

PHILOSOPHY
AND PHENOMENA
OF
SPIRITUALISM

REV. FRANKLIN A. THOMAS, D.S.S.



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PHILOSOPHY AND PHENOMENA OF SPIRITUALISM

BY

FRANKLIN A. THOMAS, D. S. S.

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INTRODUCTION

This book contains, in part, the story of my early life; some of the many experiences I have had with spirits from my boyhood; a partial record of my being led by the spirit through the spirit world while out of my body; many convincing instances in proof of spirit return; some of my correspondence on various subjects, with the different Spiritualist and other papers; reports and announcements of my meetings and lectures; and my Reports of Societies for the last thirty years. Space in the different papers in which my correspondence appeared was limited and did not permit my going into full detail on the subjects taken up; I hope, however, that enough has been said for your enlightenment on the subjects contained herein to make it worth your while to read this book.

When I began to write articles for Spiritualist and other papers, it did not occur to me to save those articles and have them com-

piled into book form. If it had, then all the articles I have ever written would have been saved for this work. Nor have I all the Church Notices or reports of meetings I have conducted, or in which I have taken part.

When I was first impressed and commenced to write, I had not the least idea that in later years I should become an author, and that my name (if I may be pardoned for mentioning the fact), would be known all over the world; or that there would ever be a call from my friends or the public for my writings and the suggestion to have them brought together in book form.

I am proud to have been one of the pioneer workers in the Spiritualistic field, and have suffered much for the cause of Spiritualism, in upholding its purity and promulgating its truth. I am writing this in defense of the glorious truth I love so well — that which I *know* to be the truth, and which I am confident is vastly for the betterment of mankind.

My aim in writing the articles which are now brought together in this book was to make plain to the public the eternal truths of Spiritualism and the verities it teaches. I believe in the Phenomena as well as the

Philosophy of Spiritualism. I should advise you to study and understand the Philosophy; then you will be ready to perceive the Phenomena and to understand how it is possible for a friend who has passed into the spirit world to send a spirit message through a spirit medium to mortals on the earth plane. You are in no condition to receive a spirit message until you understand the Philosophy, which will enable you to help the spirits that are attracted to you to manifest, or to give you the spirit message they have for you. You can not understand the Phenomena if you do not understand the Philosophy.

The Philosophy teaches that we have both material and spiritual bodies and material and spiritual eyes to use while living on the earth plane. It teaches that it is possible for mortals, while living, to communicate with those who have gone into the spirit world, if those mortals have their spiritual eyes opened. The Philosophy teaches that our spirit eyes are given us to use while living in the body, so that we may be able to protect our spiritual bodies against so-called evil spirits, and so carry on our spiritual work while on earth and be happier here and when we pass into the spirit world.

It must be remembered that as there are good, bad, and indifferent kinds of people living, so when they pass into the spirit world their spirits will be of the same character as when those persons lived in the body, that is, either good, bad, or indifferent, as the case may be; and each will try to find some one still living whom it can impress to do what it did, or wanted to do, while living in the body. The spirit world and the spirits are all around us. We who are living in the body are in the spirit world today, as completely as are those whose spirits have left their bodies and gone to the spirit world; for there are only two places, Heaven and earth, and we must be in either the one or the other. We are not in the earth, therefore we must be in Heaven.

The Phenomena of Spiritualism prove that spirits can communicate with mortals, but do not teach you how this is done; neither do those phenomena teach you how to live so as to be happy here, or in the spirit world; nor do they inform you that the spirit messages you may receive from your spirit friends do not depend upon the spirit mediums but upon yourself. No medium can call spirits around you. Mediums can only describe the spirits

that you have attracted to you, or that you bring with you, that they can see.

Remember, dear friend, that if, every day of your life you were to receive through a spirit medium, spirit messages from the spirit of a loved one who has passed into the spirit world, that fact would not save you or make you any happier when *you* pass into the spirit world. The only thing that will make you happy here and now, and when you pass into the spirit world, is what you do yourself — not what some one else may do, but what *you* do. You are responsible, and you will be held responsible, for what you do; and if you will allow yourself to be influenced or led astray by some spirit or mortal, you will be held responsible for all your wrong doings.

OBJECT

My object in giving to the public an account of my lifework and experience as a Spiritualist is to present some idea of the mission, revelation and teachings of modern Spiritualism. Therefore this book is written not only for all who are now Spiritualists, but as well for those newly seeking the Truth, those who have either just entered the portal of the Temple or are standing upon the threshold, looking in.

I have devoted much time to procuring all the information possible bearing upon the questions involved. Before engaging in Spiritualistic work I gave years of study to the Philosophy and Phenomena of the religion, supplemented by extensive and continued investigation.

I have written the books, "How to Hold Circles for Developing Mediumship at Home," "Soul Science, the Proof of Life after Death," "How to Develop Psychic Power," and the present volume, with the hope that they will help those who are now in the position I once occupied, that is, groping in darkness at the foot of the ladder.

The importance of any book depends

largely upon the mental attitude of the reader. No mind grasps an idea outside of its own state, and a mind governed by pre-determined opposition to a topic will reject the most logical presentation of facts, so long as those facts disagree with the predetermined conception.

The articles contained herein merit more than a passing reading. They should receive careful study, for each reading, accompanied by meditation and analysis, will reveal new lights of importance. Thus only will one be qualified to offer criticism. The subjects are of profound importance, and should be treated as such, in all stages of the discussion.

My purpose in prefixing these comments is solely to ask that impartial thought be given to the dissertations contained in this book — for the open mind alone can learn.

In its reaction against orthodox criticism and persecution, it was natural that Spiritualism should feel inspired to drop from its articles of belief nearly everything that savored of orthodoxy, forgetting, perhaps, that religion is amenable to the law of evolution and that in all evolution there is a gradual growth, with the old blending into the new. In gaining a better understanding of a subject,

often mankind seems to move away from that subject — to return to it later with a new angle of vision.

Each advancing year sees the thought of the world becoming more and more liberal and the mind of man made more ready for the great truths of the science, philosophy, and phenomena of Spiritualism. Thus it becomes fitting that organizations be formed to promulgate these truths; to counteract the false teachings of the Sunday newspapers and the popular magazine with respect to them; to affirm our unalterable allegiance to the fundamental American doctrine of complete separation of Church and State, and to exert all honorable means to resist the insidious encroachments, under various guises, that are constantly being made on that great principle, mainly by the enemies of our public school system.

As Mediumship is the basis of Spiritualism, it becomes our sacred duty to foster its unfoldment and development to the highest possible degree, and I urge upon our auxiliaries the importance of conducting properly supervised developing circles, not only for beginners, but for the still further expansion of the powers of our more advanced mediums. One

of the greatest needs of our movement is the carrying of our emancipation teaching into the regions now bound by the shackles of orthodoxy. It is the duty of every local society and every individual Spiritualist to do everything possible to build up new societies, and thus aid the cause, since spirit force is an undying force. As the body is the acting force in this life, so is the spirit the acting force in the spirit life, after the change called death. This is according to the teachings of our Spirit-teachers as you will learn from the pages of this book.

TO THE READER

While you are reading this book please try to eliminate all prejudices from your mind and extend good-will to the sayings you find here, and you will get results. If you will only investigate these sayings with an open and unprejudiced mind, you will find them to be true.

Destroy the thought that you are, or could be, inferior or superior to any one. Why? Because God could not create you inferior or superior to any one. And you must also destroy the thought that you are any more or any less sacred than any other person — then your mind will be purified.

Man is what he is today because of certain definite fixed principles that have been operating in his life without his knowledge. The secret of success is to learn those principles and then apply them, in order to be able to govern his thoughts and emotions, his

bodily conditions, the events of his life, and his final destiny.

Man does not understand himself, so he believes the events of his life to be accidental and that his fate and destiny must continue to remain a mysterious uncertainty.

It is possible for him to learn how to make life a complete success. The reason so many people are deficient, unpopular, and failures at the present time, is that they do not understand themselves. They have not been properly taught in the schools, or in the homes, and so have had no chance to learn and to develop, to emerge from this darkened condition into the light.

To have a mental vision of what can happen and to be prepared to meet the situation effectively is the desideratum. Some people have a gift of foresight: they think, and with mental vision see ahead, and success is their reward. Others call it luck, and instead of analysing it, busy their minds with things that happened, and spend their time in lamentations, assuming that all chances for the present and future generation are gone forever!

Which way are you going, up or down? Statistics tell us that only five men out of

every hundred at the age of sixty have reached success, and that most of the other ninety-five are dependent upon others for their livelihood. Startling, you say? Yes, but true. It shows plainly that only a very few of us reach the ranks of the successful. When you start out in life you can go either way, up or down. If you wish to go up, you must be alert to catch the opportunity of the moment as it comes your way.

The unexpected has happened, and just when you are least prepared! Of course, it could hardly be called "unexpected" had you been preparing for it. Some one has said that it is the unexpected happenings that show us what we are really made of, and strengthen our courage by putting it to the test.

When the unexpected occurs, do not give way to discouragement and despair, but resolve to see it through. Build up a good, strong, well developed body, a sound mind, a good memory, and a magnetic, well developed personality, that will enable you to meet the world successfully and to accomplish any purpose to which you may desire to dedicate your life; the chances are that such an opportunity will never be presented to you again.

This is the supreme, decisive turning-point in your life, at this moment you are determining your destiny.

Yours in the cause of Truth,
Franklin A. Thomas.

PHILOSOPHY *and* PHENOMENA *of* SPIRITUALISM

CHAPTER I

THOUGHT, LOVE, SOUL

THOUGHT

Successful lives grow from within outward. There can be no lasting success in outward affairs that does not spring from inward growth; and for this development of our thought and psychic power we are to depend upon ourselves and not upon others. Our entire physical environment is the direct, natural, and inevitable result of our own thoughts, and those of others directly concerned with us.

Thought builds and shapes our character. Thought attracts to us our environment. Thought produces health and joy, or sickness and sorrow. Thought attracts to us poverty, or riches, happiness or misery. Thinking of

these subjects is something more than the mere idea of their passing through the mind: it is to think with such an intensity of desire, such an exertion of will, such a power of faith, and such a glow of hope and expectation, that our interior spirit forces are unlocked and begin to assert their magnetic power upon the material world, and their creative power upon the spiritual realm around us. Thinking in this sense is the act of the whole being, not a mere exercise of the mentality.

Each thought is a builder of all its conditions. Man is thus directly — and may be consciously — connected with every object and being in the universe and, according to his knowledge and development, may control and attract or repel what he pleases. We must learn that thought has a magnetic force and attracts to the thinker the good desired, or the evil feared. Our progress, safety, and success depend upon the utilization of our thought forces. These forces all operate in strict accord with natural laws, and the more we learn of the laws that govern them, the better we can control those forces.

These interior forces generated by thought may be rightly or wrongly directed, to our own good or harm, according as we cherish noble

or ignoble purposes. Cherish, then, the hope of better days, of greater power, and larger opportunities, and see in perpetual mental vision the brighter future before you. Remember that as we foster the noblest aims and purposes, and unfold our thought forces and spirituality, we attract to us spirit intelligences that work in sympathy with us and often open the door to broader fields and wider successes. Watch, therefore, for new impressions, new impulses, new desires, which often come from the spirit realm to lead us "out" and "up" and "on" to nobler heights.

LOVE

Seek to love all men and to see God in everything. Have no fear of any person or any thing. If you are filled with love for all things you will have no fear, for fear is the lack of love. If you fear any thing or anybody, turn that fear into love, and you will have gained a great victory thereby.

Love is the fulfilling of every law in the universe. Seek love in all things. Love will break down every barrier — this is what you need. Love helps to lift all burdens. Love

will open the way, and will help you to carry on your work of love.

Love is the highest law of which you can conceive. Love means happiness, and that happiness is within the reach of all. Joy and peace are the fruits of love and of right thinking, and there is no reason why every one may not possess them. Go write it on your heart. And wait: your waiting will not be in vain. Make this thought a part of your daily life.

Love for the highest is the beginning of religion. Knowledge of the Truth is the light that illumines the temple within — self-illumination, which brings a realization of our Divine nature — a realization which should come to all, however short or long the duration of life. "Truth does not pay homage to any society — ancient or modern; society has to pay homage to truth or die." That society is the greatest where the highest truths become practical. Ignorance is man's most powerful enemy; and is the cause of his greatest misfortunes.

SOUL

Soul is not the body, neither is it the spirit. It is not force, nor is it thought; but it is the fruit of thought. Spirit is neither the body,

nor the soul. Spirit is the life within the body and controls it. There are three — spirit, soul and body. The spirit manifests through the body, and the work of the spirit is the soul. The body could not exist without the spirit, and the spirit could not manifest without the body; it is evident, then, if there were no spirit, there would be neither soul nor body.

After we have sent thought out, whether good or bad, it remains the same: if it is pure, that is, if our thoughts are pure, the soul will be pure and perfect; and when we send out our thoughts we can never call them back to us again.

Each soul is a circle; the center is where the body is and the activity — the work of the spirit — is manifested there. Soul is the work of the spirit through the body, and will live on through eternity, doing good. The more good we give out, the more good we shall attract to us and the more perfect will be the soul and the body. Send out therefore the positive desire that your spirit shall go forward; that greater opportunity shall come to you for progress; that the height of your soul-desire, which is its mighty work for good, may be reached.

Search well your spirit for love. Set a holy

shrine for God within that temple; crown him its ruler, for he dwells in you. He, who will illuminate your mind with the vision which the spirit creates, will bring about the realization of that vision in future years. He is your strength, your power, your health, and you must crown him ruler of your life.

I am a living spirit, an instrument of God, and I know I was not made to be a mere instrument of creeds, customs, or preconceived ideas. I am a living spirit and I naturally know right from wrong, within myself. My body is the instrument through which I, the spirit, must act.

I am made in the image of God; I am able to speak the truth and live the truth so long as I listen to my spirit-self and God — these two are one. I realize that God gave to all spirits, Himself, that goodness may be expressed through each individual. I have naught else to do but to live in harmony with spirit-self and God. It is natural for any living spirit — and that is what each one of us is — to be happy and loving; and it is unnatural for us to be otherwise.

Be satisfied to let your spirit be perfectly expressed through the flesh. Live to make your body a temple, an instrument for God

and your own spirit, which are one. Live to do good to all. In so doing you will be directed by your own true spirit-self, love of God, the spirit of all living things. Live to be obedient to your own spirit, your noblest impressions and feelings. Send no thought into the world that will not bless, or cheer, or purify, or heal; have no aim but to make earth a fairer, better place in which to live, and rise each day into a higher sense of Life, Love, God, and Purity.

CHAPTER II

A BRIEF SKETCH OF BOYHOOD DAYS, AND UP TO THE PERIOD OF GREATER UNDERSTAND- ING AND REALIZATION

I was born in Springfield, Illinois. My father was a farmer. He possessed a fund of common sense and good humor, was very human, and liked to read good stories. He did not use liquor or tobacco; did not play cards, nor would he permit dancing in the house.

In 1869 my father and mother with six children, of whom I was next to the youngest in age, started for Kansas in what was called a moving wagon, or "prairie schooner," crossing the Missouri and Kansas State line July 4, 1870. We stopped at a place in Kansas called Big Springs, for the remainder of the summer, and left there in the early spring of 1871 for Wichita, Sedgwick County, Kansas.

My father left Illinois with a span of fine young horses, so gentle that the children could play around with them without fear. While

on the road he had opportunities to sell them at a good price, but because of their many good qualities he would not part with them for any sum of money. He knew good horses and how to take care of them. After leaving Big Springs he could not buy the grade of corn to which they had become accustomed in Illinois, and soon after reaching the place destined to be his home for so many years, one after the other, his horses died.

