infidel, who in the Pennsylvania Magazine, before the American Revolution was dreamed of WROTE THE FIRST EDITORIAL PUBLISHED IN ANY AMERICAN JOURNAL, DENOUNCING THE CURSE OF SLAVERY; and it was he who drafted the act of the Pennsylvania General Assembly, adopted in 1780, abolishing slavery in that State. The preamble of that act is a model worthy the best days of the American Republic.

Ingersoll's Gospel.

"I believe in the gospel of intelligence, the only lever capable of raising mankind. Knowledge must be the savior of the world. Doing good to humanity is the grand religion. No God can put a man in hell in another world, who has made a little heaven in this. God cannot make a man miserable if that man has made somebody else happy. God cannot HATE anybody who is capable of loving anybody."

The orthodox God's Son, made HATE the chief corner-stone of his teaching. Without hating his nearest and dearest of kin, and his own life, he could not be a disciple of that son, else Luke lied in so reporting his words. Which?

Which?

These shall go away into everlasting punishment.—Mat. 25:46.

The Lord will not cast off forever. Though he cause grief, yet will he have compassion according to the multitude of his mercies.—Lamentations 3:31.

Was the Lord slightly off when inspiring the authors to this writ? The two opposite statements cannot be harmonized, the Universalist says, maintaining his faith with the latter quotation; and the hell-theorists are equally positive that damnation for the unbeliever is a Bible doctrine.

Well, let them fight it out, while we consign the book with such conflicting statements to the domain of mythology.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

IT STIRS ROME!

The Dictum of the Pope

Exposes the Fangs of

Superstition and

Ignorance.

The Osservatore Romano, the newspaper-magazine of the Vatican, at Rome, Italy, Sept. 16, published the full text of the pope's encyclical. It occupies more than seventeen columns.

The encyclical is the most important papal emanation from the Vatican of a century. It affects the entire world. Some sincere Catholics in Rome hold that if it is rigidly enforced it will lead to a schism in the church.

Even Leo XIII. never issued a document so discouraging of advanced thought.

CENSOR IN EVERY DIOCESE.

The clause enjoining the establishment of college censors in each diocese for the revision of the Catholic literary output is especially discussed. The words of his holiness in connection with this subject are impressive. No books or newspapers of modernist tendency may be left in the hands of any pupil in the universities or seminaries. He adds:

"Everything must be done to banish from your diocese every pernicious book. The bishops are to be above all human fear, to trample all fleshly imprudence under foot, and heedless of the outcry of the wicked, are to remember our proscription and to proscribe and tear out of the hands of the faithful all bad books and all bad writings. This is not only a right conferred on them, but a duty we impose on them."

THE ENCYCLICAL GOES AT GREAT LENGTH INTO THE PHILOSOPHICAL AND THEOLOGICAL ASPECTS OF THE MODERNIST ERRORS OF THE CHURCH, WHICH ARE UNEQUIVOCALLY CONDEMNED AS THOROUGHLY ANTI-ROMANIST AND ENTIRELY AGAINST THE ONENESS AND EVERLASTING UNCHANGEABLENESS OF THE TRUTH OF THE CHURCH. THE PONTIFF SAID IN PART:

IN ROME THE MOVEMENT OF MODERNIST ERRORS IS AGNOSTIC AND IMMANENT—AGNOSTIC IN THAT IT LIMITS TO SIMPLE PHENOMENA THE KNOWLEDGE OF MEN AND REFUSES TO GRANT TO HUMAN REASON THE POWER TO RAISE ITSELF TO GOD, AND IMMANENT BECAUSE IT EXPLAINS FAITH IN GOD AS PROCEEDING FROM THE VITAL WANT OF THE HUMAN MIND. MODERNISM IS NOT SO MUCH A SPECIAL ERROR AS AN AMALGAMATION OF ALL THE HERESIES, LOCALITY OF ITS DOUBTFUL PRINCIPLES OF AGNOSTICISM AND IMMANENTISM ABOLISHES THE DISTINCTION BETWEEN MAN AND GOD. PANTHEISM IS ITS NORMAL RESULT."

The encyclical holds that the pride, curiosity and ignorance of the scholastic philosophy are the causes of modernism.

HINTS AT BIG UNIVERSITY.

In conclusion the pontiff says he foresees that the adversaries of the church will take advantage of this encyclical to represent him as the enemy of science, progress, and humanity. To that accusation he responds by saying that he has decided to support by every means in his power the "foundation of an institution which shall group the most illustrious representatives of science among the Catholics, and which shall have for its object, with Catholic truth for light and guide, the progress of all that can be designated under the name of science and erudition."

There is much speculation as to whether the encyclical is aimed at one country more than another. Some regard it as especially directed against France, while others hold that the United States is aimed at, but it may be doubted whether the pope was influenced by any national considerations.

STRIKES HARD AT ITALY.

Modernism has great vitality in Italy itself, where many learned priests have been removed from professional chairs in recent years for favoring it, although without any apparent effect in suppressing it.

The Giornale d'Italia, a conservative journal, declares the encyclical shows that the Vatican is incapable of keeping in harmony with modern civil society, while the Italia says: "THE ENCYCLICAL STRIKES THE CHARACTERISTIC NOTE OF THE PONTIFICATE OF PIUS X. AND HIS REFORMS. IT IS THE RECONSTRUCTION OF THE ROMAN INQUISITION."

NEW YORK, Sept. 19.—Criticism of the pope's recent encyclical against modernism and a declaration that governments should undertake all education so that no retrograde step might be made, marked the stone-day address of Rabbi Joseph Silverman, of Temple Emanu-El, New York.

He said to the pope's interdict:

"IT IS TIME, HIGH TIME, THAT THE GOVERNMENTS OF THE GREAT RELIGIOUS ORGANIZATIONS SHOULD PROTEST AGAINST SUCH A DECREE; A DICTUM THAT WOULD TEND TO SHUNT THE HUMAN RACE, 1,000 YEARS BACKWARD, AND MAKES FOR THE UPHELDING OF A BLIND FAITH THAT CAN NEVER BRING HAPPINESS TO HUMANITY."

"IT IS HIGH TIME FOR THE GOVERNMENTS TO ESTABLISH MORE LABORATORIES, MORE SCHOOLS, TO ADD TO THE SUM TOTAL OF HUMAN KNOWLEDGE AND TO SPREAD THE KNOWLEDGE OF TRUTH AMONG THE PEOPLE. THE CRIMINALITY OF THE AGE IS DUE TO THE CRASS IGNORANCE OF HIGHER AND LOWER CLASSES."

The will of man is by his reason swayed.—Shakespeare.

Charles Bailey.

T. W. Stanford of Melbourne, Australia, is still holding seances with Mr. Bailey, the most remarkable medium on earth to-day. He sits under absolute test conditions, and the results are astounding, as set forth in the Harbinger of Light. There is not a single materializing medium in the United States to-day who will submit to such rigid test conditions, and only two or three among the whole lot who do not use artificial toggery in their seances, to deceive the public. The materialization seances held in this city are the rankest deception.

So much discussion is going on in all parts of the world concerning physical manifestations, including the "passage of matter through matter," that Dr. Channing's address, given June 7, on this important subject, has been selected for this issue. It cannot be overlooked that in America and Europe the "Psychology of Mediumship" is being seriously questioned, and that physical phenomena, as being more open to scientific investigation, are attracting the notice of scientists the world over. It matters little that, as in the case of Professor Morrell, he has arrived at no conclusion save that these are established facts. It is this knowledge that will eventually arrest the attention of the world, and it is for this reason that Dr. Channing's explanation, coinciding as it does with latest scientific discoveries, is particularly valuable. Scientists carefully doubt the sanity of those who, under test conditions, and competent in every way to give an opinion, declare that these Bailey "apparitions" are genuine. There is no shadow of a doubt about it. Every scientific man, Russell Wallace, Lombroso, and the latest investigator, Morrell, are declared to be insane when they come to a similar conclusion. As Morrell puts it in the May issue of "Annals of Psychical Research," the skeptics say "they will believe when such and such a scientist, 'a man who is above all suspicion,' shall have made certain of the matter. But," he goes on, "I admitted in the 'stirring' and touched the reality of mediumistic facts with Eusapia Paladino, I lost my position with doubters as 'an authority above suspicion.' He became classed with many of us here in Australia with persons of degenerated intellect."

In a recent letter from "X," of Sydney, I advised him that the "stirring" was a successful Bailey sitting. In my pamphlet, he says, "I laid great stress on the importance of physical manifestations in support of the spirit theory, the intellectual alone affording insufficient proof." It is not expected that wonders of the kind that take place at the Bailey seances should be believed on mere hearsay, but before classing them as impostures, people are strongly advised to read what Zollner has to say in his "Transcendental Physics," and to pay attention especially to the latest discoveries in science, which illustrate in a remarkable way all that Dr. Channing intends to say. A brief account of the phenomena produced since our last issue will show that the remarkable character of the manifestations is fully maintained.

44th Seance, June 7th. Address by Dr. Channing on "The Passage of Matter through Matter." Phenomena. Lump of clay with Mosses. It was explained that the Mosses contained the lumps of clay that come with monotonous regularity would form, when completed, a beautiful border of a pavement 8 feet long. The places that have arrived seem to belong, when freed from the clay, to something of the kind. Skirt of July issued. Part of the supplement in supplement to present issue.

45th Seance, June 14th. Address by Dr. Robinson on "Atlantis: The Lost Continent." Perfect Nest with eggs brought after medium specially suggested by Dr. Whitcomb before the MSS. brought from Egypt near Alexandria, translated by Dr. Robinson. He said it was on vellum, and being very dry would be opened with difficulty. "It is a record of an inscription," he said, "that was to be placed on a monument to one of the Roman emperors, and reads thus: 'To Jupiter Serapis, the greatest and best, for the uplifting and protection of the Emperor Trajan and of the Roman people.' As officer of the Third Legion recorded this and is instructed to have it set up." Lump of clay with Mosses. Canary, placed on table to be taken to India in exchange for "apparitions," was found when light was shed on it. Medium again specially searched. Abdul announced he had put it in Selin's hand, and the bird was then at its destination, India. Sprinkles and apporls both travel as quick as thought itself, which is another of Nature's mysteries.

46th Seance, June 20th. Address on "The Immortals in the Works of Charles Dickens." Phenomena. Charles Dickens, life, habits, and home, his thoughts and his belief in matters appertaining to the spirit world. Phenomena. Manuscript from Alexandria, Egypt, as at seance above. It is the plan of a Roman city with fortifications. Lump of clay with Mosses. Medium not well and seance shortened.

47th Seance, June 28th. Address by Dr. Channing on "Paul's Address to the Athenians." Phenomena. Lump of clay with Mosses. These lumps of clay come with such force and drop so heavily that they sometimes rebound from the table onto the floor, always arriving at some distance from the medium. Quantity of buckwheat poured into dish on table. Ancient MSS. brought by Dr. Robinson's instructions; very old and very brittle. It

MOVING ONWARD.

Triumph of Spiritualism in Los Angeles—A Vivid Picture of the Various Churches.

Thinking that it might interest the readers of *The Progressive Thinker*, and that it might be a general knowledge of the wonderful triumph that has been accomplished here, I will tell them about it.

Many years have passed since the first cruel persecution of the Spiritualists began in Los Angeles. Long and bitter has been the fight between the Christian and Materialist on the one side, and the Spiritualist on the other.

We have seen mediums ruthlessly dragged from their apartments, and their meetings broken up by the police of the law, even taken to the city jail like common criminals or vagabonds. We have seen them arrested on the street while in company with other friends on their way to a pleasure party. We have seen them arraigned before a "court of justice," and heavy fines exacted from those who then ordered to leave town like a common thief. They felt that they should obey God rather than man, so exorbitant licenses have been extorted from them.

While all this was going on the authorities allowed the Catholic priest to teach that he would forgive sins, and receive pay for it in proportion to the degree of transgression; to teach us also, that there is a continued state of preparation after death, which he calls Purgatory; and further that he has power to forgive them out and make charges according to the size of the purse of the bereaved living. They have allowed this without questioning the truthfulness of it.

They allowed the Methodist to hold before his congregation an everlasting fiery sulphur, and then tell the thoughts of the people, to teach them that they were conceived in sin and brought forth in iniquity, and that for the least error, such as playing a social game of cards or dancing, his soul would be incarcerated in the so-called flames of hell. All this was done without question, and they drew salaries ranging from \$1,000 to \$3,500 a year for it.

Unmolested the Presbyterians taught the suppression of emotion and soul-love and the cultivation of the intellect, and that his members could dance, play cards, attend theaters and yet sweep through the gates into the New Jerusalem.

The Lutheran was allowed to teach that our innocent babe, fresh from the hands of God, was lost if he died unchristened, but that adult members on horse races and yet abound in the Savior's love, if he paid well. All were allowed to add in, and give advice on business matters without question as to their ability or truthfulness.

The Salvation Army was allowed to become common street-corner beggars, with banners flying and drums beating. They were allowed to harass the occupants of tenement houses and even run public employment agencies.

The Rescue Missions had the liberty to block the sidewalks and streets, and publicly insult and slander the passerby by calling them flunkies, transgressors and worms of the dust, and then give a lot of advice as to what to do, take money for it, and yet were statement.

In fact, we have every religion, creed and cult under the sun, and out of them all the city authorities have chosen Spiritualism. They know and realize that Spiritualism is true, so as a natural consequence demand ALL TRUTH. They know equally well that the other religions cannot be true, since all are conflicting, and all are in league with mammonism, capitalism and anti-Christ, so if they demand the truth or nothing, every church, mission and Sunday school would be closed.

Los Angeles would be looked upon by the Christian world as a wicked city; so they let them go unquestioned, thinking that they cannot do much harm.

The persecution has been hard and long, and many died in the work, but when a municipality like Los Angeles, financially recognizes its truthfulness, inasmuch that they employ men to look after its interests, it is trials, hardships and life well spent.

So, fellow workers in other fields, let me exhort you to take courage and ere long you will see the glorious day of better times and a secret service man in every meeting, paid by the city to protect our loved and cherished cause all over the country, as we now have in the City of the Angels.

F. W. WILLIS.

Los Angeles, Cal.

Do Not Want Religion of Any Brand Taught in the Schools.

More than half a century ago the people of Ohio, after much cussing and discussing, decided that they did not want religion of any brand taught in the public schools. In fact, no question of equal public importance was ever better settled; but what do we see now? At the Tuscarawas County annual teachers' institute, in 1907, which met here last week, one of the pedagogues, Dr. O'Shea, spent 35 minutes in speaking on "Modern Mysteries," and to assert in his dogmatic and weak style that "It is an impossibility to have communication with disembodied spirits, that persons at these seances are in such a nervous state that they might as well be in a dream."

It is very evident that Doctor O'Shea is in a state of profound ignorance in regard to the great question of the ages: "If a man die shall he live again?" To this doubt (doubt?) doctor I would say, that it is utter nonsense for a man to doubt himself of these things whereof he is not possessed.