There he was in a new country, with six small children, neighbors many miles apart, and could not get work at fifty cents a day; in truth, there was no work for anybody, for all the families, like ourselves, were newcomers and sadly lacking in worldly possessions.

Father succeeded in getting a yoke of oxen and began to haul logs from the river, a distance of twenty miles, and the only place where there was timber. He hewed them into shape and commenced to build a cabin on which he worked, when he could, for three years. When not thus engaged, he was breaking up sod; that is, plowing the new ground and planting it each spring with corn; the second year he would plow it again and sow wheat in the fall, harvesting it the next sum-

mer if he raised any. All this while, we were living in a wagon bed — which was set on the ground — in which we had travelled from Illinois.

We all managed to live and we got along very well for three years, or until '74, "grass-hopper year," as it was called, when the grasshoppers swooped down upon the country in clouds, so thick sometimes as to hide the sun, and devoured every green thing before them. But for the aid received from Illinois and other States, the people in Kansas would have starved the winter following this deluge of destruction.

The country at that time was filled with cowboys and Indians. There were no railroads and Wichita was on the Santa Fe trail. There was only one house in the place, a government post office about ten by twelve feet; but there were hundreds of tents, for it was a great Indian trading post. Indians were there all the time, with United States soldiers guarding them. Wichita is at the junction of the Little and the Big Arkansas rivers; the former was a half mile in width, there was no bridge and the river was full of quicksands and, in fording it, one had to be very careful to avoid these holes. The Gulf Division of the

Santa Fe Railroad was started and built in 1872, from Newton, Kansas, to Wichita and the South.

My father was an Englishman and, in consequence, was allowed to "homestead" only eighty acres of land, and on this land he lived until just before his death.

In 1871 our neighbors were yet "few and far between;" however, each year brought new settlers and the population increased rapidly until the year of the grasshoppers, when everybody who had money went East, some of whom returned; others did not; and their places were soon filled, for newcomers arrived in Kansas year after year in increasing numbers until the land was well settled. The farmers were raising large crops each year, receiving good prices for them, there was a great deal of railroad building, and a general boom of prosperity spread over the State.

Wichita, like all the frontier towns, had its share of shootings; its variety of drinking and gambling dens; its dance halls and other houses where the lowest types of men and women would meet; thieves and murderers went there from the East, to escape justice. After a while, though, as the country grew, these places and people moved on to the fron-

tier settlement, and Wichita became a safe and respectable town in which to live.

In those early days when sickness visited a house the neighbors rallied to the aid of the sick family, taking their turn at night in the care of the one who was ill, and giving freely of their services wherever needed. If a farmer, through inability in any form, could not plow, plant, or harvest his crop, his neighbors combined and did these things for him. Whenever a death occurred, the news was passed from house to house until the neighborhood knew it and all would attend the funeral. I have known my father to go fifteen miles to a funeral, a long distance in those days under prevailing conditions. The neighborhood covered a wide territory, sheltered many warm hearts, and developed much of the milk of human kindness — in many ways it was a large family.

In this new country there were no schools for me to attend when I was small; later when there were schools they continued but three months in the year, and by this time I was large enough to help with the work on the farm and had but little opportunity to go, although I had a great desire for an education. During the short periods of my going to school

I had to get up at four o'clock in the morning and do the chores, walk two miles to the school-house, and home again in the afternoon.

My father was a brave man: he never kept any firearms nor allowed any on the place, although in those early days in Kansas there were a great many large black wolves, wild cats, and numerous other wild animals. I dare say I have either learned, or inherited, from him this characteristic for I am not afraid of anything. He thought so much of his horses that he spared them all undue labor: whenever I went anywhere day or night I had to walk.

I used to walk four and a half miles to church when it was so dark that I could not see my hand in front of me, and at a time when there was a "mad dog scare" all over the country. I was not afraid. There were several polecat dens beside the road that I frequented and I could see the polecats when I passed along there during the day; on moonlight nights I saw a great many more. It was my habit to sing or whistle wherever I went, day or night, and as I neared these dens the polecats would move out of my path and stand beside it, looking at me. There was no fear between us, and their glances were friendly.

I loved to walk along these roads at night, and the darker the night, the better I liked it.

My friends used to call me an old man when I was a boy, for I preferred to be alone rather than with the best friend I had. I had no girl friends, and did not desire any. Yet, all the time I was keenly conscious of wanting something — just what that something was I did not know. I loved to be out of doors walking, it seemed as though there was some one with me watching my every step, and I was filled with happiness. I could not express myself to my friends, either to their understanding or my satisfaction, so I kept it all to myself. I was seeking, seeking — but what? I could not tell.

In my boyhood days church services were held in schoolhouses of course every family went to church, and the Sunday cooking was done on Saturday unless, perchance, the minister were a guest, in which case the rule was “more honored i’ the breach than the observance”, and choice dishes might be concocted with impunity.

There were very few wells, and water was scarce. Water for cooking was carried in pails or hauled in barrels several miles; needless to say, facilities for bathing did not exist,

the bathtub used by us boys was the creek. Working continuously throughout the week, there was never a moment for a swim in the creek until Sunday morning; and it could be accomplished even then only by getting up very early in the morning, hurrying through our chores, and then a dash to the creek, another dash home, with a quick jump into our best clothes, then off four or five miles — sometimes walking — to church. As the days grew longer and hotter, after a week of early rising the temptation for a longer sleep on Sunday morning proved too great for the weakness of the flesh, consequently there was not enough time for both bath and church. Naturally in the matter of choice the bath won, when the “voters” were boys who had toiled from “early morn ’til dewy eve” in the fierce heat of a midsummer sun.

However, despite the assertion that cleanliness is next to godliness, the ministers did not so regard the situation and preached against the wickedness of boys who, even for the sake of being clean, would go to the creek on Sunday morning instead of the church. Then we changed our ways to please the ministers: in order to remove the stain of wickedness from our souls, we put on our best clothes

over the week's accumulation of dust and dirt from the fields, and went to church and Sunday School.

The horses that had worked every day in the week drew the farm wagon, with its human load, to church on Sunday returning so weary they could scarcely walk. We boys would go to the creek in the afternoon for the swim of which we had been deprived in the morning, and all went well until one very hot Sunday afternoon two of the smallest boys, who could not swim, got into deep water and were drowned.

Again there went forth loud denunciations and stern rebuke from the pulpits all over that part of the State: they preached that God had punished the two boys by drowning them, and for a warning to other boys, for going swimming on Sunday instead of going to church. And we believed him, so there was no more bathing in the creek unless it rained so that we could not work on the farm, and that was a rare occurrence in Kansas.

I joined the church and became an active worker, thinking I might find there, and in this way, the thing that I was seeking, but to no avail. I never had any trouble with the church — to this day I love and respect the

Presbyterian church, or rather the people in it.

As time went by people came from all parts of the East and settled in Kansas. Then there were two classes of people — one class who went to dances, one who did not.

Those who attended the dances very seldom attended church; whenever they did, the thunder of rebuke from the pulpit was so severe they never went again. The minister considered them the most wicked people in this wicked world, and proclaimed that they were doomed to be burned in hell fire and brimstone throughout eternity.

The people who did not dance were all church members and would not speak to, or associate with, those who danced. To be a church member in those days meant that one was not allowed to chew tobacco, smoke, gamble, dance, play cards, dominoes, or checkers; to play the fiddle, or to have one in the house. The fiddle, with all that pertained to it, was regarded as among the works of the Devil; but when it became known as the violin the music was called sacred!

I prayed unceasingly that I might be led aright. I could hear a voice saying, "We are leading you aright," and because I could not

see any one in the flesh speaking to me and not knowing that the forms I could see were spirits of disembodied mortals, I doubted these voices. Often and often have I knelt in prayer, or stood with outstretched arms in the field while at work, and implored that light might come to me. I could see the same forms, and hear the same voices: "We are leading you to the light, we will impress you where to go and what to do. You are never alone."

I have made many changes and have been in many places — it seemed to me that I was compelled to go from place to place by these unseen forces, often against my will; but I never went to a new place or made a change that benefit did not come to me from that change, although I may not have realized it always at the time. I never went anywhere the second time that I was not welcome. Oftentimes I have gone to a strange city, unaware of why I went or what I should do on arriving, but impelled to go; and always everything not only worked out all right, but I could see the meaning of it and rejoice over the good I had received and had done by going.

The first people to open stores in Wichita later on formed a large wholesale store. My family was well acquainted with them and

the firm made me such a good offer that I intended to accept it. In order to prepare myself for the position of bookkeeper, I began a course at the business college, with the full determination to settle there; but I heard the voice saying: "No, you will not," which was not very encouraging for my business prospects.

I had been in college a week when a large abscess appeared on my hand and of course interrupted my attendance; when my hand recovered the college had closed for the summer. I did not go again, nor did I become a bookkeeper in the wholesale store in Wichita. I said to the voice that I could hear: "Why did you not want me to go to the business college and take the position offered me here?" The voice replied: "We have other work for you, and if you had gone into business you would have stayed there and we did not want you to do this."

For years I was at work in different places, and in some of them I would have liked to live all my life. It seemed as though, in a way, I was satisfied, yet deep down in my heart the yearning and longing went on for — I knew not what. But it looked brighter and brighter to me all the time, as though light would cer-

tainly come sooner or later; and I listened to the voices from the different forms that I could see around me; still, it was as though I was groping in darkness.

Many times I have stood before a mirror face to face with myself to see if I could see who I was, or could understand myself. "Who am I?" was one of the greatest mysteries I have had to solve. I knew that I was the son of Mr. and Mrs. John D. Thomas; that is, this was the explanation of the material part of me, my body, whose reflection I faced in the mirror. But there was something else besides this body, something that I was trying to see more plainly and to understand better. When I essayed to talk with people about it, I found they did not know as much as I did. Why talk to them then?

This went on for a number of years, until I decided to go to England in my search for that intangible thing for which I longed, and which I could not name — the something that would satisfy, would open my eyes to the light and truth and I would know who I was.

I intended to sail from Boston for England, though I wanted to start from New York, but I listened to the voice that had spoken to me

so often and went to Boston. When I arrived in that city I felt perfectly satisfied; I doubt if I could have been hired to go to England, for the atmosphere and conditions of Boston seemed to bring me nearer to the unknown for which I had longed all my life, though even then I did not know what it was. But I was very happy and I realized that a change of some kind for me was imminent. I had the feeling that I had been bound hand and foot all these years, and that I was soon to be set free to do the work before me — whatever it was — and thus still the incessant yearnings that had pursued me. I was not afraid to die — I had not thought of death — for the spirit forms I could see around me had told me that I would live to be an old man and that there was a great work for me to do before I left this earth. Of course I believed them, but I did not always trust them as I should have done, I am sorry to say.

After listening to the many wonderful things they would tell me I would ask: "Why can't you lead me now to the place to which you want me to go? Oh, do tell me where it is, so that I may know what it is I am seeking and be happy." They said they would lead me to it, but would not tell me

where or when. I would get discouraged sometimes because they would not tell me what I thought they should, so I left Boston for Bangor, Maine. Not feeling happy or satisfied there, I returned to Boston and I was inexpressibly happy again.

One day while on the street I passed a museum and stepped inside. There were several little booths; my attention was caught by one with the sign, "Madame K., Fortune Teller," and I went to it. She first told my fortune by cards, then through clairvoyance related events of my past life that I knew were unknown to anybody in Boston.

Before this I had decided to stay in Boston, but the fortune teller said I would leave the city soon. I left the next day, going to Lowell, Massachusetts, where I remained for some time. I lived on Middlesex Street, and as I went back and forth on this street every day I noticed a sign which read: Madame X., Clairvoyant and Clairaudient Medium." There seemed to be for me a halo of light encircling that sign, and my experience with the Boston clairvoyant had made such a deep impression upon me, that I never passed this place without being moved to enter; one morning I decided to resist

this inclination no longer, and I paid a visit to Madame X.

She told me who I was, calling me by my first name, and read my past life like an open book. But the wondrous thing was her revelation to me of the meaning of my life, telling me what it was I had so earnestly sought all through the years, explaining how and why I had been led from place to place in the way I had by the spirit forces, whom I had obeyed — albeit sometimes unwillingly — but afterward always aware that I had not erred in following their guidance. In other words, she opened my spirit eyes not only to the spirit world, but to myself, whom I could now see and understand, and I became one of the happiest of mortals. And now I am grateful for the fact that my life has been clean and pure and for my ability to put from me all but good thoughts, thus attracting to me the Good Spirits who led me, step by step, from one place to another — turning me aside from paths into which I might have wandered — and at last to the goal of my hopes and my long quest.

In the light of Madame X's words, I recalled that since boyhood I have seen spirits (to which I have referred), and have heard

spirit voices, around myself and other people. I could also see forms of animals going to and fro on the earth plane; supposing that everybody could see the same, I thought nothing of it.

Some of these spirits were spirits of Indians, some were of an ancient race, some were of a physically very small race and others of a very tall race of people. I could see them at any time of the day or night and could hear them speaking, singing, or playing on instruments, but could not understand all of the different languages. Some seemed to be happy, while others were not. I noticed that whenever I spoke to these spirits some of them would come close and answer by a word, or sign, or symbols; others would answer in a subdued tone of voice, or a whisper so low that I could scarcely hear them; again, others would speak so clearly that I had no difficulty in hearing them.

I could also see different forms of animals: some were much larger and of a different species from any I had every seen alive; some seemed to be crawling, and some seemed to be walking to and fro on the earth. When I would meet or pass them, they did not

seem to be afraid of me; nor was I afraid of them. I noticed that whenever I would speak to them or attract their attention in any way, they would stop and look at me; they appeared as natural as life. I could see them wherever I went, and with some of them I would see strange and new countries. Forests, rivers, lakes, and mountain ranges were filled with these different wild live animals whose forms I could see; the earth plane seemed to be covered with them. If the different forms of animals I saw — and I will admit that some of them were not very good looking — had been living, and I had met one in the road — well — there would not have been any grass growing under my feet during my progress homeward.

I could not understand how, or why, I could see spirits and forms of animals, nor what they were doing here, until I commenced to study the Philosophy of Spiritualism which explained it all.

After studying the Philosophy of Spiritualism and making a thorough investigation into the different phases of so-called mediumship, I found it to be absolutely true that spirits can and do communicate with the

living, which proves the Immortality of the Soul. So I began to work, and to write articles in defense of the truth of Spiritualism, and became an active worker, speaker, and writer in the great field of life.

Madame X. had told me that I was a "wonderful medium;" that I would lecture and give spirit messages before the largest Spiritualistic societies in the United States; that I would contribute articles to newspapers, and would write several books, all of which have come about according to her words. At the time I had not the least idea that this could be, or that I *could* fulfill her predictions. I have trusted in my spirit forces and prayed for guidance in all things, and they have led me into the light. Why should I not follow them and work for them all through my life?

About this time I began to write poetry, the spirits had been impressing me for many years to do this. I wrote poem after poem that I did not even read, but tossed to the waste basket. If by any chance I was caught with a pen, the waste basket was searched, the rolled-up wads I had flung there were rescued and forthwith taken to a publisher. A few of them have appeared in some of my

books. Poetry was never wholly convincing to me. I could never see the sense, for instance, of twisting an idea to make "sing" rhyme with "fling," and have never found anything said in rhyme that could not have been expressed equally well, and certainly more directly, in simple prose.

In reviewing my past life, I am aware that I have experienced many dark and dreary days. Dark? Yes, for I was in darkness and could see nothing else around me; no one seemed to understand me, I did not understand myself, so could not tell them of my dilemma — my great desire for a thing I could not name; but I held fast to my determination to continue my search as best I could. The fact that I had been deprived of an education did not lessen my resolve to make a man of myself. When in school if I had to "speak a piece," the ordeal was such that for very bashfulness I could not hold up my head or face my audience, but I recovered from the bashfulness.

One day when in town with my father, when I was a boy, we passed a man on the street who was so intoxicated that it was impossible for him to keep on his feet; every time he went down he fell on his face and

it became so bruised that it resembled a piece of beefsteak. My father said to me: "Now, Franklin, watch that man. That is the way you will act if you ever get drunk." I replied: "Father, I shall never get drunk." And I have kept my word. He said of the drunkard: "When the boy-that-was, became a man, some one treated him to a glass of beer; after a while he drank again, more and more, until now he has formed the habit and says he can not stop. You will no doubt hear men say if they had not taken that last glass they would never have been drunk. It is not the last glass, but the first glass that does the mischief. If you never take the first one, you are safe."

As I have related, I had no opportunity to go to school when I was a boy, despite my great desire for an education; when I began to earn money I saved it for that purpose and actually started to school but in a very short time circumstances forced me to discontinue. I did not lose heart, though, and persisted in my determination to get an education, but every effort in this direction was thwarted in one way or another. I could not understand why the spirits would allow this, when they had

told me so many times that they were leading me aright; nor could I understand how they could educate me—as they had so often assured me they would—unless I went to school, and I asked them why they did not want me to be educated. These spirits said that if I were studying, my mind would be on my books and not free to receive their impressions; and if I were in school I would be confined to one place, and so could not be led about to see their wonderful manifestations of the spirit and to do all the work they wanted me to do; that in leading me from place to place, as they were doing, they were showing me that spirits are everywhere, and that I could see them and speak with them, thus proving the continuity of life.

And thus, in following the spirits all my life as I have been impressed to do, I feel that whatever my education may be it is from them—in fact, that I have been educated by them. That which I have received can not be bought at any price, in any school or place of learning in the world, for I have not been taught by mortals but by the spirit forces from the spirit world.

I was born, as I now see it, to devote

myself to transmitting to others what has been revealed to me by the spirit forces. My whole aim has been, and my enthusiasm is, for the individual. As I look back upon the past, I see myself carried along by my environment and the spirit forces ever with me.

I have had glimpses of spiritual truths, visions of the laws of life and of the beauties of virtue; and I want to disclose to all the world that which has been vouchsafed to me — that which I have seen and heard — and the one plane on which all the world meets today, is in reading. They who read are neither bond nor free, Jew nor Gentile, Greek nor barbarian: they are the college professor, the elevator boy, the “hired girl,” the wife of the millionaire, the black, and the white. As Kipling puts it, “The General’s lady and Judy O’Grady are Sisters under the skin.”

There is just one world where there is no class, no exclusiveness, or party, no “respectability” — nothing but just folks — where all must go sooner, or later — the spirit world.

After being led over the country by the spirit forces, as I have briefly touched upon, if I had my life to live over again and the liberty of choice were mine, I can not see

that I could act differently. The one thing for which I have regret is, that I did not trust these forces more implicitly. On the whole, from the standpoint of adjustment, my life may be considered a successful one. I have found my place in the great spiritual field of work, and in finding it I have become the happiest man that I know. Why? Because I am doing what all my life I have yearned to do, though so long ignorant of what it was; that is, to know myself (and to know one's self is to know all, the Infinite!) and to spread this knowledge abroad, beyond the confines of the narrow-mindedness of those who seek not and know not the light — this knowledge which is the result of many years of work. I have labored for, and have taught, the truths that are beyond the comprehension of those who live only for the day.

For, peace and joy are from within. This life is what we make it, so raise aloft the banner of truth and love! This is my gift; please take it.

CHAPTER III

MY JOURNEY THROUGH THE SPIRIT WORLD

In December, 1893, while living on Middlesex Street, Lowell, Massachusetts, I was rooming and boarding with a Spiritualist family.

I told this family that for years I had been praying that I might leave my body and travel through the spirit world, and on my return to the body be able to remember what I had seen. I told them I felt sure that my prayer would be answered, for the spirits had promised me this and that a spirit would lead me, and that I believed in spirits; also, that if any person were to go to my room at any time of the day and should find me asleep, that person was not to waken me, but to go out, close the door and not allow any one to disturb me.

On Saturday, a few nights after that, I retired as usual, and soon felt my spirit leaving my body and starting through space.

After visiting many places and seeing many spirit friends, Sunday morning I appeared at my home in Kansas. I knocked at the door, and my father opened it and spoke to me. I stepped inside while Father turned to speak to my mother. "Mother," he said, "here is Franklin." My mother came to me, as she always came, to embrace me. I put my hands in front of me and began to walk backward. "Mother," I said, "do not touch me, I am not in my body. It is my spirit form that you see," and I disappeared from their sight.

I knew the spirits that were travelling with me, leading me, and guiding me into different places in the spirit world. Though my experiences were new, at no time was I more deeply impressed than when the spirit beside me showed me people that he said were in Heaven and in Hell. Heaven and Hell were not at all what I was taught in church to believe they were; in fact, they were vastly different.

The spirit of one man whom I saw in Hell aroused my interest particularly, and I inquired what he had done when living on the earth plane. When I was informed that he had been a wicked man, I asked: "Why

do you call this Hell? I do not see any fire anywhere."

The spirit replied: "Look at him; observe him closely." I did so.

His spirit appeared very sad, lonely, and forsaken. I could see that he realized now that he had done wrong and that it was too late to make amends, therefore, he was suffering remorse, and remorse was Hell. There were spirits going to and fro around him, not one seemed to notice him: for they all knew that his life on earth had been given over to wrongdoing, and *he* knew that they knew this and that he was getting his reward for what he had sown. As they passed him by he would gaze at them wistfully, but they turned not his way. He had no friends in the spirit world who could help him; other spirits he could see were happy together, but he was alone — and this loneliness was Hell.

I was shown another spirit suffering in Hell, suffering because he had killed himself. My spirit guide said if this man had not killed himself to escape suffering in the body, he would not have been in the condition in which I saw him; he might have paid by suffering the penalty of his wrongdoing

while on earth, and on entering the spirit world would have been free. Taking one's life simply because one becomes tired of it, does not end it all. Both of these spirits will continue to suffer in the spirit world until they have paid the penalty and progressed out of the conditions which were theirs when they passed from the earth plane.

And thus I found that Hell is not a fixed place, as is taught, but a condition that we make for ourselves while living in the body. When we do wrong we violate a law, and it is inevitable that we pay the penalty entailed; in paying it, we suffer, and that suffering is Hell, both here and in the spirit world.

As we continued our journey, stopping here and there to see what spirits were doing, we met and talked with some spirits who had been in the spirit world for thousands and thousands of years and I asked one of them: "When a spirit enters the spirit world who shows it where to go or what to do?" He answered that in Heaven spirits go intuitively where they belong, and that no spirit — assuming that it so desired — could deprive another spirit of its place,

its home, in Heaven, and that home is determined by the life of that spirit while in the body; and, just as is the case with mortals, some spirits are happy and some are sad.

When with these ancient spirits I asked my guide to take me up to Heaven, saying that I wanted to see God and His Throne, and Jesus. They looked at me with amazement. "I have always wanted to know about these things," I insisted, "haven't I a right to know, and to go there? Where is Heaven?"

An ancient spirit answered: "You are in Heaven now. This is the only Heaven there is and God is right here. Heaven is all around the earth. When people are walking on the earth their feet are on the earth's surface, yet they are not *in* the earth but in Heaven, just as the spirits are in Heaven. As there are only two places—Heaven and earth—it follows that, if a person is not in the earth, he must be in Heaven, where spirits are. When the spirit eyes of a mortal have been opened to spiritual vision he sees spirits in our midst as readily, as constantly, as he looks upon his fellow man; they go about their work, each

one intent upon his own mission, meet and pass each other—it may be in the busy thoroughfare, a narrow alley, or on a spacious lawn, yet they are in Heaven.”

Then we came upon some spirits that were singing, laughing, playing, enjoying themselves in various ways. As we stood watching them, other spirits would come and go, and all seemed happy together, so radiant, so joyous. “This is Heaven also,” said the spirit that was guiding me. On the earth plane these spirits had been honest and upright in their dealings, they had practiced the golden rule of love, their lives had been pure, and they passed into the spirit world to get their reward, rejoicing,—it was Heaven!

And I saw that Heaven is not a fixed place, as according to orthodox teaching; that, too, is a condition that we create for ourselves while living in the body. If one does right while on earth he is happy, and that happiness is Heaven.

There are all kinds of buildings in Heaven—the spirit world—made of spiritual material, and this material is just the same to the spirit workmen as are earthly materials to the mortals who erect houses here. Heav-

en is like earth: there are all kinds of work, all kinds of tools, and all kinds of workmen, and all —, work, tools, and workmen, are of the spirit.

There are hospitals there and places to care for the sick spirits when they arrive, and spirit doctors and nurses; messenger boys, people of all professions, each having his work to do among the spirits in Heaven.

When a little babe dies it passes into Heaven; it was helpless here and had to be cared for, it will be helpless there and will be cared for; it will be watched over by a spirit nurse as lovingly and gently as by its own mother; and as the little spirit grows it will be sent to school and educated, as are mortal children. When prepared, it will choose and carry on the work that it wants to do in Heaven. The infant spirit will grow into the proportions it would have attained as a mortal; the spirit nurse will have shown the child its earthly mother, and the spirit child will be with and impress the mother much of the time, if that is its mission.

There are no drones in Heaven. Every spirit is doing something; the kind of work depends upon what the spirit loved best to

do when in the body. Heaven is a natural and just world; there you get what belongs to you, if you never got it on earth. If a person meets with an accident, in the body, or becomes a cripple, as soon as he enters Heaven he is no longer maimed.

As we proceeded I observed that all spirits wore not the same raiment; their garments are of different colors, just as those of mortals are. There are no nude spirits in Heaven; their clothing is made of spiritual material, each spirit arrayed in the favorite color of its earth life.

Then I said to the spirit: "You have shown me Heaven, but I have not seen God. Where is God?"

The ancient spirit said: "Look at Him." (The reader must remember when we assert that we see a spirit, it means that we see the spiritual clothing taken on by that spirit; we see the form of the spirit, but the spirit itself is inside the clothing). "He is the life that is in us — that is in everything — and is the cause of existence, of *being*, in any form. He is the source. He fills the universe, of which everything is a part."

"Where is Jesus Christ, the Son of God,

the redeemer of the world?" was my next question.

At this moment I beheld around me a multitude of spirits. The ancient spirit addressed the multitude: "Have any of you ever seen or heard of Jesus Christ?" They answered no. Some said that while living on the earth plane they had been taught that, by believing that Jesus Christ was the Son of God who had been sent to the world as a mediator, man would be spared the penalty of his wrongdoing here and all suffering hereafter. But since coming into the spirit world, they affirmed, they had neither seen nor heard of a spirit who knew anything about the presence of Jesus Christ in the spirit world, although the ancient spirit said that spirits enter the spirit world and claim to be the spirit of this or that person who may have had a distinguished earthly career. He continued: "They try to impress us with the importance that was theirs in the material world, and if a spirit of this kind can impress a mortal with the belief that he has been a famous person, he will do so, and will take possession of that mortal."

In proof of this assertion, I will cite a case that came under my observation.

I knew of a woman who claimed that "God Almighty" had control of her. She became so imbued with the idea that her mission was to impart this spiritual enlightenment to the world that, despite their great wealth and financial success, her husband sold his business and together they began to tour the country, going from town to town renting, and speaking in, large opera houses, the wife announcing that she was God Himself. In some instances she addressed large audiences, at other times very few people would be present. No admission was ever charged.

They came to Chicago, and it chanced that they attended a meeting of a Spiritualist Society of which I was the President. I did not know them then. I gave the woman a spirit message, and described the spirit of a large man, with a long white waving beard, standing beside her, who said he was God Almighty, her guide and control. He was, in truth, the spirit of a man who went insane over religion, calling himself God Almighty, and who died in an insane asylum. His spirit so impressed this woman that she really believed that he was God.

The spirit of this lady's mother gave the name and address of this man at that meeting, and we were able to verify all that she said of the man's earthly life.

After my talks with the ancient spirits, I asked my guide to lead me to other countries that I might see what the spirits were doing there. He replied that he could not speak in many languages and called upon an ancient spirit who understood many languages to accompany me. With this ancient as guide I travelled from one country to another, tarrying here and there, talking with spirits of different nationalities, all claiming the one Heaven and the one God.

I was out of my body thirty-six hours. Monday morning I awoke and ate breakfast as usual with the family. I had never felt so happy in my life; I remembered all that I had seen on my journey through the spirit world. I received a telegram from my father that morning, asking what was the matter. He stated how I had appeared at home, and what I had said — just as I have related it.

Members of the family with which I was living said that, as I did not come to breakfast Sunday morning, some one went to my room and found me lying in bed as though

in a sound sleep. They remembered the request I had made of them, and so I was left alone and undisturbed.

While in the spirit world I visited cities in which the spirits wanted me to work, when I went to those cities afterward I saw nothing new. In fact, I have never lived in a city in my life that I had not seen in spirit before I went there; the spirit has even shown me the house where I must stop, so at different times when I have gotten off a boat or a train I have had no difficulty in finding the spot that was to be my home during my stay in that town. All through my life I have been led in this direct way; yet, as I have said, there was a long period when I did not comprehend the significance of this guidance—I did not know that the voices I heard were spirit voices.

When I obeyed them I was very happy; and the more I listened and followed, the more I heard them, until it seemed at last that I could not ask a question which the spirits did not answer. I sometimes thought they had control of me, regardless of my wishes, and I felt that it was my duty to

do their will for me. I have listened and heeded them all my life, and have never been led astray by them.

CHAPTER IV

PROOFS OF SPIRIT RETURN

My father said to me when I was a lad: "My boy, if you ever work for a man and he bids you to do thus-and-so, never ask him the why and wherefore of it; that is *his* business, yours is to obey." This advice has been of great value to me.

On other pages I have referred to the presence of spirit forms and spirit voices with me since childhood, and all my life I have somehow felt that I was working for those higher forces from whom I received my orders and that my duty as a faithful workman, was, not to question my commander, but to hasten to do his bidding. I learned years ago that, if the spirits bade me do a thing, I must do it; that, in pausing to ask "why," I was losing valuable time and so might be too late to save the life of some one.

Often and often I have either been im-

pressed, or bidden, to go to a certain place or to do a certain thing; I did not ask why that particular thing must be done in that particular way, or what was its purpose anyway — for I will admit that oftentimes the command seemed a strange one — but I went ahead as I was directed to do and it always seemed that I was there just at the opportune moment; a minute later, a life would have gone out. I could cite many instances of this nature. I could never fully understand how it was that I felt it my duty to do as these spirits told me and how I always happened to prevent either a death or an injury.

The same thing holds good in regard to my treatments. The moment I see a patient I tell him if my treatments will be beneficial to him: I proceed to treat him, improvement is soon apparent, and the next thing he is restored to health. On the other hand, if I can not help him I tell him so and do not treat him. The spirits that I see around every person who comes to me for relief tell me whether or not I can help that person. I listen to the spirits and act accordingly, and the outcome is exactly what the spirit said it would be.

When I was a boy a neighbor of ours began digging a well, I used to see him frequently when he was at work on it, for the process of obtaining water in that part of Kansas involved considerable time, and I always inquired how he was progressing with his task. Always when I put this simple question, the well would appear before me, I would be looking down into it and could see some one drawing the body of this man from its depths. I told my people that the man would get killed in his well, which proved true; he was overcome by gases.

My parents started to his funeral late in the afternoon and I was left alone for the night. It was the first night of the full moon, and the light was brilliant; in front of me, unmistakable, and true to life, was the face of the man who had expired in the well, whose body was not yet in the grave. From that time whenever I see the full moon, I see this face before me.