At any rate, while the doctor and his "institute" is being paid by the people of the state at the sum of \$2.50 cents per diem, they should consider themselves strictly to the business for which they were employed. If not, why not? The people want to know, you know.

O. H. MATHEWS.

New Philadelphia, Ohio.

CURED. WORRY, HURRY, SCURRY, FLURRY.

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

Some Myths and Allegories.

Ancient Systems of Astrology, Alchemy, Etc. Elucidated by Dr. Geo. W. Carey.

A literal interpretation of the mythological characters, astronomical allegories and alchemical symbols of the Bible and New Testament has caused the earth to run red with war, and the belief that the literal blood of man, however good he may be, or his ignominious death, could by any possibility save souls, has made idolaters of a large portion of the race.

It seems incredible that men should go to war about God or religion, yet such is the case. Sam Walter Foss, in a poem entitled "Why?" says:

"They met and they talked where the cross-roads meet, Four men from the four winds come,

And they talked of the horse, for they loved the theme, And never a man was dumb.

And the man from the North loved the strength of the horse, And the man from the East his pace,

And the man from the South loved the speed of the horse, And the man from the West his grace.

"So these four men from the four winds come, Each paused a space in his course And smiled in the face of his fellow man;

And lovingly talked of the horse, Then each man parted and went his way.

As their different courses ran; And each man journeyed with peace in his heart.

And loving his fellow man.

"They met the next year where the cross-roads meet,

Each paused a space in his course And smiled in the face of his fellow man;

And lovingly talked of the horse, Then each man parted and went his way.

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Sin is from a Greek word, meaning to fall short, or a failure to fully comprehend.

Unborn millions cannot be saved from their failure to understand by the crucifixion of a saint.

But the old question, "What shall we do with Jesus?" must be answered, for in the answer we will be able to "work out our own salvation."

Jesus, the Nazarene, is derived from the Hebrew Isis Nazir, meaning the Eternal Essence cooked, or rather, crucified, changed, or prepared. It is a chemical or alchemical symbol typified by the crucifixion. A union of elements is described as crossing.

The Eternal Essence passing through the various changes from the vibration of pure spirit potency to materialized forms is called the crucifixion. Acid and alkali, apparently opposite in quality, unite and form new compounds.

Air is the Universal Eternal Essence. When breathed into the arteries it is changed to blood and then it is deposited in flesh and bone, thus materializing the human organism.

Adam, the New Time Prophet, says: "All scripture is an allegory. It is a figurative language. It does not contain literal facts under the figure of living beings. It is a personification of existing active principles, but no person or sentient thing is actually alluded to from Genesis to Revelations."—Markham's Muse of Labor.

To establish this proposition, you say, will subvert all existing religious belief. Not so; it will simply give to religion what it lacks—a scientific and reasonable basis. It will bring the present church out of the crumbling shadows of doubt into the strong light of faith, establishing it upon the rock of Eternal Truth.

Epictetus, although known as the prince of Grecian Stoics, was for a long time a slave, but those who read his words of wisdom now name him the Prince of Philosophers, and clearly see that the so-called New Thought of to-day was promulgated during the palmy days of Greece and Rome. Epictetus was a philosopher of Nature and not a product of scholastic lore.

One of the gems from the Epictetus mine of wisdom is: "It is not things, but the opinions about things that trouble mankind; thus death is not terrible; if it were so, it would have appeared so to Socrates. But the opinion we have about death, that is terrible, that is where the terror lies."

The word Satan is from Sanctus, Satya, meaning Truth, and the Egyptian Soterion, I. e., a Judge. It is also identified with the Greek Cronus, meaning one crowned. In Grecian mythology, Cronus swallowed all his children until the birth of Jupiter. Cronus, you must remember, and Saturn are the same, and in other symbols or mythologies they are represented as the Dragon. There is a constellation called the Dragon, and the Chinese use a symbol of the Dragon on their national ensign, as we use the eagle on ours.

There is a symbol, of Egyptian origin, showing a wheel, the expression of eternity; without beginning or end; on the right side the genius of good, Anubis, ascending, on the left the genius of evil, Typhon, descending. Up over the center sits the Sphinx, a sign of ruling power, holding the universal force in balance as it passes through the changes we call good and evil. In chemistry this operation is carried on by acids or alkalis, which,

while seemingly opposite in quality, unite and form new compounds.

Satan ascending is Christ, while descending it is Satan or Devil. Satan rules the interior of the earth, lead, iron, coal and fillers of the soil; therefore we are of the earth, of the earthy, from whence comes Satan.

Satan is only a name for the aggressive creative spirit on its descending course. Paul plainly says: "He that descendeth is the same as he that ascendeth." In the second verse of the second chapter of Job we read, "And the Lord said unto Satan, 'From whence comest thou?'" And Satan answered the Lord and said, "From going to and fro in the earth and walking up and down in it."

In this quotation from the book of Job, which is one of the grandest epic poems on the science of astrology and astronomy and chemistry ever conceived, we find the influence of the planets clearly shown. Saturn rules materiality. The sign of Saturn itself is a symbol of matter ruling over mind, a cross over Luna, the moon or mind. The idea that Saturn is really evil gave rise to the idea of a literal hell down in the bowels of the earth.

Thus we see that the materialistic concept of man on the earth plane of thought creates many Devils.

Evil, or a Devil of some kind, seems a necessity to those still in the thought of separateness or individualism. The efforts of the evolutionists to keep before the minds of the people something other than Divine Wisdom calls to mind the little boy who asked his mother if she thought God would let him have just one little Devil to play with when he went to heaven if he would be real good.

Some people have such a "mania for owning things," as good Saint Whitman wrote, that they say "my catarrh" or "my rheumatism." Thus do they cherish their little Devils and go on their way complaining and lamenting.

But let us return to the ancient symbols of alchemy and astrology again.

The church has taken these myths, allegories and symbols, clothed them with personalities and then chided upon the people to fall down and worship them; yes, even called upon the people to worship the Devil, for the concept held by the church of the Jewish Jehovah makes him a first-class Devil most of the time. The distorted idea held by the church of this tutelary deity made him destroy innocent men, women and babies, in order that his chosen children might possess a better dwelling place.

Fine business for the creator of heaven and earth and all peoples, as he claimed to be. What would we do with an earthly parent who would select any of his children as his chosen ones, kill the rest and give their lands to his favorites? We would call him a Devil and proceed to stretch his neck.

But of course the Old Testament narrative of the God of Israel has its root deep down in the alchemy of the wonderful human laboratory—the circulation of blood, the centers, the cellular operations and the composition of blood itself; in fact, the Bible is a collection of alchemical and astrological writings, all pertaining to the chemistry of Life operating in human organisms, well understood by the Jewish Rabbis during the Ptolemaic and the dark ages.

We have now entered the Aquarian age, the air age, or the age of Spiritual man. We no longer see men as "trees walking;" no longer see the divine operation as evil, or the work of a malignant being, but see all as wisdom's operations.

We are passing out of the Ptolemaic, or water age, in which our vision was distorted by a materialistic concept of forms, and even life itself.

As the earth began to emerge from its baptism of water about fifty years ago, it heralded the fact by spiritual phenomena at Hydesville, N. Y. The second coming of Christ was predicted by Miller in 1844.

He was followed by others who followed many followers about him and they prepared to ascend in white robes to meet Jesus Christ in the clouds.

They failed to realize the truth of the statement that the "Son of Man (Sun of Man) cometh not with observation."

Christ the dater set by Miller for Christ to appear as a person, the great truth of immortality was demonstrated by the Fox sisters, or rather by the Christ Principle, immortality operating through their organisms; but even with the advent of Christ, the Devil was not destroyed, but the good old orthodox Devil with hoofs and horns was divided into several thousand Devils and named Evil Spirits.