One very hot summer day in 1881, during a Reunion of the Grand Army of the Republic, held at Riverside Park, Wichita, Kansas, while in the street parade one of the Captains was overcome by heat. He was carried to their camping ground in the Park

and a tent was erected for him under a large tree, as there was no shade near their tents.

The night following was one of beautiful moonlight, no cloud to be seen in the sky. At twelve o'clock one of the men was awakened from sleep; the spirit of a dead comrade, who he recognized, stood before him and said: "Go and bring the Captain from the tent under the tree and put him in his own tent."

The man, with the assistance of one from another tent, carried the Captain, in spite of his resistance, to his own tent, as directed. The night was still cloudless but at four o'clock a terrific thunder shower came up, and lightning struck the tree under which the Captain had been sleeping. A big limb was torn from the tree, struck the tent, went through it, and buried the cot and mattress on which the Captain had been lying, three feet in the ground.

The roaring of the storm and the noise of the crashing limb roused everybody in the camp. There was a great tumult — men half dressed rushed from their tents in the pouring rain, to the tree where they supposed the Captain lay, not knowing that he had

been removed four hours before the storm broke upon them.

I was at the camp the next morning; there the limb lay, just as it had fallen, with the cot and mattress still buried in the ground. I talked with the Captain and with the two men who had carried him from under the tree at Midnight. None of these men were Spiritualists. The man to whom the spirit appeared said that he had known his friend and comrade, while living, for a number of years and knew him to be a truthful man. He felt it was his duty to do whatever the spirit of his friend wanted him to do, as they both had been good friends to the Captain.

I was in and out of Kansas City, Missouri, several times during the eighties, and at one time was around the Union Depot much of my spare time. A spirit voice said to me one morning: "Go to St. Louis." I did so, and the morning after my arrival in that city, I read in the paper that the high wall and embankment at the Kansas City depot had given way and had covered up part of the depot.

Again I was in Kansas City, and wanted to take a certain train for St. Louis, when a spirit voice said: "Take, instead, the first

train," which I did. The papers announced the next day, that the train I had intended to take was held up and all the passengers were robbed.

Another time when in Kansas City, Missouri, I was in a hurry to reach Chicago, and was on the point of taking the first train leaving for that city, when I heard a spirit voice saying: "Do not take that train." Within an hour after leaving the depot this train was going around a sharp curve, when the engine and the entire train left the track and rolled down an embankment.

On another occasion I was in St. Louis, Missouri, intending to take a certain train over a road, with which I was not familiar, to Kansas City, Missouri. The spirit said: "Do not go that way." I did not, but took another train, arriving in Kansas City ahead of the train that I wanted to take. While I waited for a train to Wichita, Kansas, passengers were brought into the depot from a wrecked train—the train that I had intended to take at St. Louis!

In 1893 while waiting for a train in the North station, Boston, Massachusetts, I was talking with a man whom I chanced to meet there. In the course of conversation I men-

tioned Spiritualism. He said he was not a Spiritualist; in fact, he did not know anything about it, but he would like to tell me his experience, which was as follows:

“Two or three years ago my niece and I went aboard a sleeper here in the North station, and were waiting for the train to leave for Canada. I saw and heard a spirit say: ‘You and your niece get out of this car; go and take a walk,’ which we did at once, intending to return in a few minutes, but when we got back the train had left. We were obliged to stay over until the next day. I saw in the morning paper that the train, whose sleeper we had entered, met with a terrible accident and every person in that sleeping car was killed. Neither my niece nor I knew whose spirit had warned us, but we obeyed the voice we heard, and our lives were saved.”

In November, 1893, I was living on Middlesex Street, Lowell, Massachusetts. I occupied a room on the second floor; not a ray of light could shine into it from the street.

One night I was in bed sound asleep, lying on my back I remember, when my youngest sister, who had passed into the spirit world

two years before, appeared at my bedside; it was about twelve o'clock. Placing one hand on my forehead and the other on my chest, she awoke me, saying: "Franklin, wake up; this is Anna." I got up and sat on the edge of the bed.

The room was filled with a white and luminous light; we sat and talked together. I questioned her about Heaven (the spirit world). She said: "If you, mortals, could only realize that you are all in Heaven today, what a blessing all would enjoy! When you are developed, and your spirit eyes are opened — that is, when you understand — you will be able to see spirits and will know then that you are in Heaven."

She also told me of a great many happenings around home, things that had occurred since I left and about which I knew nothing at the time. While we were thus talking there came to us the spirit of an old gentleman whom I did not know to be dead. He told me where, when, and how he had passed into the spirit world, all of which I afterward found to be true.

My sister's spirit was with me at that time for an hour. She looked as natural, and spoke as naturally as when in the flesh.

Since then I can see her spirit with me much of the time; she has warned me of danger, and has thus saved my life.

I was living in New York City in 1895. I took the elevated train at 66th Street elevated station, one day, intending to get off at 14th Street station. I was reading a paper and not paying any attention to the stations as we passed them, but heard a voice saying to me: "Get off." I got off, and when on the street saw that, instead of its being the 14th Street Station—as I supposed—it was the 23rd Street. I started to walk down 6th Avenue to 14th Street, and was suddenly turned around; the next thing I knew I was standing before a large apartment house on 24th Street and was inquiring of the landlady if Mrs. M. (whom I knew) was at home. Being informed that she was, I went to Mrs. M.'s apartment and, without either ringing the door bell, or rapping, I opened the door and walked in. In front of a large mirror stood Mrs. M. with a drawn revolver, taking aim, with the intention of killing herself; she had had so much trouble financially it seemed to her that she could not bear it any longer. My sudden entrance frightened her so that

she dropped the weapon without shooting herself. She has thanked me a number of times since for saving her life.

I was walking along Broadway, New York, between 67th and 68th Streets and suddenly saw the spirit of a mother beside her son, who was a few feet ahead of me and going in the same direction. She was trying very hard to impress him not to do what he was intending to do that day. Her spirit came to me and pleaded with me to tell her son what she had failed to make him understand.

I went forward as she desired me to do. "My young man," I said, putting my hand on his arm, "do not carry out your intentions for this day. The spirit of your dear mother is here now — this moment — and she has asked me to beg you most earnestly not to do the thing you intend to do today."

He threw up his hands, and exclaimed: "My God! I am the most miserable man in New York City today."

"I am so sorry," I replied. "I have only given you what the spirit of your mother urged me to say to you."

He asked me who I was; I gave him one of my cards and walked on.

A few days after this he came into my

office, weeping, and looking as though he had not slept for a week, a wretched and pitiable object.

He told me his story: he had lost a fortune betting on race horses. The morning I spoke to him on the street he was on his way to the race track to bet on certain horses; his spirit mother knew of his intentions, and knew that he would lose. But he did not heed her warning, staked all his money, and lost. He came to me, not only remorseful that he had disregarded the words of his spirit mother who would have saved him, but penniless as well.

One day when in my office on Sixth Avenue, New York City, I was called by telephone to a number on that street to give a treatment. At once the spirit said to me: "We do not want you to go to that house to give that treatment, and if you go you will be sorry for it and will come back."

Still I felt it was my duty to go, and I started forth. When I got to the place and looked for the street number I could not, for the life of me, see it. After walking by the house several times, a policeman whom I knew came along and I gave him the number I was seeking, but could not find.

“Why, Doctor,” he exclaimed, “It is right here in front of you.”

I thanked him and entered the house. As I went up the stairs I heard very loud and boisterous talking; when in front of the apartment from which I had received the telephone message, I paused to listen. From those rooms issued such language that I decided to go no farther, and returned to my office.

If the spirit had not warned me, I would not have stopped before the door even after hearing the loud talking on the stairs, but would have walked in — upon what?

I was reading, one morning, in the New York City papers an account of the death of a Hindoo philosopher whom I had known very well and with whom I had held many long talks. He had wanted me to go to India and take a course in the Hindoo philosophy, but I could not see my way clear to go at the time.

After his death I could see his spirit around me all the time urging me to go to India; all that I could see about me was some place, or some scenery in India, and it seemed there were hundreds of Hindoo spirits around me urging me to go to their country. I soon

realized that I would either have to go to India, or not allow these spirits to stay about me — I would not have any peace of mind until I did one or the other — so I wrote my parents that I was going to India. They begged me so earnestly not to go that I gave up the idea. This Hindoo spirit made me all kinds of promises if I would only go to India — he would guide me aright — but I would not go and would not allow him to impress me.

The spirit of an Indian chief came to me and wanted me to follow his lead, and the first thing I knew I wanted to go into the woods and mountains and live where he had lived, but I found this would not do, so I called on the spirits of persons whom I had known to impress and guide me into the right; and these spirits are with me, impressing me now.

During one of my sojourns in New York I caught a severe cold and developed an incessant cough. I saw plainly that the physician whom I had called in was worried over my condition, for I did not improve; the more of his remedies I took, the more I coughed. He finally decided upon a consultation with two other doctors, and their

countenances were grave. I requested them to be frank with me and tell me my true condition, that it would not in the least frighten me.

Whereupon they announced that I had quick consumption and would not live two weeks, and advised me to go to my people, or my home, if I had one. I paid them and thanked them for their advice. I knew of course that I had a cold, a severe one, and a cough that refused to budge. I also knew that, since the doctors could not rid me of my ills, in lieu of a better name, they called my disease consumption. All through my illness my spirit friends told me that I would not be helped by the doctors' medicine and if I would discard it, they would tell me of something that would cure my coughing with the second dose. After the verdict of the doctors, I was willing to listen to these spirits, and they told me to get a bottle of White Pine Cough Syrup.

I did not tarry for details and hastened to a drugstore. When there the druggist told me there were three kinds of White Pine Cough Syrup, and asked which kind I wanted. I did not know, and there was so much noise in the store that I could not

hear what the spirit was saying to me; but I took a bottle of each kind, carried them home and took the three bottles according to directions, and — continued to cough.

The morning of the last dose, calling the spirit by name (I had known him in the flesh), I reminded him of his words to me concerning the efficacy of White Pine Cough Syrup, and he assured me again that it would cure me if I got the right kind.

“But where is it?” I questioned.

“Follow me.”

I went into the street with that spirit and followed him several blocks, and finally into a drugstore. I had brought with me the names of the three bottles of syrup I had consumed, as I did not intend to repeat my folly in this respect. It was an unnecessary precaution, for I saw the hand of the Spirit resting on a bottle of White Pine Cough Syrup, the only one of its kind in the store. I called for that bottle, paid for it, tore off the wrapper, opened it, and swallowed what I supposed was a dose; when I got home, in about an hour, I took the second. That was the end of my persistent, incurable cough; likewise the end of the “quick consumption” charge.

How often the spirits would help us! Yet because we do not understand them, or how to call on them for aid; and again if we do not receive the help that we think we ought, we are ready to condemn all spirits, when in reality the fault is with us.

In the latter part of the nineties I was living in New York City. I had a call, one winter, to Vermont to treat an elderly lady who had had dropsy for a great many years.

On my arrival at the lady's house I went into the room where the family — her son, daughter, and brother — were sitting. Her bedroom adjoined the dining room, and I went into the latter room but did not enter the former. I returned to the family and told what I had seen: that in the door of the lady's bedroom stood a spirit with a drawn sword, and that my interpretation of it was death. I told them that I could not cure her but that I could relieve her of all pain, and that she would live three weeks. She lived three weeks to the hour and never suffered any pain after the first treatment I gave her, and was conscious to the last moment.

She was a firm believer in Spiritualism, and was a medium. The morning she passed

out she called her family to her bedside and said she was going to her home in the spirit world. She mentioned the names of the spirits she saw about her bedside—her father, mother, husband, her children, and many friends who had passed out. She spoke to each member of her family by name, shook hands with each one, said good-bye to them, folded her hands on her breast, closed her eyes, and passed out of life.

I saw her spirit, like a mist, rise from her body and take form at her bedside; it looked down on the sick and wrecked castle in which it had lived and suffered so long. No tongue can tell, nor pen picture the beautiful transformation; nor the rejoicing among the many relatives and friends who were waiting around her bedside to welcome her, a newborn spirit, into the spirit world. It is this way: the little babe is welcomed by relatives and friends when it is born into this world, and there is great rejoicing among these mortal friends. Just so, when there is a death in this world and friends of the deceased are mourning, there is a birth into the spirit world and the friends there are rejoicing over it and welcoming the spirit just born into the spirit world.

The brother, son, some friends of this lady, and I were sitting in the room with her body. I was watching her spirit; it said to me "Tell Etta (her daughter) that the clothing she and the others are talking about, and that I want to be buried in, is in the lower drawer of my bureau in this room." I told Etta what the spirit of her mother had said. She came into her mother's room, not knowing where the clothing had been placed, opened the drawer as directed, and found the garments just where her spirit mother had told me they were. None of us who were sitting together in the room with the body, could hear or could know what Etta and the people in the room with her were talking about.

I watched the spirit go in and out of the room with other spirits several times — they were all very happy. I have seen her spirit more than once since and have received communications from it.

While I was at this place treating this lady I walked two and one half miles to the Post-office every night for my mail, and would pass a house by the roadside in front of which was a row of maple trees. On my return from the office, just before I reached

these trees, the spirit of a man would appear in front of me and walk backward, facing me; he would walk right into the first tree and disappear. I always saw him at the same end of the row of trees. Like a great many other things I have seen spirits do, I could not understand it. I was not in the least afraid, because I have seen so many of them.

I told the family with whom I was staying of this incident, and gave a description of the spirit, which they recognized as that of a man who had hung himself to that tree about five years before, and whose family still lived in that house with the row of maple trees in front of it. All that this man knew on earth was his home, and all that his spirit knows is this home and the tree; his spirit will remain in that condition until he has progressed out and has been shown the light.

At another time I was in Vermont giving treatments, and some wealthy people of the community asked me to treat a man who was very ill and very poor, offering to pay me themselves.

I had never seen this man, but from what had been told me of him, I knew that if I ever met him I would know him. On a

Monday morning I met him on the street. I did not speak to him but looked at him very closely. I saw certain spirits about him and knew that he was beyond help, and that I would not treat him.

When the people who had asked me to treat him came to take me to him that morning, I said to them: "He will not live a week." They were vexed with me because I refused to go, but I had seen death all around him; also the spirits with me had said: "Do not treat him."

He was found dead in his room the following Wednesday morning.

Again I was stopping in a town of Vermont for a few months. On my way—which was through one of the principal streets of the town—to treat a patient, I often passed a little girl between two and three years of age, playing on the street in front of her house. One evening as I neared this house I saw ahead of me an automobile coming at full speed. I ran forward, and picked up the child, who was in front of the car, just in time to save her life. The mother saw the danger, and saw what I had done, yet she uttered not a word of gratitude that her child had been snatched from death.

While we were talking the little girl returned to the street and resumed her play. I told the mother that her child would get killed, but she did not believe me, of course. The reason I was so sure of this, was, that I could see around the child both water and an automobile. I did not know at the time that there was a brook at the back of her house where she often played, but I knew that what I had seen meant that she would either be drowned or killed by an automobile.

Three weeks after my talk with the mother, her little girl fell into the brook and was drowned.

In 1906 I was living in Chicago. On a certain day I was on the South side of the City near the railroad tracks. The spirit said to me: "Walk down the track." As there were several tracks side by side, I did not know which one to take; trains were coming in and going out every few minutes and it was dangerous for me to walk there, and I knew I had no business to do so.

But as I had listened to the spirit voices so often, I had learned that whenever I obeyed, good had accrued. So I listened, and I followed the spirit down the track indicated. I had gone but a short distance

when I spied a broken rail, which I knew meant danger. Behind me I could see a passenger train coming at full speed and I began immediately to signal, knowing only too well what would happen if I failed to stop that onrushing train. I had been with railroad men enough to know how to signal a train. There was no time to call for help and as there was only one thing to do, I did it. I waved my arms in front of me for all I was worth, and it came to a standstill a few feet from where I stood. The engineer and conductor came forward and saw that my flagging had averted a disaster to the fastest passenger train on that road — that, as by a miracle, they had escaped a wreck. They thanked me, and offered to repay me from their own pockets for my time, but I refused their money and did not give my name and address, though they insisted upon having both.

I never could understand how it was that I happened to be on the South side of the city that morning and why I was led to that particular track at the right moment to save the lives of the passengers on that train.

My home was in Chicago in 1907. Some

time that year I received a request, by telephone, from a lady to come and give her a spiritual reading "right away." On my arrival at her house she plunged into a recital of her husband's faults, which, according to her reckoning, were many — that he was a drunkard, stayed out late at night, neglected his home, etc.

I interrupted the stream of words. I said to her: "You sent for me to give you a reading. You have told me quite enough about your husband. You know that I do not know anything about either of you, but I do see and know that you are enough to drive any man to drink or insanity.

My words were as a bolt from a clear sky, she stared at me in wonder. I continued:

"It is now eleven o'clock. Why have you not finished your morning's work? Go from room to room and you will find that nothing is in the right place, yet you call yourself a wife and housekeeper, and wonder why your husband stays out late at night. He is a hard working man. Now tonight when he comes home after a long day's work have the hot water, soap, and fresh towels ready for him and a light in the bathroom; supper

on the table; and fire in the front room, the evening paper at hand. When he has finished his meal, with that cozy front room waiting for him, he will have no desire to go in search of anything more agreeable, no desire to do any of the shameful things of which you accuse him, and of which you have no proof. Then, tomorrow get your house in order, have it tidy and clean throughout, so that your husband will be proud of you when he sees it; fill it with cheer and light, and when he comes home give him a warm greeting. The next night have things the same way, and be waiting at the door with a kiss for him; love him more and more each day, and in two weeks report to me your progress in reforming that mean husband of yours."

A week later I happened to be walking along West 63rd Street and met this man and his wife face to face; their arms were intertwined, their faces aglow, they might easily have been taken for lovers. She stopped me, introduced her husband, and I went home with them at their urgent invitation.

That visit was enough; no need for a report at the end of two weeks, for the

change was obvious, and words could not have made it more effective. I recalled the cold and cheerless apartment to which I had been summoned less than ten days before, the disorderly kitchen with its lack of fire and its sink of piled up dishes, unwashed; the dinner hour at hand and no preparation for it. Was this a home? I have another name for it. Is it any wonder that the man sought comfort elsewhere? Across the street warmth and light beckoned, and it was easy to answer their lure; once in the saloon, the next step came still more readily, and he lingered. Very soon the wife "knew" that her husband no longer loved her, yet made no effort to regain his love. But, happily for both, before the home was wrecked, her eyes were opened and happiness again took up its abode with them.

I do not like to see anybody try to force his way of thinking or his manner of living upon any one: each individual should do his own thinking and accord to every other person the same privilege. Since no one is perfect, and infallibility does not exist, why criticize another, when to other eyes our faults may loom greater than do those with

whom we have found fault? Why not get busy in correcting our own shortcomings?

I was traversing one of the most populous streets of Chicago; a spirit beside me, pointing to one particular house apparently possessing no distinguishing feature from many others in that row, and on the opposite side of the street from me, said: "Go into that house and tell the lady there, that she has rheumatism and must do something for it at once, or it will be fatal."

I mounted the front steps, rang the door bell, and it was answered by an elderly lady, whose name was Mrs. M. I excused myself for what seemed an unwarranted intrusion, and told her that I had been so strongly impressed to do so that I could not go against the impression. I described to her the spirit that had urged me to go to her, and she said it was the spirit of her mother, who had died in this same house some years before of rheumatism of the heart. I delivered the message to Mrs. M., but she laughed, and ridiculed it.

About ten days after this I read in a Chicago paper that Mrs. M. had died that morning from rheumatism of the heart.

At another time I was living in a New

Jersey town, and walked every night to another town two miles distant. It was not my custom to carry a gun, but as I was starting one night, a spirit said: "Take your gun with you tonight." One of the men in the house had borrowed my revolver and I went to his room to get it; not finding him at home, I concluded to go without the weapon, and started out again. The same spirit spoke again, and more emphatically: "Get your gun."

Finally I got it, and the weather being cold, put it in an outside pocket of my overcoat. I had to cross a drawbridge on which several people had recently been sandbagged, robbed and thrown into the water below.

There were dim lights on the sides of the bridge, which was wide enough for vehicles to pass each other, but no sidewalk on either side. As I approached the bridge I observed a man standing at the opposite end, who began walking towards me as I started across. I moved to the other side of the bridge, he followed me; I recrossed to the first side, and he did the same things. We were nearing each other, and I knew, for the spirit had told me, that he would try to sandbag and rob me. All the time my

hand held the revolver in my pocket. I could see his hands, and he had a sandbag in one hand. When within fifteen feet of me, he seemed about to spring towards me. Instantly my hand was out of my pocket, and I was pointing the revolver straight at him and commanding him to turn back *at once*. I surprised him so, and he turned so quickly, that he dropped the sandbag and fled as if pursued by the furies. How he did run!

I picked up the bag and walked on. At the end of the bridge I met a policeman and inquired of him if he had seen a man passing. He said a man had just gone by him, running so fast that a race horse could not have caught him. I gave a description of the man on the bridge, surrendered the sand bag, showed him my revolver, and told him my story.

Some years ago I was in Denver, Colorado, and out walking, when a spirit bade me go to a particular railroad track. I did so, and on rounding a sharp curve of the track as I walked along, heard the whistle of a train a short distance before me. Simultaneously with the sound of the whistle I looked ahead, and saw an object lying across one of the

rails, which I at once recognized as the body of a man. I ran forward and dragged him from the tracks before the train came rushing past.

On another occasion I was in a city in Indiana, and happened to be walking near a place where a railroad track crossed a wagon road. A gang of railroad men were at work there and I stopped to watch them for a moment, and saw a passenger train coming. The foreman shouted to the men to clear the tracks instantly. Every man, except one, moved out of the way of the train, and he stepped into the center of the track, stood with his back to the oncoming train and deliberately waited for it to pass over him. All the men shouted to him, but to no purpose. I had noticed his actions at first and knew what he intended to do. I made a quick lunge toward him, knocked him clear of the track and went off with him, both of us falling on the ground as the train whizzed by us. I had risked my life to save that of this stranger; neither of us was hurt.

I discovered later that the man had had trouble with some member of his family, and had told some of his fellow workmen that

he intended to kill himself that day. Before he took his position on the track he removed his coat and laid it on a bank where the foreman got it, and found a letter to be handed to his wife after his death.

The foreman discharged him, and thanked me for the rescue. It was another instance of obeying the spirits.

I was in a prosperous Western City some years ago. A travelling salesman for a large automobile supply house came to see me one evening for a spiritual reading. He said that he had read some of my newspaper articles, and had heard so much about me that he had determined if he were ever in the city with me, he would get me to read for him.

It had been a very busy day for him, going from garage to garage selling supplies, before he came to me at its close, and I said to him: "Brother, I can not read for you this evening. If I were to give you what I see around you, I would be reading for automobile thieves. I have some knowledge of physiognomy, and when I look into your face I know that you are no thief. I know, too,—but you do not know it—that you have been among automobile thieves today

and have brought their condition in here with you. If you will come to me in the morning I will give you a spiritual reading.

He came the next morning, bringing two evening and two morning papers, and I gave him a reading which was satisfactory. When I had finished, he showed me in the four papers the picture of a garage at which he had sold a large order for supplies the day before, coming directly from there to me. Within an hour from his departure the police arrived and arrested every man in the building, and it was proven to be the largest establishment of automobile thieves in that part of the country. He readily understood now how it was that I saw such conditions around him, and why I could not read for him that evening.

I told him that thereafter when he desired a spiritual reading he should go to the reader directly from his room, when he would know the conditions that he would take with him; that a medium can only give him the conditions and describe the spirits that he had attracted to him; that no medium can call up a spirit to talk to any one; that the conditions and the spirits that *we* have attracted, or that may have been attracted to us, may

remain with us for months — whether we want them or not — unless we drive them away, and therefore it behooves us to have our spirit eyes opened in order to attract the good to us and to dispel the bad.

I had been giving treatments so continuously, and listened to groans and rehearsals of ills so long — each individual sure that his, or her, case had no parallel and that no human being had ever suffered so much — that I wanted a change in my work. I had been in Chicago for some time, and every year I would say to myself that I would not stay in that cold city another winter, but I stayed on.

In 1908 I saw an opportunity to get a good position in Panama from the United States government, so I made application and was accepted.

As long as I live I shall remember the morning that I accepted that position, for as soon as I had done so, I knew that my spirit friends did not want me to go to Panama and it seemed as though they had all deserted me. Then and there I realized how weak I was without the aid given me continually by the spirits; but as I had made up my mind to go, had given my word, and

had signed for the position, there was nothing for me but to leave the next day for New York, as agreed upon, and to sail from there the following day.

As I had lived in New York City, I knew well where the pier was but somehow I seemed unable to locate it the morning I was to sail. However, I managed finally to find it, went aboard the ship and was assigned a state room, with another man.

I told this man that we would pass through an awful storm at sea, and I wished that I did not have to take that voyage. He did not agree with me, and said as there had been a storm the preceding week, there would not be another so soon; that he had travelled through the tropics, and he knew that one storm never followed another so quickly.

I did not believe him, for the Spirit had told me there would be a terrible hurricane; that people on the ship would be killed; that the vessel would be carried many miles out of its course, but would make port, and that I would land safely; all of which proved true.

When the hurricane struck us the first big wave took off one smoke stack, washed overboard or smashed every life saving boat

aboard the ship, and tore open the hatchways and port holes. The cargo shifted; four of the crew were killed; there was not a dry state room on the vessel; the condenser broke and we had no fresh water to drink, nor anything to eat for three days. I was the only one of two hundred passengers, besides a large crew of men, that did not receive an injury of some kind. The Captain of the ship said that we were engulfed in one big wave for ten minutes and that he never expected to see the ship rise again, that it was the worst storm he had ever experienced during his forty years at sea.

We landed at Christobal four days late. I was assigned to Corrazel, four miles from Panama City. I had been there two months when, one morning, I saw myself as a corpse; whichever way I turned I could see this. A few days later I could see myself in a coffin that followed me wherever I went. The Spirits told me that if I did not leave Panama, I would die there and be taken away in a coffin.

I took their advice, and left for the States.

I have often seen, standing beside graves, the spirit forms of bodies that were in the graves, and I could not understand why the

spirit was there as though waiting for some one. I knew that the person — to take a specific instance — had led a good life and was a member of the church; and had heard the minister say that if one believed in Jesus Christ and was baptized and joined the church (the minister's church), after the body had lain in the grave three days after death as had the body of Jesus Christ before the ascent of his spirit to Heaven, the spirit of the dead person would rise from the grave and find waiting for it another spirit to take it to Heaven. When I knew that many a three days had passed, I could still see the same spirit waiting around its grave. Evidently there was a misunderstanding somewhere.

Like others of his congregation, I believed that what the minister said was true; but when I saw the action of different spirits in the graveyards where their bodies had been buried, I knew the ministers must be wrong — they were either misrepresenting the truth, or did not know what they were talking about. I did not want to doubt the ministers, or deny the truth of their assertions, so I would not pass the graveyards and could thus avoid seeing the waiting

spirits. Often I have spoken to such spirits, telling them they were out of the body and to go on; they would appear both pleased and amazed. Oh, that the spirit eyes of all were opened! They would see, not only in graveyards but in many other places, the wrong done by false teaching.

The following article is inserted here, from the periodical *Science of Life*, *Hamburgh, N. Y.*, August, 1917, which periodical copied it from the *Boston Post*:—

MESSAGES FROM DEAD SOLDIERS

RECEIVED IN BOSTON

Messages from the dead — soldier heroes in the war — are claimed to have been received in Boston!

“I was killed on the battle field in France,” began a message to Mrs. M. of Tremont St.

“Nobody in spirit land can say when this awful war will end,” said another to F. H. W., also of Tremont Street.

That scores of these men who have passed from earth are constantly manifesting themselves to friends and relatives here is declared by Franklin A. Thomas, Doctor of Spiritual Science.

What is equally surprising, Dr. Thomas adds that most of the messages have arrived

ahead of letters from Europe conveying what he asserts is exactly the same information.

"Rather strange? Why, there is nothing strange about it," he said to a Sunday Post reporter when seen at his residence on Tremont Street. "We get countless messages from those who have passed on and it is only to be expected that we should receive a great many from war victims," he said with emphasis.

It is interesting to note that London recently has shown a most remarkable interest in the matter of possible communication between the living and the dead. Now that Europe has become one vast graveyard and the bottom of the ocean is strewn with so many sunken ships and dead bodies "whales can hardly find room to pass," the longing among the living to talk with their departed relatives has become greatly intensified.

Dr. Thomas was asked for the particulars contained in some of his messages.

"Brother," he began, "when I was talking with Mrs. M. I noticed a spirit standing beside her. I described the spirit and then gave the name. The spirit said:

"'I am a cousin of Mrs. M. Before going to war and coming to spirit land I

lived with my father, who was chief of police of Belfast, Ireland. My brother, William, worked on a lake steamer at Detroit, Michigan.

“ ‘I was killed on the battle field in France a little time ago. I am very weak and cannot manifest myself as I would like to. I longed to come and visit you while I was on earth, but now that I cannot I am manifesting myself to you in spirit.

“ ‘I was in a charge on the German trenches when I was killed. We were mowed down as fast as we left the trenches. The odds were so great that we had no chance from the beginning. I thought it a great mistake for us to charge under such conditions. But army orders are orders that have to be obeyed.

“ ‘We all knew that it meant sure death when we started out of the trenches.’

“ Continuing his message to Mrs. M.” said Dr. Thomas, “he spoke of an accident in which Mrs. M’s brother, who was in an engineering corps in France, was severely injured. ‘But he will get well,’ the spirit said,” declared Dr. Thomas.

“ Mrs. M. knew her brother and her cousin were both in the war but had not heard

that anything had happened to either of them. In a few days a letter came, announcing that her cousin had been killed and her brother had been very seriously injured by an explosion of gasolene, but was then recovering. The news of her cousin's death had been delayed, as some time elapsed before it reached his former home in Ireland, and then more time passed before it reached this country.

"The spirit message even went so far as to state that Mrs. M. would receive the letter on the next vessel to come into Boston harbor, which would prove what he was saying to be true. The letter came. Mrs. M. has it.

The Rev. Mr. Thomas paused. Then he related the following similar and unusual incident.

"I called at the home of F. H. W., Tremont Street, where I now live, and Mr. W. answered the bell. I had never seen Mr. W., did not know any of his family, or anything about him, or anything about the roomers in his house. While we were talking I saw a spirit standing beside Mr. W.

"I described the spirit so closely that Mr. W. told me his name was H. F., thirty-eight

years old, who, with his family, had lived in Mr. W.'s house for three years. While in Boston he was employed as an automobile chauffeur, and after he went to the war his family went to live with some of their relatives in Roxbury.

"When the war broke out Mr. F. went to his old home in St. John, N. B., and enlisted in the British army. He felt it was his duty to go, as he was a British subject and wished to prove loyal to his country. But he did not believe the war would last long and planned to return to Boston just as soon as it was ended.