The early Spiritualists laughed the big Devil "out of court"—or rather, out of existence, and then declared every operation in the temple of the living God, the human body, that they could not understand, to be obsession, or the work of evil earth-bound spirits. "In union there is strength." While these little Devils were united in the orthodox Devil, he was strong, but after he was cut up into many small pieces his ultimate extinction was certain to follow.

But if we must have the belief in evil persons, there are one big Devil to several million small ones.

Next came Theosophy, the wisdom religion, whose founders failed to recognize—as others had failed—before him—that there is nothing in wisdom.

Wisdom operates on various planes, but the same wisdom is always the operator. The same wisdom—Infinite Life—operates through the cellular structure of the universe, from animalcules to animal; from saurian to savage; from the crystal to the civilized. A differentiation in cellular arrangement causes the different types of materializations.

Theosophy did not believe in evil spirits, but brought the Devil to the front, to make his bow to the world again, labeled Karma. The so-called evil in the world, according to this, is the result of evil in some past world, i. e., incarnation. So

Karma is another kind of Devil. Then came Mrs. Eddy and Christian Science with all a God or Spirit, with its mortal mind Devil, occupying NO PLACE, being a highly triturated potency of nothing—but a Devil just the same.

The race having failed to transmute the Devil, even with Mrs. Eddy's Science and Health, Mental Science came to the front. The advocates of the science of mind did not believe in mortal mind. They believed that all was immortal mind; and it did at first really believe as though the Devil was dead as last; but on further investigation it was discovered that the Devil was still in evidence disguised as error, mistakes, and evolution from a low to a higher state.

When the teachers of mental science are asked the question, "How can mind, eternal, immortal mind, which is all and never commenced, be low or need to progress, get better or go up higher, for being all, there is no place outside of itself to go," they fall utterly to answer. The Devil in any disguise he may be clothed will give even the New Thought people serious trouble.

Even the sweet-souled Hindus, even the Swamis, must be troubled by their highly esthetic, attenuated Devil that they softly name Maya, or illusion. Illusion is a fleeting, momentary expression of Divine Wisdom, yet a great necessity in the eternal plan.

By the day of awakening, the day of resurrection, is at hand. Throw off the grave-clothes of materialism, oh! brother, oh! sister! Come forth in the shining robe of spiritual philosophy and sing the song of the new birth.

Stand up in the full realization of your Godhood, say, "Oh, thou Eternal Omnipresent Spirit, thou dost ALL things called good or bad, I have no Gods, or Devils, before thee."

The Devil is only God in disguise. Spell Devil backward and you have lived, that is, life, and life is God; therefore, God spelled backward, that is, lived, is a combination of letters that spells Devil.

Be free, oh, soul! Arise! take up thy bed and walk, thy sins be forgiven thee.

The resurrection morn has dawned. This is the day of Judgment, that is, correction; judgment at home. Forgive your own sins, which are simply failure to understand, and you will know how to forgive your neighbor and love him as yourself. Again I say, "Thy sins be forgiven thee."

Let man stand upright and splendid; Let woman look up from the sod, For the days of our bondage are ended.

And we are at one with God!

CONVENTION GREAT SUCCESS.

Spiritualists of State-Close Annual Session of Association.

The fifteenth annual convention of the Oregon State Spiritualists' Association, which called yesterday, is said by those who took part in it to have been the most progressive ever held by the organization. The closing all-day session yesterday was a success from start to finish. The hall of the Abington building was beautifully decorated, the sunflower (the Spiritualists' official flower) being everywhere in evidence; besides, a profusion of the flowers in season loaded down the tables and stands.

Subject of the morning conference was "The New Age of 'Good and Progress of Spiritualism.'" It called out a great deal of suggestive thought. It was the consensus of opinion of all speakers that goodness and progress were the very essence of the cult of the spirit. One of the speakers said: "God is the Saxon heaven for gods; and the kingdom of heaven is within you, the spirit of God or Good Spirit is the best of one's life cultivated from day to day. And, like a gem in the mine, it had to be brought into our surface or physical life and made to shine. Let your light so shine that it may be seen of men. Don't let it lie latent in the being."

Luncheon was served at 1 p. m. The music and exercises later were of an elevated character, and stimulating to spiritual growth. The audience claimed to sense a great uplifting power in the hall never before experienced.

At 4:45 p. m., a symposium on "Spirit Communication Throughout the Ages" was held.

"Spiritualism," said the opening speaker, "never had a beginning, and never will have an end. It was the spirit of God manifesting in all and through all life. True Spiritualists are always conscious of a fraction of this mighty power, others who ignore their spiritual nature, are unconscious of it. The same power that shakes tables has shaken down cities, and was now on the eve of shaking the world. Yet so many say 'What of it?'"

"Nearer is he than breathing. At the close of the day's exercises the newly-elected officers were installed with appropriate ceremonies. The officers of the Oregon State Spiritualists' Association for the ensuing year are: Mrs. Sophia B. Selp, president; Mrs. V. Rowe, vice-president; Mr. Yankovitch, secretary; Mr. Trigg, treasurer; Eugene E. King, Ludwig Larsen, Miss J. Werner, C. Coulter, Mr. G. G. Grote, Portland Daily Oregonian.

The Scotch Sabbath.

An English artist, traveling professionally through Scotland, had occasion to remain over Sunday in a small town in the north. To while away the time he walked out a short way in the environs.

He came to the picturesque ruin of a castle met his eye. He asked a countryman who was passing by to be so good as to tell him the name of the castle. The reply was somewhat startling. "It's no the day to be asking such things!"

Another good story of Scottish observance of the Sabbath is told by a clergyman. "A minister of the kirk declared in public that at a country hotel he wished the window raised so he might get some fresh air, but the landlady would not allow it, saying, 'Ye can hae no fresh air here on the Sabbath.'"—Ex.

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

MORAL PHILOSOPHY OF THE NEW RELIGION.

Churches have arbitrarily established their faith and customs which society is constantly struggling to disregard and eliminate. They have created popular scorn and prejudice against people designated infidels, atheists, agnostics, free-thinkers, and made their adherents believe all such people are bad and will go to hell and be damned.

It has been affirmed from away back in the dark ages that atheism is of negative nature; it denies, but affirms nothing; it tears down, but builds nothing; and that the atheist has no religion, but is the enemy and opponent of all religions.

We affirm that atheism builds and affirms much, and has a great cause to promulgate, based on truth, reason, facts, science, knowledge; to save people from ignorance, superstition, religious bondage. It is a truth-seeker, and finder of the most important truths, such as the world is in most need of.

We have a cause without an organic body, and many true teachers, reformers, philanthropists, doing much to benefit humanity, and not so bad as theologians have painted them.

There is more controversy on the subject of religion than any other, and all classes are free to define and explain it as they want it. I can show by fair argument, that we are people of pure motives, moral principles, and have a true religion which we approve and practice.

We are not ready nor willing to discard religion, nor drop it from our vocabulary because it has been abused and perverted. We are going to transform it, and evolve out of it something pure and beautiful; sift and cleanse it from impurities and rubbish of past ages; retain it and give it to the world pure and unadulterated.

It directs us to the importance of a righteous life, outlining plans of right living, which, if good usage to apply the word to the experiences and lessons of life that teach truth and knowledge as moral incentives; that appeal to the highest sentiments, sweetest emotions, tenderest sympathies; that inspire its disciples with love for humanity, regard for truth, desires for higher life in which all the faculties may find expression and employment.