"He was sent to England and then to France. He was fighting in the trenches at Verdun when he and several others were literally blown to atoms by the explosion close to them of a shell. They were attempting to make a charge at the time.

"As the spirit appeared there beside Mr. W., who had known F. so well and liked him very much, the spirit said:

" 'I want to send a message to my family to tell them I am happy. Some day I will manifest directly to them.

“‘I have found things much different in the spirit world from what I was taught to believe.’

“Mr. W. suggested that I ask him when the war would end. I did so and he replied:

“‘All Europe will be in it yet, and perhaps the United States, unless a change takes place. There is no one in the earth plane who is perfect and knows it all. So here in the spirit world nobody knows it all; therefore, there is no spirit here who can say when the war will end.

“‘The men in trenches do not know what they are fighting for. They know very little about the war. It will never be known how many men are killed. The suffering in the trenches is so dreadful that the soldiers prefer death to remaining there.’

“The spirit of Mr. F. then ceased manifesting,” said Dr. Thomas. “When he first appeared he told me that he did not want to go to the war. He insisted that he was happy, even though he passed out under such awful conditions, his material self being literally wiped out of existence in the fraction of a second. Mr. W. told me that if the man had been standing right there I could not have given a better description of him.”

To show that he is not the only medium in Boston who has received these messages, he cited another instance fully as startling as any he has had. The message that was received by another medium for a Boston woman said that both her brother and her uncle had been killed, and word has since come to that effect.

“These spirits can be seen very plainly through the spirit eyes,” Dr. Thomas explains. He says they have even taken on so much material form near him that their weight has sent the beam of a set of scales up until it registered forty-six pounds. But such materialistic demonstrations are very rare. They are usually wholly spiritual. He furthermore affirms that many of the messages are lost because none of the hearers take them down in writing, and the mediums cannot recall them later because they are in a semi-trance state when they catch them.

Dr. Thomas has worked in many places in New England outside of Boston, including Providence, Pawtucket, Fall River and Brockton. He is now serving a society in Dover, N. H., in addition to his Boston work. His wife is a talented musician and furnishes music at his meetings.—Boston Post.

The need of the times is for a religion that will at least uphold our crumbling civilization and maintain liveable conditions between man and man, creating thus a desire to do to the other man as we would have him do to us. Church worship leads us not to this desideratum; instead, it is coming to be regarded as paganish. It is on a par with idol-worshipping. The heathen knows not what it is to do God's will in all the detail of everyday life; his worship is a thing apart, and it leaves the will fancyfree and foreign to "Thy will be done."

The country needs conscience in religion, that men may be brought to a knowledge of the will of God and into a consequent peace and harmony in their relations with their fellowmen here and now.

Within yourself exists the most marvelous being that ever was, so far as you are concerned. This may sound like a dream that I am having "out loud," but it is nothing of the kind. I am telling you sober facts, facts that you can verify in a comparatively short time if you will set to work in earnest and will do only a tenth of what you can do, and use only a tenth of the powers that lie within

you unused, or now used in a wasteful or harmful way.

What is the use of sitting around and waiting for things, when you can cultivate your own latent powers and do more than your present wishes can outline for you?

A large proportion of the persons who read this book have some ungratified wish, something in their lives that they have long hoped for, but with their present vision perceive no way of attaining.

Man is a threefold being. To rightly understand him, to understand ourselves, to use our mighty powers, we must think of man in this way. If some of these words do not fit the mold into which your mind has been formed, then break up the mold, and let the free power of the spirit which is the one supreme creative force in the universe, and in you, get to work in you. That is where we want to do business, to build up a new spiritual condition within ourselves. Induction of right thinking, right status of the inner being, is the easy and effective way to get this thing done that we want to do. Forget the outer shell, and go after the heart of the thing, make it your own and use it. You can use it in any field

of life in which you happen to be. There are no limitations. The apparent limitations that seem to function are man-created, man-accepted. The moment we deny them, we set them aside, we destroy them and their power over us, and we are free.

Today we will begin breaking down barriers man-created. Today we will begin walking through gates of happier states, God-created. They are for us, and we will use the great powers that lie dormant within us, to become new and mightier and better beings, more in the likeness and image of the Creator. You can create just what you want. You have created what you are and what you have up to the present time. If it does not suit you, it is high time to make the big change. The power to do this must come from you, no one else can force you to set yourself free.

This is the supreme and vital force that we must seek. If we begin with such understanding, even our search for things will be the means of revealing that which is behind all things. We can double, or treble, or even still more increase the resulting benefits to ourselves and to our fellows.

We want to help our fellows as we pass

along, as much as they will permit. We do not want to try to force too much upon them. Each must develop and grow in his own way, thus will individuality flourish and bloom. Any attempt to force them to accept that which we think is truth is very apt to be disastrous both for them and for us.

But to such as have vision to perceive that we really possess something that is worth while, and who come to us, we must give and give. We have, from the very manner in which we have discussed it, shown that all life springs from one common source, thus making you heir to all for which you can ever hope.

To get the things you want, it is sometimes more important to show you that it really belongs to you than to show you how to get it. Or, in other words, showing you that it belongs to you is often equivalent to showing you how to get it. Man has within him an enormous power that needs only to be unlocked and set in motion in order to bring into being the marvelous and the transcendent.

CHAPTER V

MY WORK AS A SPIRITUALIST

At New York, May 5, 1896.

To Whom It May Concern:

This is to certify that we are well acquainted with Mr. Franklin A. Thomas, and take pleasure in introducing him. Indeed we esteem him very highly, spiritually and otherwise. Those who will be fortunate enough to meet him will certainly be helped, as we all have been. We are delighted to have the pleasure of testifying in his behalf.

Very truly,

James Irwin,

Jennie Irwin,

Dr. Elizabeth Irwin.

*From The Brooklyn Citizen, Brooklyn, N. Y.,
October 7, 1897.*

PROF. FRANKLIN A. THOMAS, CLAIRVOYANT MEDIUM, will hold a seance on Tuesday next, 8 P. M., Tompkins Avenue, Brooklyn.

Reports of Societies

(Hereafter "*Reports of Societies*" will be omitted before the Report).

Some of the dates that follow in the Church Notices and Reports of Societies may be the date of the paper publishing the Notice or Report, others are the dates on which the meetings were held.

From *The Banner of Light*, Boston, Mass.,
January 21, 1898.

The Advance Spiritual Conference — The Corresponding Secretary writes: Met at Single Tax Hall Saturday evening, January 21. Our minds were so full of good things received at the feast prepared for all at the mass meeting, that our speakers could talk of nothing else but the effect of that meeting, it being the means of drawing us nearer to one another in brotherly and sisterly love, and we felt truly blest. Dr. Franklin A. Thomas was a speaker and message bearer. May the angels bless all with a baptism of peace, harmony and love to all mankind.

At Elizabeth, N. J.

From *The Banner of Light*, Boston, Mass.,
January 22, 1898.

Elizabethport, New Jersey, Spiritualist's Union — The Secretary writes: Held regular meeting Sunday, January 22, at their rooms, Elizabeth Avenue, at 2:30 P. M. Franklin A. Thomas of Brooklyn led the meeting.

At Paterson, N. J.

*From The Banner of Light, Boston, Mass.,
February 5, 1899.*

St. George's Hall — Sunday, February 5, after an invocation by the president, and short address, communications were given by Mr. Franklin A. Thomas and others.

At Galveston, Texas, March 5, 1903.

The Spiritualist Society of Galveston, Texas.
Mr. Franklin A. Thomas,
City.

Dear Sir:

At a regular monthly business meeting of the Spiritualist Society of Galveston, Texas, held March 2, 1903, you were duly elected a member of our Society.

Please acquaint yourself with the aims and objects of our Society, and aid as best you can to further the Cause of Spiritualism for Humanity.

Theodore Schirmer, Secretary,

John W. Ring, Speaker,
E. Fries, President

From The News, April 19.

FRANKLIN A. THOMAS, test and developing medium; blackboard demonstrations; private circles by appointment; developing classes are forming; private sittings daily.

From The News, April 21.

FRANKLIN A. THOMAS, test and developing medium, Market Street. Sittings daily; meetings Tuesday and Friday, 7:45 P. M.

At Chicago, Ill., February 18, 1909.

NATIONAL SALESMANS TRAINING ASSOCIATION

New York City, Chicago, Kansas City,

San Francisco, Minneapolis

To Whom It May Concern:

This is to certify that Mr. F. A. Thomas has completed our Course of Training in Salesmanship, and has passed a very good examination thereon, and as he is a man with an excellent personal record, good character, etc., we cheerfully recommend him to any one needing the services of an efficient, trustworthy salesman.

We are

Yours very truly,
National Salesmans Training Association,
Per W. W. Dougherty, President.

From the Progressive Thinker, February 6.

Chicago.—The Secretary writes: The Christian Spiritualist Union Church, on February 6th, was well attended at Hopkins Hall. Our president, Dr. Franklin A. Thomas, spoke and gave messages.

At Pittsburgh, Pa., May 3, 1910.

CHURCH OF LIFE AND SPIRIT RETURN
To Whom It May Concern:

Mr. Franklin A. Thomas, while in Pittsburgh, lectured at several of our meetings, and we were well pleased. His lectures were very interesting and instructive, and we were very sorry to know that he could not stay with us longer.

Yours,

Charles S. Hessom, President.

At Chicago, Ill.,

From The Progressive Thinker, May 10.

Franklin A. Thomas, lately returned from his Eastern trip, wishes to hear from any societies in the West needing missionary work

done. Charge for services according to the conditions found, reasonable at any place. Address, Chicago, Ill.

Phoenix, Arizona, May 15.

To Whom It May Concern:

This certifies that I know Mr. Franklin A. Thomas, and consider him a good platform speaker, test medium and teacher of occult work. What is still more to the point, I believe him to be a perfectly moral and clean man, and perfectly entitled to, and capable of, filling any position within your gift, honorably and satisfactorily.

Mr. Thomas has had quite an extensive experience in work along the line of the "Emmanuel Movement," call it by what name you wish.

Very respectfully,

M. E. B. Thompson, M. D.

From The Progressive Thinker.

Chicago.—The Secretary writes: On May 22nd the Spiritual Union Church of Englewood was well attended and enjoyed a Biblical entertainment given by members of The Progressive Spiritual Church, and we hope for another visit from them. Afterward we

had an interesting lecture on Ancient Religions. May 29th we had a good lecture on Truth.

Our President, Franklin A. Thomas, is a hustler.

From The Progressive Thinker, June.

Light and Truth Temple: Concert night was doubly celebrated. Being the nearest Sunday to Memorial Day, appropriate services were held. Mr. Franklin A. Thomas gave messages.

From The Progressive Thinker, June 5.

The Union meeting of the Church of Occult Science and the Chicago Spiritualists' League, and members of the Illinois State Spiritualist Association Board, Sunday afternoon and evening, was a grand missionary affair and feast of reason. The meeting was presided over by the president of the society, and was a social, literary, and financial success.

Dr. Franklin A. Thomas was a speaker and message bearer in the afternoon.

Society of Light and Truth, Wabansia Avenue. Sunday, June 6th, our regular

church services were held. The pastor gave a lecture in German. Dr. Thomas lectured in English, also giving messages.

At Farmer City, Ill., June, 11.

Franklin A. Thomas of Chicago will speak at the Free Progressive Church Sunday afternoon at 2:30 and 8 o'clock in the evening. All are invited.

At Chicago, Ill.

From a correspondent: Sunday, June 12th, I attended the meeting of the Chicago Spiritualists' League and the Occult Science Society, at Vincennes Avenue. I am a member of the latter body.

One of the speakers made a good appeal for organization, but his recommendation for our lecturers to base all their platform efforts upon the Bible is too narrow for progressive thinkers. Does he expect only orthodox ministers on the platform, or that mediums shall poison the mind of the public as orthodoxy has done? Does he seek to bury the intellect, or divine spark, in man, wipe out the facts of history by silence? Are our eyes to be closed about the truths of nature, or evolution, and as to the rotation of the universe?

Does he endorse the Bible with its 3,780 errors?

From the Progressive Thinker, June 17.

Dr. Franklin A. Thomas writes from Farmer City, Ill.: I lectured and gave messages for the Free Progressive Church on the 8th and 11th of this month, afternoon and evening. This was the closing service for the season. They report a prosperous year. The Society owns its own church, which is an honor to our cause.

THE CHRISTIAN SPIRITUAL UNION CHURCH
June 29.

To Whom It May Concern:

This is to certify that Dr. F. A. Thomas is a member in good standing of the Society of Spiritualists of Chicago. He is President and Assistant Pastor of the Christian Spiritual Union Church, which is chartered by the Illinois State Spiritualists' Association. He is a worthy and honorable man.

(Rev.) Louisa Vaughan, Pastor.

MRS. M. A. BURLAND,
Lecturer and Teacher of Occult Science,
July 5.

I wish to say that I have been acquainted with Mr. F. A. Thomas for several years, and have knowledge of his Mediumship as a Healer and Clairvoyant, and I think him worthy a place in the field of active workers for Truth.

M. A. Burland, Teacher of Spiritualism.

July 9.

To Spiritualists and Co-workers:

I have known the bearer, Mr. Franklin A. Thomas, for some time. You will find him an earnest, conscientious worker in the Cause. He is a member of the Chicago Spiritualist League, and has worked on my platform.

Yours for the Truth,
(Mrs.) Maggie Henry.

THE CHURCH OF OCCULT SCIENTISTS, July 9.
To Whom It May Concern:

I am personally acquainted with Brother F. A. Thomas, and have been so acquainted for the past four years. He is a member of the Church of Occult Scientists in good standing. I have always found him a man of strict character, and truthful in all things.

I cheerfully recommend him to any one

needing assistance in healing, and to any society as a Medium.

Fraternally yours,

Dr. M. L. Schæffer, President.

From The Progressive Thinker, July 20.

Fernie Katherine Wallace passed to spirit life from the home of her mother, at Chicago Lawn, July 13; services held at Mt. Greenwood Cemetery, on the 14th, and a memorial service was held by the Christian Spiritual Union Church, W. 63rd Street, on July 17. Fernie was almost four years of age. The memorial service was delivered by the writer, after the formal service of the N. S. A. was read by the pastor. President Thomas made a few remarks and the following lines were read by the author and writer hereof, inspired by the quoted words of the poem:

“I’m going, Mamma,” Fernie said, “Oh,
won’t you go with me?”

It was the last she spoke on earth, ere her
sweet soul went free.

The messenger had come for her, the time
was set to rise;

She called them all around her bed to give
them their good-byes.

It was so sad, and yet so sweet, that this wee
feeble child
Was called away from earthly kin, so pure
and undefiled.
'Tis but a step across the way, and when the
boatman calls,
'Tis oft for those we love the best, and then
the curtain falls.

Just so when little Fernie went; tho' she was
only four,
Her baby soul had looked across to that eter-
nal shore;
The angels came and caught her up to set
her spirit free —
“I'm going, Mamma,” Fernie said, “Oh,
won't you go with me?”

The mamma knows her Fernie lives beyond
the fallen veil,
And some day when her time has come across
the sea to sail,
The gentle voice will call to her from that
sweet soul set free:
“I'm coming, Mamma, coming now, Oh,
won't you go with me?”

Dr. T. W.

At Waukegan, Ill., October 24.

Dr. Franklin A. Thomas preached yesterday at the Hall of the Grand Army of the Republic.

*From The Progressive Thinker, Chicago, Ill.,
October 29.*

A correspondent writes from Waukegan, Illinois: Dr. Franklin A. Thomas, President of the Christian Spiritual Union Church, Chicago, gave us a fine lecture on the 23rd of October, in the G. A. R. Hall. Many of the messages were recognized, and a most enjoyable and profitable evening was passed.

At Chicago, Ill.