Our religion lays the foundation for the hope and trust of mankind upon the bedrock of knowledge instead of the shifting quicksands of faith. It makes of each individual a better instead of a devotee. There is no belief for which it demands prostration or sacrifice; and no knee is bent in superstitious reverence. It needs no doctrinal dogmas nor books of holy writ to quarrel about, nor priestly anathemas to fear. Its broadest field of usefulness and labor is in the old religious world, emanating from a people, educated, the most irrational absurdities and errors.

It gives us a religion pure and simple, free and rational, beneficent and spiritual; it appeals to all to live up to right principles, purity of purpose; it gives us a high and holy hope, a reasonable promise. In this realm the soaring soul is attracted by the transcendent beauty of spiritual ideals in purity of thought and life, appealing to the intellect and affections.

Man is a religious being by the development of his moral faculties; the progressive, instead of a fallen, being, with the brightness of a spirit life. His destiny is the infinite development of his spiritual nature; accomplished by the acquisition of knowledge, not by devotion; by the study and application of the laws of being, not by religious forms and faith in things unseen, unknown.

We cannot accept authority for truth, and will not be confined in the limiting trammels of creedal statements. We have stepped clear of the old religious harness and cast off the shackles that bound us to religious faith, our freedom is progress; thought overlaps sacred boundaries that warp the mind and enslave the soul.

Grand, earnest souls by the truth made free.

No longer in blindness bow, The good time coming, the yet to be, Has sprung with the good time now.

The world has respect for persons who hold the courage of their convictions, who stand face to face with facts and give expression to what they know. Facts without intelligent expression do not amount to much, and we will not be wiser and better for knowledge of which we make no practical application.

The New Religion is not based on the fall, example and precepts of any man or woman. It is based on demonstrable facts, practical knowledge, life, principles, and common sense. It is the unfolding of the life, a germ within every human being, springing spontaneously into life and action, by which we progress continually to higher planes. It is vital with growth, commensurate with the needs of humanity. It is the love and practice of whatever is right, just, true, good, according to the capacity, ability and knowledge of the individual.

What have I done to make the world better? Must be answered; and the answers come with both joys and regrets. We can make our own religion by applying the laws of moral conduct in pursuit of the right course of life and action to avoid and resist whatever we know is wrong, the effects of which produce trouble, suffering.

A WONDERFUL THING!

The Fact that Spirits Can Return and Talk with Mortals.

The present is probably the most wonderful age this world has ever seen. We are aware that in a certain sense everything about us is wonderful, and as a certain philosopher has said, "The history of a people is the history of a world." Of course we are aware that this old planet is the subject of law now as it always has been, but some laws and things seem to be much more forcibly emphasized to-day than ever before.

I shall never forget that midnight when my wife and I were awakened from our sleep and convinced of a future existence by those friendly, though invisible, blessed souls who laid us under a never-to-be-forgotten obligation.

When a connection or rapport had been established between the two conditions—material and spiritual—many who had been known in former years renewed their acquaintance with us. One, an old, familiar friend of my father, who had departed this when I was a little boy, came, and in his old style and manner conversed with me.

"Why, Tom," he said, "isn't this the most wonderful thing you ever heard of? You attended my funeral. You saw the men put me in the ground, and everyone thought, 'That is the last of Charles Sheppard,' and here I am to-night, after fifty years of silence, talking to you through your own wife. I never heard of anything like it in my day."

Mr. Sheppard had died while the medium, my wife, was a baby, and they had never seen each other. Truly a wonderful thing, for he had proved his identity to me before he uttered the above words.

Now, is there not something almost equally wonderful in the fact that religious churches do not avail themselves of this wonderful fact to establish truth, unity and love in a skeptical world?

No amount of preaching or argumentation will convince the merely intellectual man that there is indeed a continued existence after the death and decomposition of the material body. Such men and women demand absolute demonstration of the great fact, and that alone will prove the church attractive to the unbeliever, the careless and the scoffer at immortality.

Are the so-called "Churches of Christ" blind to their best interests? Has religion and the love of God been utterly blotted out by pride and superciliousness? Has the love of God departed and the love of self taken its place? Has commercialism and the love of display displaced that sincerity which rendered the church a power in the world in the days of our fathers? THOS. HARDING.

Sturgis, Mich.

BROWN'S GHOST.

Curious Experience of a Miner—Thinks Ghost Plays Tricks—Believes Brown's Spirit is Trying to Prevent Discovery of Rich Mine—Other Miners Will Join in Fresh Search.

SAN BERNARDINO, Sept. 12.—Henry Pearson, an old-time prospector, has a mystery Monday night while camped in the foothills of the San Bernardino mountains. Every blanket in his camp was removed, even a canvas which covered him. His canteen was carried some distance and carefully hung on the limb of a small tree, and when he recovered the only blanket so far found, he came upon it six miles from camp, spread out over a sage brush as though placed there for ailing.

"I never heard a sound all night," says Pearson. "When I rubbed my eyes open at daybreak, I hadn't a strip of canvas or blanket over me. My canteen, full of water, was hanging some ways off on a tree, and never a blanket in sight. But that isn't all. My horses were staked half a mile away from where I had staked them the night before. The stakes were not driven into the ground, but knotted about a big rock. No one but a human spirit could do the knots like were in that rope. Never found a sign of a footprint showing any other person had been about the camp."

Pearson has several ghoulish theories. One connects the mysterious doings with the death of a prospector named Brown, who perished near the spot a number of years ago. Brown went in search of a rich mine with another man. They became involved in a dispute, and separated, Brown declaring that no one would ever find that mine but him.

"I think Brown came back and carried away my things, so as to keep me from finding the lead," said Pearson in awe. "I think he must have tried to carry me away in my sleep, for surely I lay several feet in the morning from the spot where I lay down the night before." Pearson is very emphatic, and seems to believe in the pranks of Brown's ghost.

This theory is shared by a number of old prospectors, and they propose to leave within a few days for the locality, determined to locate the rich ledge, which they believe Brown's ghost is guarding. They take his antics with Pearson as evidence that the latter must have been within a very short distance of the ledge.—Los Angeles (Cal.) Daily Times.

fering, discord, turmoil. A life of moral principle yields fair compensation for human ills, toils, trials, and is the life worth living.

Under the New Religion every soul is compelled to take upon itself the responsibility of personal being. There is not a direction of importance where its influence is not exerted. It prepares us for a broader grasp of the important themes that relate to mortal life and that shall make grand the future life, teaching by lessons of nature, intuition, inspiration, experience, the importance of right living here as the proper preparation for a good life hereafter.

A. H. NICHOLAS.

Summerland, Cal.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.00.

General Survey.

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

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

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

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

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF COLUMBIA PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARLE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at their home in the city of Detroit, Mich., where they expect to remain in the missionary and other fields of work for the grand cause of Spiritualism. Mr. Sprague's services may be secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and seances. They are both well known platform test mediums. Individuals or societies desiring their services can address them at 1082 Trumbull Ave., Detroit, Mich.

George W. Kates and wife can be addressed at 531 N. Carey St., Baltimore, Md., until further notice. They have been called to the local church of Baltimore as pastors for the present season. Their home address is Carey, Pa., will continue to receive all mail will be forwarded to them, if sent there.

Nellie Cline writes of the good work done by Will J. Erwood at Larned, Kansas: "Will J. Erwood, the inspirational speaker of La Porte Ind., delivered a series of lectures in our town on Monday, Tuesday and Wednesday evening of this week. Owing to the inclement weather, but a small crowd greeted him on Monday evening, but decided interest was manifested, the audience carried away with such a pleasing impression of their evening's speaker, that the hall was crowded on both nights following. Mr. Erwood is possessed of such a strong, clean, yet charming personality that his hearers are won to a just consideration of his view of the question before they are aware of their attitude, and not only was good seed sown, but excellent results were obtained by his brief stay in our midst. I have never given such an evening, which proved highly satisfactory, and taking the lectures as a whole, we will say that the principles and foundation stones of Spiritualism were brought before the citizens of Larned in a broader and much more advanced light than it had ever been our privilege to hear before."