From The Progressive Thinker, November 12.

Dr. Franklin A. Thomas, La Salle Street, Chicago, President of the Christian Spiritual Union Church, will start about November 20th for an extended trip through Iowa, Nebraska, Kansas, Oklahoma, Arkansas and Missouri, and he would be pleased to hear from any societies or churches that might wish his services during his trip.

JAMES RUSSELL PRICE,
Physician and Surgeon,

Lecturer and Teacher of Exact Science.

Dr. F. A. Thomas, D. S. S.,

Dear Doctor:

I am pleased with your success in the College of Higher Science, and think you can carry the degree of Doctor of Spiritual Science with honor. I listened attentively to your address in the hall, and deem it a success. If the deductions or reasonings were made by you or your guides under inspiration, wisdom was shown. I predict success in your work in the lecture field.

Yours fraternally,
J. R. Price.

November 15.

To Whom It May Concern:

This is to certify that I have been acquainted with the bearer of this Certificate, Mr. Franklin A. Thomas, of this city, for a number of years.

He is a man possessing an unblemished moral reputation; is strictly upright and honest; sober and temperate in all things.

He is a well known Spiritualist, with a reputation extending over many States.

He is also a Magnetic Healer, and gives all forms of Manipulations — massage, chiropractic, etc., and gives the very best satisfaction to all his patients.

As to his work I can put it in no better words than to say: He is like the Great Nazarene, he goes about teaching, preaching, healing the sick, and doing good.

Amos W. Campbell, M. D., M. C., D. C. L.

G. W. CUNNINGHAM,

Editor and Publisher, November 17.

To Whom It May Concern:

This is to certify that I am acquainted with Rev. Franklin A. Thomas and have listened to him many times as the speaker for the evening at the Christian Spiritual Union Church of which he is President. He is an energetic, rapid speaker, working in the various departments of Spiritualism for the uplift of humanity. If people will follow the admonitions emanating from his personality on the platform, the world will be much improved as a place of residence.

Very respectfully yours,
G. W. Cunningham.

November 17.

To Whom It May Concern:

I have known Dr. Franklin A. Thomas, D. S. S., for the past year, and have listened to several lectures by him along Spiritual and Scientific lines showing that he is a capable man. His ability as a healer is wonderful. His social standing is good. I look for good reports from his work.

Jesse W. Hendrickson, D. M. T.

At Clinton, Iowa.

*From The Progressive Thinker, Chicago, Ill.,
November 20.*

The President of the Philosophical Spiritual Society of Clinton, Iowa, writes: Sunday, November 20, the society had with them Dr. Franklin A. Thomas, President of the Chicago Spiritual Union Church, and he gave a very interesting discourse to a large audience. Dr. Thomas also organized a class in Clinton for concentration of thought development, and held two meetings at the writer's home.

Dr. F. A. Thomas writes from Clinton, Iowa: Miss M. F. gave a banquet at her beautiful home in Clinton, and what was at first supposed to be given in honor of the officers

of the Mississippi Valley Spiritualist Association, turned out to be a birthday celebration, and a complete surprise on all the friends present, as it was the seventy-ninth anniversary of her birth.

Miss F. has been a very ardent worker for the welfare of the M. V. S. A., and also for the Philosophical Spiritual Society of Clinton; and to show the degree of esteem in which she is held by members of the Philosophical Society, an original poem in behalf of the society was recited and dedicated to her by their president.

At Marshalltown, Iowa.

From The Daily Herald, November 26.

Dr. F. A. Thomas of Chicago, president and assistant pastor of the Christian Spiritual Union Church, will lecture and give messages at two meetings to be held Sunday, the 27th, at 2:30 and 8 P. M. North First Street.

*From The Progressive Thinker, Chicago, Ill.,
December 3.*

From the Corresponding Secretary, Marshalltown, Iowa: Dr. Franklin A. Thomas, who has been here for a few days, has done much good and we will welcome him to our

city again. He left for Kansas City, where he will hold services December 4th.

At Wichita, Kansas.

From The Eagle, December 11.

The Rev. F. A. Thomas, president and assistant pastor of the Christian Spiritual Union Church of Chicago, will address the First Spiritual Society of the A. O. U. W. Hall, South Main Street, Sunday evening; will also be with them at their Lyceum, North Main Street, Sunday afternoon.

At Oklahoma City, Okla.

From The Oklahomian, December 18.

Spiritual Progressive Church. Rev. F. A. Thomas, a well-known lecturer and test medium of Chicago, Ill., will lecture Sunday evening at 7:30 o'clock in the Frederickson-Kroh Music Hall, West Main Street, subject will be "God is a Spirit and they that Worship Him Must Worship Him in Spirit and in Truth," John 4:24. The public is cordially invited to attend. Seats free.

December 25.

TO HOLD CHRISTMAS SERVICES

The Spiritual Progressive Church will hold

Christmas services Sunday evening at 7:30 in the Frederickson-Kroh Music Hall on Main Street. The Rev. F. A. Thomas, of Chicago, will lecture.

From The Oklahomian, January 1, 1911.

Spiritual Church — Service Sunday at 7:30 P. M., at Frederickson-Kroh Music Hall, West Main Street. Inspirational lecture by Rev. Franklin A. Thomas. Topic for the evening, "Where Will I Spend Eternity?"

From The Progressive Thinker, Chicago, Ill., January 1.

Oklahoma City. The President of the Society writes: I had the pleasure of meeting and working with Dr. Franklin A. Thomas of Chicago here in Oklahoma City. Dr. Thomas has left here with a view of working in some of our neighboring towns, but expects to return to this city in about three weeks.

January 8.

At Lawton, Okla.

Dr. F. A. Thomas, President and assistant pastor of the "Christian Spiritual Union Church," Chicago, will lecture and give mes-

sages at 3 and 8 o'clock P. M. in Parmenter Hall, E. Avenue.

Afternoon subject, "Spiritualism of the Bible."

Evening subject, "God is a Spirit and They That Worship Him must Worship Him in Spirit and in Truth," John 4:24.

January 11.

Dr. Franklin A. Thomas of Chicago, Ill., will lecture and give messages tonight in Parmenter Hall, E. Avenue.

From The Progressive Thinker, Chicago, Ill.

The Secretary of the Church of Spiritual Light, Lawton, Oklahoma: Dr. Franklin A. Thomas of Chicago has been with us one week, giving us some of his lectures and class lessons on concentration and healing. We hope he will be with us again in the near future, for his lectures are very interesting.

CHURCH OF SPIRITUAL LIGHT

January 11.

This is to certify that Dr. F. A. Thomas of Chicago has been with us for one week and has given us lectures on the philosophy of Spiritualism, also conducted a class on Con-

centration and Development of Mediumship — all of which have been instructive and of a high order.

I would recommend Brother Thomas as one of the best Mediums along those lines that we have ever had. I consider him temperate and reasonable in all things, and that no Church or Society will miss it to employ him, as he is a teacher along those lines.

Respectfully,

M. Parmenter,

Treasurer, Oklahoma State Spiritualist Ass'n.

At Enid, Oklahoma, January 15.

Dr. F. A. Thomas, President and assistant pastor of the Christian Spiritual Union Church, of Chicago, Ill., is in Enid and will lecture and give spirit messages at the Odd Fellows Hall at the corner of Grand and Cherokee tonight at 8 o'clock. The subject is: "God is a Spirit and they that worship Him must Worship Him in Spirit and in Truth." John 4:24. All are welcome.

At Blackwell, Okla.

*From The Progressive Thinker, Chicago, Ill.,
January 16.*

Beginning tonight, Dr. F. A. Thomas will

give a series of lectures in Spiritual Hall, over Hoppe store. Everybody welcome. Dr. Thomas is also a message bearer and will deliver messages from the spirit land after each lecture.

January 17.

Last night in the Spiritual Hall Dr. Thomas gave a clear and concise talk on the Bible and what he was taught to believe. Tonight the subject will be taken from John 4:24, "God is a Spirit and They That Worship Him must Worship Him in Spirit and in Truth." All are invited to attend these meetings and hear the philosophy of Spiritualism.

January 18.

Hear those wonderful messages given in the Spiritual Hall by Dr. Thomas all this week.

January 19.

Don't fail to hear Dr. F. A. Thomas at the Spiritual Hall tonight.

January 21.

Those who are not attending the meetings in the Spiritual Hall are missing a rare treat. The interest is increasing with each meeting.

The subject tonight is taken from 1 Cor. 1:12, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Come out and hear the truth as Dr. Thomas presents it to you, proving each statement he makes. Sunday P. M. at 2:30 the subject will be: "Why am I a Spiritualist?" and Sunday evening at 8 o'clock he will deliver a lecture on the subject: "Where and how will I spend Eternity?" Each lecture is followed by spirit messages by Dr. Thomas and others. Tonight and tomorrow messages will be given by some who have attended the classes held by Dr. Thomas where he taught them how to unfold clairvoyance.

From The Progressive Thinker, Chicago, Ill.
Greetings from Oklahoma

The First Spiritual Church of Blackwell is growing in influence.

On January 16th Dr. Franklin A. Thomas of Chicago met with us for a series of meetings, giving six lectures during the week, and holding five classes.

The Corresponding Secretary.

THE FIRST SPIRITUAL CHURCH OF BLACKWELL
February 9.

We, as representatives of our organized body, The First Spiritual Church of Blackwell, take pleasure in recommending Dr. F. A. Thomas for the good work he did while with us, as lecturer, message bearer and class leader. Altogether the series of six lectures and five classes proved VERY instructive, entertaining and beneficial.

Fred H. Hoppe, President,
Virginia Hinman, Secretary,
Edna Bacon,
Effie M. Roberts.

At Lawton, Okla.

CHURCH OF SPIRITUAL LIGHT

February 19.

Dr. Franklin A. Thomas will give a lecture this afternoon at 3 o'clock at Parmenter Hall, E. Avenue, subject, "Why I Became a Spiritualist'." Also at 8 o'clock in the evening, subject, "Where and how Will I Spend Eternity." Messages. Everybody welcome.

From The Progressive Thinker, Chicago, Ill.

The Secretary from Lawton, Oklahoma, writes: Dr. Franklin A. Thomas of Chicago lectured for the Church of Spiritual Light,

Sunday, the 19th, afternoon and evening, following each lecture with messages.

At Oklahoma City, Okla.

The following Church Notice, except for change of topic, appeared in the Oklahoma City papers from February 26th to April 16, 1911. Each week's subject follows consecutively:

From The Oklahomian, February 26.

Spiritualist meetings every Sunday at 7:30 P. M. in the Musician Hall, W. Grand, Dr. Franklin A. Thomas, missionary. Subject, St. Luke 17:20, 21, "And when he (Jesus) was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation; Neither shall ye say, Lo here! or, lo there! for behold, the kingdom of God is within you."

March 5, subject, "He that knoweth himself is greater than he that conquers a city."

March 12, subject, "Why I left the Church and became a Spiritualist."

March 19, subject, "In the beginning God created everything but Hell."

April 2, subject, "Jesus said, Greater things than I have done ye also do."

April 9, subject, "Comparing the Bible with the History of the World."

April 16, subject, "Jesus was a Medium."

From The Oklahomian, March 26.

The sixty-third anniversary of Modern Spiritualism will be celebrated at 7:30 P. M. in the Musician Hall, West Grand Avenue. Lecture and messages by Dr. Franklin A. Thomas. Subject, "Spiritualism of the Bible and Spiritualism of Today." You are cordially invited to attend these services.

From The Progressive Thinker, Chicago, Ill.
April.

Dr. F. A. Thomas: The work is progressing finely here in Oklahoma City. I am having good audiences, and they are on the gain all the time. After each lecture, demonstrations in healing are given, followed by messages. On March 26th we celebrated the sixty-third anniversary of Modern Spiritualism, and the large hall was filled to the doors.

From The Progressive Thinker, Chicago, Ill.
April 29.

Dr. Franklin A. Thomas has returned from an absence of five months, travelling over three thousand miles on a missionary lecturing tour, visiting Clinton and Marshalltown, Iowa; Kansas City, Missouri; Wichita, Kansas; Oklahoma City, Lawton, and Blackwell, Oklahoma. He reports having been used well, and great interest was aroused in the work. In educating the people in the spiritual teaching, he distributed over two hundred back numbers of *The Progressive Thinker* which he had taken with him, besides many rolls which were sent to him from the office for distribution. The National Secretary also sent him many essays for free distribution during his extended trip. The eagerness with which this teaching is grasped by many that never heard of it before shows the need of just such trips as his, the sending of teachers to all the distant lands where this teaching is very little understood.

At Hammond, Ind.

From The Progressive Thinker, Chicago, Ill.
May 2.

Dr. F. A. Thomas lectured for the First Spiritualist Society of Hammond, Indiana, the last Sunday in October. Since then they

have organized, and have their charter. He was called again to lecture and give messages, Sunday, April 30. The large hall was well filled.

THE FIRST SPIRITUALIST SOCIETY

May 7.

Interesting services were held in Weis Hall last evening with a good sized audience. Rev. Franklin A. Thomas of Chicago was with us and gave a lecture and some messages.

For the benefit of those who could not be present at the services last Sunday evening, a week ago, I will say that Rev. Mr. Thomas gave a very interesting lecture of forty-five minutes, and some messages.

A member.

From The Progressive Thinker, Chicago, Ill.

Dr. Franklin A. Thomas, Hammond, Ind.: I lectured and gave messages for the First Spiritualist Society. The hall was well filled. This city passed an ordinance licensing all mediums fifty dollars a year, and gave this society notice not to have more than one message bearer on their platform Sundays. This is a great drawback to their work. This society was chartered January 31, 1911, from the

Indiana State Spiritualist Association, which is affiliated with the National Spiritualists' Association.

FIRST SPIRITUAL SOCIETY OF HAMMOND,
INDIANA.

June 19.

To Whom It May Concern:

We take pleasure in stating that Dr. F. A. Thomas has been with us for the past four weeks. He has been working as Lecturer and Message-bearer.

We have found him a man of good habits, ambitious to succeed, and always ready to take up new work and accommodate in every way possible.

We have found him reliable, and of good ability, and recommend him to any one needing his services. He is leaving us of his own accord, and any favor shown him will be appreciated.

First Spiritual Society of Hammond, Indiana,
E. M. Kroer, Secretary.

At Farmer City, Ill.

June 19.

To Whom It May Concern:

We had Brother F. A. Thomas with us

from the 8th to the 11th of this month as a speaker, and can recommend him.

S. S. Barnes,

Secretary of the Free Progressive Society of
Farmer City, Illinois.

At New York City.

INTERBORO ADJUSTMENT COMPANY

July 12.

To Whom It May Concern:

I have known Mr. Franklin A. Thomas for the past fourteen years, and have always found him a man of the strictest integrity.

He is an energetic and industrious man, and brings great enthusiasm into anything he undertakes, and he is a man to be trusted under all circumstances. He is a man of good address, good intelligence, much experience, and will do his utmost to render satisfactory service.

Respectfully yours,

B. A. Whiteman, Manager.

At Atlantic Highlands, N. J.

From The Progressive Thinker, Chicago, Ill.

July 15.

From Atlantic Highlands, N. J.: We had the pleasure of having Dr. Franklin A.

Thomas of your city with us last Wednesday night, and he gave us a very interesting talk. I wish there might be a society here, for I am sure it would be enjoyed by many.

At New York City.

From The New York World,

July 30.

MEETINGS Sundays, Thursday, 8 P. M.; lecture, messages; classes for spiritual unfoldment, Tuesdays, Fridays, 8 P. M. Dr. Thomas, teacher, 8th Avenue.

G. M. WHEELER,
Bond Broker,

August 1.