E. D. Long, M. D., writes from Safford, Hillsboro, Cal.: "I have been a Spiritualist for upwards of 40 years. I was a subscriber for the Banner of Light for many years, and for the Religio Philosophical Journal until it expired, and have been a subscriber for The Progressive Thinker almost from its birth, and expect to continue to be as long as I am on earth. I have resided here since the spring of 1882, and am about the only Spiritualist in this vicinity. I would be greatly pleased to have some Spiritualists come here and settle in this vicinity, and become friends and neighbors. Safford is an excellent place, and I reside near Brandon, Brandon is a station on the Sea Board R. R., 12 miles from Tampa. I will answer any and all questions from Brother Spiritualists respecting South Florida, or this vicinity, its soil, climate, etc."

Rolla Stubbs writes from Long Lake, Minn.: "Miss Harlow of Columbus, Ohio, spoke for our society for the third time on the 14th inst. The Temple was well filled. She held her audience spellbound for one hour and thirty minutes. She excelled herself on this occasion. She speaks for the State Society through this month. She is making many converts to the knowledge and truth of Spiritualism. Her lectures are well received wherever she goes."

Charles A. Thompson writes: "On Sunday, September 15, the following persons went out to Brock's Hall, 11th st., and Michigan ave. Dr. A. Caird, Mrs. Dr. Caird, Mrs. J. S. Adams, Mr. and Mrs. S. A. McGee, and A. Thompson, assisted in the meeting, which is held there every other Sunday. The musical talent was furnished by Mr. Wm. Richard and Son, which was a credit to any society. At the close of the meeting all the visiting mediums and their friends were entertained by the ladies of the society, and had a very social time, including coffee and cake, which brought the evening to a close. This is a very earnest society and worthy of any honest medium's help. The next meeting will be Sunday, September 29th, at 8 p. m."

Roy Hale writes from St. Louis, Mo.: "In 1885, Sammie Bowles, through the mediumship of Mrs. Carrie E. S. Twine, gave a series of interviews with spirits from his side of life; among those interviews was one with John Wilkes Booth, and Booth mentioned how freely had the noble Lincoln forgiven him, and helped him to rise to a higher and brighter conception of life. I am inclined to believe as Brother Binney of California, that the medium got the impression of Mr. Hubbell's thought that George might possibly be Booth."

Mrs. Flora H. Millsap, the popular and efficient Secretary of the Chesterfield Camp, writes: "Our camp meeting was better this year than heretofore in a financial way. All expenses are paid and three or four hundred dollars surplus, to pay on the 'debtedness'."

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

Rev. G. C. Love of Portland, Oregon is now in Chicago, and would like an engagement either in the city or between Chicago and Washington, D. C., as he is on his way to the N. S. A. Convention. Mr. Love is one of our ablest lecturers. Address him at No. 4707 Calumet ave., Chicago, Ill.

In Birmingham, Ala., the license for clairvoyants cost \$100 per year. The writer of the following, Mrs. John C. Gray, writes from 7319 Madison avenue, Cleveland, Ohio, desiring the best wishes of the readers:

Cleveland, Sept. 11, 1907.—Dear Editor—I want to ask a great favor of all readers of The Progressive Thinker. For ten years I have been wanting to go into business. I know the dear spirit friends will help me. I am going to have a candy store and serve a light lunch. I have a dear little boy who passed away, and his name was James, so I am going to call my place the James Light Lunch, and I know my darling will help me.

Belle Bush writes: "The beautiful address of Mrs. Longley, as reported in your paper, gave me so much pleasure that I feel to express my heart's sympathy for the altruistic sentiments it contained, and my thanks to her control."

Carrie E. S. Twine writes from Westfield, N. Y.: "I lately returned from my Sunday's work at a remote place in Pennsylvania, away from any railroad at least 10 miles, right in the heart of a great dairy country, the nearest town being Towamencin, Pa. Many of the builders of this church, the 'Temple of Reason,' have passed over, but the remaining portion have meetings when they can get a speaker. I could not but note the large audience. I think there were at least 30 of the finest looking young people I have seen together in many a day, and a young choir, giving us with great expression, some of Longley's most beautiful songs. I am much better physically. I start this morning for Syracuse, N. Y., to fill an engagement as speaker for Woman's Day at our State Fair. I feel greatly honored to have been chosen for the work."

H. E. Pomeroy writes: Professor Daborn's article on Christian Science and the Power of Negative Suggestion, was the best elucidation of Mrs. Eddy's cult I have seen. Indeed it makes her metaphysical jargon lucid."

S. A. Huntington of Malden, Mass., writes of the Progressive Spiritual Society of Greater Boston's finest mediums, Mrs. Annie R. Chapman, Brighton, occupied our platform on Sunday evening, September 15. She chose for her theme, "Our Beautiful Philosophy, Spiritualism," giving a fine address, showing that "all those beautiful conditions that make for right come from Spiritualism. After the conclusion of the lecture, many fine messages. Mr. Fred Niles of Marlboro, Mass., will be the speaker on the 22nd, and Mrs. Alice W. Whall of Everett, Mass., on the 29th. Circles every Thursday evening and 11:00 a. m., and 3:30 p. m., Sunday."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their Semi-Monthly Social, at the home of Sister J. S. Adams, 1007 Harrison street, Wednesday, September 18. The following mediums took part: Mrs. Dr. Caird, Mrs. Helvety, Miner, Cowan, Sexsmith, Knapp, and Brother Travis and Sister J. S. Adams. The room was beautifully decorated with Japanese lanterns. An excellent supper served, to the great satisfaction of all present. The attendance was large. Our next meeting will be held at Atlas Hall, Ogden avenue and Robey street, at 2 p. m. Afternoon and evening, October 2, a grand opening for the coming season. It is hoped that all the Daughters and their friends will be present. After a short service there will be dancing."

Oscar A. Edgerly's engagements are arranged for the season of 1907-1908, are as follows: Last two Sundays, September, at Springfield, Mass.; the months of October, November and December, with the First Spiritualist Church, Columbus, Ohio; January, 1908, with the Ladies' Camp Meeting, Temple, Ohio; February, March, April, May and June, with the First Spiritualist Association of Spiritualists, Washington, D. C.; April and May with the Spiritual Fraternity, Ayer's Temple, Boston, Mass.; June still open for engagements; the first two Sundays of July, with the Ladies' Camp Meeting, Association, Lake Brady, O.; the last two Sundays of July are still open for engagements. During the three weeks of August, he will act as Chairman of Grand Lodge Camp Meeting, Grand Lodge, Mich. From August 10 to 14, inclusive, he is engaged at the Chesterfield Camp, Ind. Mr. Edgerly is also engaged for the full term of the Lake Helen, Florida, camp, for season of 1909.

Fay E. Coffman writes from Grand Rapids, Mich.: "I wish to announce to the friends that my mother, Mrs. Amanda Coffman of Grand Rapids, Mich., went to Detroit to officiate at the funeral of the late Frank Gates, and was taken suddenly ill, not being able to perform her duties there. She was given the best medical attendance and tenderly cared for by friends, but after four days with little improvement, was brought home. She is still confined to the bed, but I am happy to say to her friends, that she is gaining all the time, and will soon be out of danger. We desire that all her friends send her health thoughts that she may have a speedy recovery."

Emma A. Willis writes: "The first regular meeting of the Band of Harmony will be held in room 309 Madison Temple, on Thursday, September 26. Everybody and their friends are invited in order to give our president, Mrs. Richmond, a hearty welcome home."

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

Professor Lockwood lectured last Sunday for the Unity Society of Milwaukee, Wis. On the 29th he will lecture at Conneaut, Ohio.

A. Merkel writes: "Those who have been attending the excellent meetings conducted by Mrs. Schumacher at Van Buren Opera House, corner Madison street and California avenue, will be gratified to learn that on Sunday evening, Sept. 22, Thomas Seelye Warner, will lecture; the subject 'Spiritualism: Its relation to the Christ Life, showing the complete harmony between the two worlds.' Following the lecture Mrs. Schumacher will give flower readings."

Rev. Nellie B. Baade writes from Detroit, Mich.: "I have just completed a series of lectures in this city upon Spiritualism and kindred subjects, and am now prepared to make engagements with other societies outside of Detroit for fall and winter work. I will also officiate at funerals, perform marriage ceremonies, arrange for camp work for the ensuing year, and do whatever is expected of me. I also give readings daily, and at all times take subscriptions for The Progressive Thinker, according to our ideas the best Spiritualist paper published in the United States, if not in the whole world. I am now arranging my dates, and those who come first will be served first. Address me at No. 411 Vermont avenue, Detroit, Mich."

Mrs. M. L. S. Chase, of West Pullman, reports that the meeting at Brock's Hall last Sunday evening was largely attended. The music by Professor Richard and three sons (three violins and piano) was extra fine. There were several people on the platform; Mr. Adams and Mrs. Shafersberg and wife, Mr. Thompson and wife, Mrs. Longstaff and Dr. Caird and wife, all of the city. Mrs. Adams presided. Mrs. Shafersberg gave a talk, her husband also—he in German language, both under control. Dr. Caird explained the Fraternal Order. The others gave tests. There will be another meeting September 29, Sunday evening. The interest seems to be growing."

George B. Wane and wife returned from his trip into Wisconsin in time to deliver his promised lecture to the Church of Progressive Spiritualists (colored), Sunday, September 22. The regular hall was in condition and the meeting was held in the large front parlor, at 3323 Vernon avenue, the home of the colored medium, Mrs. Lyons. The lecture was one of Mr. Wane's clear, logical and concise talks to the colored brothers and sisters, and was listened to with marked attention and occasional oral sanction of points well put. He has promised them another talk on the second Sunday in November. They will be in their larger hall then, in fact will be next Sunday. This church now has 106 members, and seldom fails to enlist one or more each Sunday. Dr. Wilkins read one of his original poems of recent date, as yet unpublished, and Mrs. Nicholson, of California, made some remarks that were appreciated, as did two colored strangers, attendants at the Colored Methodist Conference, in session in the city at the time. Also Mrs. Lyons and Mrs. Campbell, both noted colored mediums of the city, spoke briefly.

Correspondent says: "The write up of Mrs. Cooley's farewell reception has not been forgotten—only deferred for this week, and will be given next."

The Madison Camp, Maine.

The Madison Camp Association of Spiritualists closed its 28th annual camp session Sunday, September 16, holding in the afternoon the 15th inclusive. The weather was cold and rainy during the week, but each Sunday being warm and bright brought out large crowds of people. The interest and harmony was very marked throughout the entire meeting, giving the best psychic influence possible. A proof of deeper interest than ever before in this grand truth was made manifest by enrolling to its membership list more new names than usual at one meeting. The business meeting was held on Wednesday, September 11, immediately after the afternoon meeting closed, when the following officers were elected for the coming year: President, Rev. F. A. Wignin, Brookline, Mass.; vice-president, Mr. R. S. McKenney, Madison, Maine; secretary, Mrs. Lona E. Strickland, Madison, Maine; treasurer, Mrs. Della C. Brown, Carratunk, Maine. Board of Directors: Mr. Robert Hayden, Athens, Maine; Miss Olive Hayden, Madison, Maine; Mrs. Lina Moore, McKenney, Madison, Maine; Mrs. Eva Spear, Madison, Maine; Mrs. A. E. Goodrich, Showeghan, Maine. Financial Committee: Mrs. Abby F. Webster, Carratunk, Maine; Mrs. E. W. Allen, Norridgewock, Maine; Mrs. C. A. Webster, Phillips, Maine. It was voted to send Mrs. Abby F. Webster, Carratunk, Maine, as delegate to the N. S. A. Mrs. E. P. Moore and Miss Olive Hayden, both of Madison, as delegates to the convention of the State Association. All business transactions were satisfactorily arranged, then the meeting adjourned. Each year the annual meeting opens at Lakewood, Maine, on the first Friday in September, for ten days.

A more pleasant ground cannot be found, and every convenience is to be obtained in the way of hotel and cottage accommodations, with the electric cars running hourly from Showeghan and Madison. This body of Spiritualists is composed of very enthusiastic workers, which make its success greater each year. The best talent is always secured for the meetings.

MRS. LONA E. STRICKLAND, Secretary.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price, 50c.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

"Just How to Wake the Solar Plexus," by Elizabeth Towne. Valuable for health. Price 25 cents.

TAKE NOTICE.—Amendments to be presented for Action at N. S. A. Convention, October, 1907.

1. Individual members through associate bodies to pay to N. S. A. one dollar annually instead of 25 cents as heretofore.

2. In place of two dollars for each society belonging to State Associations, State Association shall pay five dollars.

MARY T. LONGLEY, Sec'y.

VERY PERTINENT REMARKS.

Concerning the Appointing of Proxy Delegates to the N. S. A. Convention.

Your correspondent having attended the last two sessions of the N. S. A. convention, and on both of these occasions served on the committee on credentials, would call the attention of the N. S. A. and its subordinate societies to Sec. 3, Art. 8, of by-laws of the N. S. A., on page 18, which reads as follows:

"No delegate shall represent more than one society upon the floor of the convention, and shall have power to cast more than one vote upon any question. Sealed instructions must be sent by chartered societies in good standing to the committee on credentials, directing that committee to appoint competent persons to represent said societies by proxying in their hands instructions forwarded to the committee. Provided, however, that no proxies shall be granted to any society that has not held meetings during the year."

Mr. Editor, if you could serve on the committee on credentials for two consecutive years, and know how many delegates (some of them having been selected year after year) would make their appearance in the committee room claiming the right to appoint from two to twenty-five delegates by proxy, you would not wonder at this communication, but would write one yourself.

Under the section of the by-laws quoted, no delegate could have the appointment of a proxy.

One delegate came to your correspondent in the committee room, at the last convention, claiming the right to appoint eleven proxies, when I knew no such authority existed, and that delegate, when asked for the written instructions from the various societies mentioned, answered: "I can write them in a few minutes." My answer was: "Don't you write any such instructions and put the names of the presidents and secretaries to them unless you can show their written authority to do so."

I certainly felt that the law should be adhered to, and rejected. If local or State societies wish to be represented, let them comply with the law, and ask the committee on credentials for sealed instructions to make appointments for them. Your committee on credentials will then be able to dispense with all the contention of would-be appointees, and have more time to devote to their own work."

REV. G. C. LOVE, Chicago, Ill.

THE HOME CIRCLE.

And the Saving Power of Good Thought.

"Where two or three are gathered in my name, there am I in the midst of them."

This home circle is formed for mutual benefit and spiritual co-operation, and the unfolding of spiritual gifts, healing, soul growth, inspiration, clairvoyance, clairaudience, and all the other mediumistic gifts through which the experience of one may benefit another.

Beloved, the silent and wonderful work of our home circle has been a force for good; many have been benefited spiritually, and a few have been helped physically. A good many have learned that they possess certain psychic forces, which they are anxious to unfold, so that they may be the perfect instruments through which spirits from the unseen world may communicate with mortals here.

The circle has been the means of setting into motion thoughts that have come to mortals from time to time, for the purpose of leading them into paths of knowledge and happiness, had outward expression been given them.

Thoughts are some of those seemingly little things that we think don't amount to much, but their value is decided only by their use.

We all think, and just now the world is awakening to the power of thought, the effect of thought upon the human race, and this awakening has created a new class known as New Thought, whose followers are doing much in awakening interest in the power of thought.

All thought is new to the individual receiving it, but when voiced, may appear quite old to its hearers. The newness of thought is in its application to the thought itself. Therefore you cannot do any more good or make yourself better by joining this new set unless you set your thought in motion and cause it to work.

must commence to save ourselves. Put that thought in motion that comes to you, if good, its actions will make you appear new; your mediumship will be a great power for good; you can by your thought heal yourself, make your heaven and assist in making of earth's children one great family, where wars and famines are unknown, but where all sing "Peace on earth, good will to men."

MRS. LULU COLLINS, Chicago, Ill.

Los Angeles Spiritualists.

After leaving Santa Barbara, we came to Los Angeles, and Mrs. Noyes and self called on the mayor, and asked for a permit to give private readings, and he asked what phase, Mrs. Noyes replied, "Clairvoyant, Clairaudient, Impressionist and Psychometrist," and he granted it.

Mayor Harper said that the city officials did not want to place anything in the way of the Spiritualists, but he intended to drive out the fake and fraudulent mediums, proving the prophecy of The Progressive Thinker, "If the Spiritualists do not, the police power will." The city of Los Angeles and country will not grant license to known fakes.

We have been very busy since coming here. One service at camp, two at Burbank Hall, two for San Pedro society, and fifteen at Caledonia Hall. Los Angeles has some good lecturers, and fine message bearers. We are due in Houston, Texas, and will take part in the Texas State Association, which meets September 20, and then one week with the Houston Spiritual society, after that at Galveston, for the fall. Our address will be from September 20 to October 4, 2112 Chestnut St., Houston, Texas, then Spiritual Temple, Galveston, Texas.

WM. D. AND CORA B. NOYES.

The Chesterfield Declaration.

I wish to call the attention of all Spiritualists, and especially that of our mediums and healers, to the declaration of principles adopted by the Chesterfield Camp Association, legally known as the Indiana Association of Spiritualists, at its last convention, published in The Progressive Thinker No. 929. One of the important objects in the adopting of this declaration was to afford a more perfect and complete basis upon which all our mediums could stand in fighting unfriendly legislation and defending themselves in our courts, as well as making it positively apparent in a declaration from an organized body of Spiritualists that certain beliefs or opinions that are sometimes charged against individuals as evidences of insanity are the accepted beliefs of the Spiritualists as a body.

I have no hesitancy in saying that any true spirit healer or medium belonging to the Chesterfield Camp Meeting Association, that might be arrested on account of the practice of their mediumship, standing on this declaration can be successfully defended, for they in doing so are simply carrying out the religion of Spiritualism as therein defined.

And if the State and National organizations would adopt in substance the same, it would soon put an end to unfriendly legislation and the prosecution of so many of our healers.

It will be noticed that therein the term "Psycho-Magnetic Healer" is used to distinguish those who treat under spirit influence from those who do not. DR. J. A. MARVIN, Psycho-Magnetic Healer, Anderson, Ind.

BRACE UP AND HOPE.

One does not know—one cannot tell what life means to us when we're well. But when grim sickness takes a hold. Then, whether young or whether old, It soon is proven then that we Are not as thankful as we might be.

Sometimes our life seems, oh, so drear, So full of sorrow and of care. And then we think of our future home, And wonder if there's sorrow there. Does trouble come, the same as here, To friends we've loved and still hold dear?

Who in those spheres move, live and dwell— Do they have sorrows—who can tell? But life is short, and why should we Let this short stay on Earth be sad? Why let dull trouble worry us? Why let our hearts be aught but glad?

And why not think "it might be worse?" Brace up and hope—"Is for the best, For when our task on earth is done, We'll find contentment and sweet rest."

BERTHA M. RICHTER, Toledo, Ohio.

Psychic Light

BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is choicest of stirring incidents. Price of this large volume, only \$1.50, postpaid.

CONCENTRATION.

A Valuable Work. Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. E. Price, 50c.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75c. Boards, 50c.

THE N. S. A. The Fifteenth Annual Convention of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m. will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are: W. J. Colville, Mrs. H. P. Russell, Mesdames Clara Watson, E. S. Little, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Bilen, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates will be made and be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Exhibit House of Washington, 14th and F Streets N. W., will be the hotel for our people. The exhibit is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in room. Write to the Manager and secure your room.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, MARY T. LONGLEY, Secretary.

A GOLDEN SHEAF.

To Our Friends:—October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half-century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF.

It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace; and brief autobiographical sketches.

We propose to make the book in paper and binding as superior as the price, \$1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

HUDSON TUTTLE, EMMA ROOD TUTTLE, Berlin Heights, Ohio.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining the privilege of presenting Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT, 600 Pa. Ave., N. E., Washington, D. C.

From Dream to Vision of Life

By Lillian Whiting, Author of "The World Beautiful," "The Spiritual Significance," "The Outlook Beautiful," etc.

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what is it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a certain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price \$1.00 net.

Three Remarkable Books

"The Divine Pedigree of Man," "The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life." The Divine Pedigree of Man or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, Ltd. D. A. Hudson, a brilliant and original thinker, a student of the Soul and Future Life. It is a scientific treatise on the evolution of the human mind through the ages. Price \$1.50. Dr. Hudson's work on "The Law of Psychic Phenomena" is also valuable. Price \$1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price \$1.50.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCHA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, \$1.25; postage, 10c. THE EVOLUTION OF THE GOD AND CHRIST IDEAS. Price, \$1.25; postage, 10c.

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE. For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual, and moral culture, containing a collection of Music and Songs, and a variety of Games, Memory Games, Choral Responses, Dramatic Services, Programs for Seasonal, Parliamentary and other occasions. Price, 50c. THE LYCEUM GUIDE. For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual, and moral culture, containing a collection of Music and Songs, and a variety of Games, Memory Games, Choral Responses, Dramatic Services, Programs for Seasonal, Parliamentary and other occasions. Price, 50c.

FROM SOUL TO SOUL. Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and a variety of composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. This book also contains five songs, with music. The eminent composer, James G. Clark, 50 pages, beautifully bound. Portrait of author. Price \$1.00, postpaid.

ASPHODEL BLOOMS AND OTHER OFFERINGS.

This volume is dedicated: "To those whose thoughts and longings reach into the lower land and yearning for the Asphodels, mixed with common flowers is offered, hoping to give rest and pleasure while waiting for the dawn of the journey thither." It contains poems and twenty stories, a part of the latter by Clair Tuttle, in her most beautiful style. The volume is illustrated by the author and Clair Tuttle; beautifully bound in blue, with silver embossing. Price \$1.00, prepaid.

ANGELL PRIZE-CONTEST RECITAL.

To Advance Human Education.—For use in entertainments managed by Societies, Lyceums, and other organizations aiming to establish right over wrong, to rid the mind of prejudice, to give insight into the human soul, and to give the plan is this: Some large churches are invited to secure several societies or societies to compete for the prize medal, some prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, is levied on the costs and leaves a handsome balance. Price, 25 cents, postpaid.

HUDSON TUTTLE, Berlin Heights, O.

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

MANUAL of Magnetic Healing. In