To Whom It May Concern:

I have known Dr. Franklin A. Thomas for about fifteen years. I know him to be thoroughly honest, upright, and a gentleman in all his dealings.

I have spent many happy hours in his company, and never tire listening to his talk. He treated me after an illness of ten weeks, from which illness I had been barely able to walk four months after my recovery, and in one month all my friends tell me I have grown ten years younger.

He is a man to be relied upon ALWAYS; a hard worker in all his undertakings. He is what you may call "the salt of the earth."

Sincerely,

G. M. Wheeler.

From The Progressive Thinker, Chicago, Ill.
August 19.

The Secretary writes: The First Harmonical Society is continuing its meetings through the summer at Eighth Avenue, New York City. Meetings are well attended by intelligent and appreciative people. The last four Sundays Rev. Franklin A. Thomas of Chicago has entertained us and enlightened us by his lectures, and will continue to serve for the present. If all workers and mediums would coöperate and pull together in love, charity, and harmony, Spiritualism would grow so rapidly that it would soon become the largest religious organization in the country. Let us all forget the past, and commence now, and work together for the greatest uplift of the greatest truth the world has ever known.

THE FIRST SPIRITUALIST ASSOCIATION
OF NEW JERSEY.

Newark, N. J., February 11, 1912.

To Whom It May Concern:

I hereby fully recommend Dr. F. A. Thomas as a spiritual lecturer, message bearer, and medium, to all with whom he may come in contact. He has lectured and given messages in my meetings, and we shall be only too glad to have him with us again. He is faithful and true. I have heard him speak in New York City also, and found him effective.

(Mrs.) S. Darling.

Minneapolis, Minn., March 25, 1912.

To whom these presents may come, Greeting:

I have known Dr. F. A. Thomas for the last seven years, and during that time I have had ample opportunity to observe his wonderful development as a Spiritual Medium. I have also had personal tests of his Mediumship, and these tests have been such unquestionable proofs of the truth of Spiritualism that everybody must become convinced that Dr. Thomas is one of the best exponents of this religion.

I have also had occasion to notice the almost miraculous results obtained by Dr. Thomas as a Spiritual and Magnetic physician in many cases where human skill and ingenuity had proven powerless.

As to the Doctor's personal character, I

can only speak of him in the highest terms, as everybody must do who has had the privilege of his acquaintance.

Henry Wuerzinger, A. B., M. D.

At Des Moines, Iowa.

The following church notices, with subject for each week, appeared in the Des Moines, Iowa, papers from July 21st to September 27, 1912:

From The Register, July 21.

Spiritualists will hold their meetings every Sunday at 8 P. M. in the I. O. O. F. temple, West Locust Street, until further notice. Franklin A. Thomas, D. S. S., will conduct the meetings. Subject, Sunday, "Where and How Will You Spend Eternity?" Also Thursday 2:30 and 8 P. M., West Fourth Street, message services.

July 28, subject: "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth."

August 3, subject; "Spiritualism and its Laws Explained."

August 10, subject: "Why I am a Spiritualist."

August 17, subject: "Spiritualism as a Practical Religion."

August 25, subject, taken from the audience.

September 7, subject, taken from the audience.

From The Progressive Thinker, Chicago, Ill.
September.

Dr. F. A. Thomas, from Des Moines, Iowa: After holding meetings here since July 21st, I have organized the Progressive Psychic Society. I will leave here on the 23rd for Oskaloosa, Iowa, to organize there. I have been appointed missionary by the Iowa State Spiritualists' Association, and will organize societies over this State.

From The Progressive Thinker, Chicago, Ill.
September.

From Des Moines, Iowa.

I would like to speak of the good work which has been done by Brother Thomas since he began the work July 21st, among us here. He has conducted the meetings and carried all the expenses of them himself; he has succeeded in arousing the enthusiasm of the leading Spiritualists here and, September 13th, organized a society called the Progressive Psychic Society. A president and a full

board of officers have been elected. We are sorry Brother Thomas is leaving us so soon, but his duties call him to other cities in this State to organize societies.

A member.

STATE SPIRITUALISTS' ASSOCIATION OF IOWA.
Incorporated under the laws of the State of
Iowa.

MISSIONARY'S CERTIFICATE.

To Whom It May Concern:

The duly authorized officers of the
STATE SPIRITUALISTS' ASSOCIATION OF IOWA.
have appointed Franklin A. Thomas, of Des
Moines, Iowa, a Missionary to organize new
societies to charter, to solicit contributions
for, and otherwise promote the general inter-
est of, the Association, under such rules and
regulations as the board may prescribe.

(This appointment expires Sept. 13th, 1913.)

IN WITNESS WHEREOF, we have signed our
names and affixed the seal of the Association
this 13th day of September A. D. 1912.

(Seal) Dora C. Crosby, Secretary.....

John D. Vail, President.

From The Des Moines Capitol,
September 21.

Dr. Franklin A. Thomas, state missionary for the Iowa Spiritualists' Association, and Mrs. Thomas, will leave the city September 23rd on a tour of organization of societies throughout the State. Dr. Thomas has been here since July 21st organizing a local society, which was founded September 13th to be known as the Progressive Psychic Society.

At Oskaloosa, Iowa.

From The Oskaloosa Herald, September 25.

Organizer and Missionary for the Iowa State Spiritualists' Association, F. A. Thomas, D. S. S., and wife, are here from Des Moines to organize a local society.

From The Oskaloosa Herald, September 25.

F. A. Thomas, D. S. S., organizer and missionary for the Iowa State Spiritualists' Association, has rented the Red Men's hall, corner B Street and High Avenue, and will hold meetings every Sunday at 7:30 P. M.

From The Oskaloosa Herald, September 25.

F. A. Thomas, D. S. S., organizer and missionary for the Iowa State Spiritualists' Association. Special attention given to devel-

oping classes and organizing societies. Will hold circles at your residence.

The following church notices, with subject for each week, appeared in the Oskaloosa, Iowa, papers from September 27, and with change of meeting place, continuing until December, 1912:

From The Oskaloosa Times,

September 27.

Spiritualist's meetings every Sunday, 7:30 P. M., Red Men's Hall, B. Street corner High Avenue, also message services Thursday 2:30 and 7:30 P. M. at North B. Street. Franklin A. Thomas, Missionary for the Iowa State Spiritualists' Association, will conduct the meetings. Sunday's subject, "Where and How Will You Spend Eternity?"

October 5, subject: "God Did not Create Hell."

October 11, subject: "Jesus Christ Was a Medium." Text John 4:29, "Come see a man which told me all things I ever did."

October 18, subject: "The Laws of Spiritualism Explained."

October 25, subject: "What Spiritualism is Doing for the World."

November 2, subject: "Why I Became a Spiritualist."

November 9, subject: "Why Men Worship."

November 16, subject: "Know Thyself."

November 22, subject taken from the audience.

From The Oskaloosa Globe,

September 28.

Dr. Franklin A. Thomas, missionary and organizer for the Iowa State Spiritualists' Association, who has been in Des Moines for a number of months and has organized a local society in that city, is now in Oskaloosa, arriving on Tuesday.

From The Oskaloosa Herald,

October 18.

Franklin A. Thomas, Missionary for the Iowa State Spiritualists' Association, has secured a permanent place for meetings, First Avenue East.

At Hayesville, Iowa.

From The Oskaloosa Herald,

October 23.

Dr. Franklin A. Thomas, Missionary for

the Iowa State Spiritualists' Association, North B Street, who had a call to Hayesville to lecture for the Spiritual Society of that place Monday evening, returned yesterday.

At New Sharon, Iowa.

From The Oskaloosa Herald,

October 26.

Dr. Franklin A. Thomas, State Missionary for Iowa, left this morning for Sigourney to complete arrangements for Wednesday afternoon and evening mass meeting. He will return this evening. The Doctor will speak in the old Universalist Church, New Sharon, Sunday morning at 10 o'clock, and in Oskaloosa in the evening.

At Sigourney, Iowa.

From The Oskaloosa Herald,

November 2.

Dr. Franklin A. Thomas left for Sigourney this morning to conduct a Spiritualist mass meeting this afternoon and evening. He will return on Thursday for the regular message meeting that evening.

From The Progressive Thinker, Chicago, Ill.

November 2.

Dr. Franklin A. Thomas, Missionary for the State Spiritualists' Association of Iowa, had a call to lecture for the Spiritual Society of Hayesville on the 21st. It is a small town. They own their hall, and are in much need of workers.

From The Oskaloosa Herald,
November 28.

Ever since the close of the recent union revival campaign in Oskaloosa, a spirit of revival work has been evident among the churches.

Meetings are being held by the Spiritualists under the direction of the pastor. He has been assisted by Rev. F. A. Thomas, D. S. S., Missionary for the Iowa State Spiritualists' Association, and considerable interest has been created. The object of these meetings has been largely to instruct and strengthen the converts that were reached during the recent campaign, but in some cases, additional converts were secured and so the meetings have widened in their influence for good until quite a large number have been reached. Unless all present signs fail, there will be a season of religious activity among the churches during the coming winter.

From The Oskaloosa Herald,

November 28.

The "First Spiritual Association" of Oskaloosa, having completed an organization, and elected the required officers and trustees, will continue its meetings on Thursdays and Sundays, 7:30 P. M., at the Association's rooms, East First Avenue, where ample room and seats have been provided, and to which the public is cordially invited. The coming Thursday night meeting will be in charge of F. A. Thomas, D. S. S., as formerly, while on Sunday night and thereafter the new pastor will have charge of the Association's workings.

From The County News,

December 5.

Franklin A. Thomas, D. S. S., Missionary for the State Spiritualists' Association of Iowa, called a special meeting on the 3rd inst. and organized a new society, The First Spiritualist Society of Sigourney. A pastor and officers were elected.

From The Progressive Thinker, Chicago, Ill.

December 6.

Dr. Franklin A. Thomas: Since last writing you I have organized the First Spiritualist

Society of Oskaloosa, Iowa, and the First Spiritualist Society of Sigourney, Iowa. Both societies have sent for their charter.

My wife and I are leaving for Ottumwa, where we will organize. *The Progressive Thinker* is always on sale at our meetings.

At Ottumwa, Iowa.

From The Ottumwa Courier,

December 7.

F. A. Thomas, D. S. S., Missionary for the Iowa State Spiritualists' Association, arrived in Ottumwa yesterday from Oskaloosa.

December 7.

F. A. THOMAS, D. S. S.,
Missionary for the State Spiritualists' Association of Iowa, West 2nd Street. Special attention given to developing classes and organizing societies.

The following church notice, except for change of topic, appeared in the Ottumwa, Iowa, papers from December 7, 1912, to February 8, 1913.

From The Ottumwa Daily Review,

December 7.

Spiritualist meeting every Sunday 7:30 P. M.; message service, Thursday 2:30 and 7:30 P. M., in the I. O. O. F. Hall. F. A. Thomas, D. S. S., Missionary for the State Spiritualists' Association of Iowa. Subject, "Where and How Will You Spend Eternity?" Public cordially invited.

December 14, subject, open discussion.

December 21, subject, open discussion.

December 28, subject: "Jesus Was a Medium."

January 4, 1913, subject: "The God of Yesterday and the God of Today."

January 11, 1913, subject: "What Good Do We Derive from Spirit Communication?"

January 18, 1913, subject: "The Power that Heals."

January 25, 1913, subject: "The Difference between Spiritualism and other Religions."

February 1, 1913, subject: "Who Is our Saviour?"

February 8, 1913, subject taken from the audience.

STATE SPIRITUALISTS' ASSOCIATION OF IOWA.
Incorporated under the Laws of the State of
Iowa.

MEDIUM'S CERTIFICATE OF
COMPETENCY.

Be it remembered, that the duly authorized officers of the STATE SPIRITUALISTS' ASSOCIATION OF IOWA, having become convinced that Dr. Franklin A. Thomas of Des Moines has acquired the necessary education and development and in other respects is a proper person for the fulfillment of the duties attending upon such a position, have this day granted him this Certificate of Competency as a Medium.

As set forth in the Articles of Incorporation and Charter of this Association, this certificate expires one year from date.

In testimony whereof, we have caused the proper officers of the Association to affix their signatures and the seal of the Association this 16th day of December, 1912.

Attest: Anna E. Foster, Trustee,
E. L. Crosby, Trustee,
John D. Vail, President,
Dora C. Crosby, Secretary.

(SEAL)

*From The American Spiritualist, Los Angeles,
California,*

December 17.

Editors American Spiritualist: I would like to say a few words, through your valuable paper, in regard to the progress I am making with the work here in the State of Iowa.

On the 26th of November I organized a society at Oskaloosa, and they have sent for their charter. They are doing nicely, holding meetings every Sunday and Thursday evenings; and on December 3rd I organized a society at Sigourney. They also have sent for their charter, and have appointed their pastor.

I am now at Ottumwa and will organize here.

Franklin A. Thomas.
State Missionary for Iowa.

From The Ottumwa Courier,
January 4, 1913.

The First Spiritualist Society of Ottumwa, conducted by Franklin A. Thomas, State Missionary for Iowa, has secured the chapel, West Second Street for their Sunday evening meetings.

From The Ottumwa Review,
January 11.

The Spiritualists of Ottumwa met at the residence of State Missionary, Franklin A.

Thomas, West Second Street, Tuesday evening and reorganized the First Spiritual Society and elected officers for the coming year.

From The Ottumwa Courier,

January 11.

"The Spiritualists are doing a great work in Ottumwa since F. A. Thomas, D. S. S., State Missionary, arrived here December 6," said a member of the organization this morning. "Dr. Thomas has aroused the old Spiritualists," said he, "and converted many new ones to the faith by proving and demonstrating the continuity of life and that our dear ones do not die, but only change form and are still with us after the change. He has reorganized the First Spiritual Society of Ottumwa, which is holding its meetings at West Second Street, and a full board of officers and trustees has been elected.

"A pastor has been engaged to take the place of Dr. Thomas, as speaker and message bearer. Dr. Thomas will then go to other cities to organize societies."

*From The American Spiritualist, Los Angeles,
California,*

January.

I feel it is time to say to the many readers of your valuable paper, that I am not asleep, but too busy to write.

Since Mrs. Thomas and I arrived here, (Ottumwa) from Oskaloosa, December 6th, I succeeded in renting the I. O. O. F. Hall for December, and now have the chapel, West 2nd Street, which is more centrally located and on the first floor. I have a notice every Saturday in the church column of our two daily papers.

There were about twenty-five people at our first meeting and the attendance has been increasing each week. At our last meeting, January 12th, there were seventy-five present, and the attendance is almost as large at our Thursday afternoon and evening meetings.

Ottumwa, like all cities in Iowa where I have organized societies, has had no meetings for years, and I have many obstacles to overcome.

January 1st I went to Oskaloosa in the morning and, accompanied by the pastor I went to Sigourney to assist her with the meeting there.

At my regular service on the 9th inst., I reorganized and chartered the First Spiritual Church of Ottumwa. All necessary officers

were elected, with twenty-five enrolled as members. I will continue to serve the society as speaker and message bearer until I can get some one to take my place. Then we will go to Osceola to organize there. I would be pleased to hear from workers who could come here and take charge of the societies after I have organized them.

F. A. Thomas, D. S. S.

From The Ottumwa Courier,
January 22.

There will be no message service of the First Spiritual Society this week on Thursday as F. A. Thomas, D. S. S., State Missionary, who conducts the meetings for the society, will be at Marshalltown conducting a midwinter mass meeting. He will return for the regular Sunday evening service at the chapel, West Second Street.

From The Daily Courier,
February 3.

Belief Explained by Dr. Thomas in Series of Questions and Answers.

At the Spiritualist meeting last night at West Second Street the hall was crowded to

its fullest capacity. After a song service F. A. Thomas, D. S. S., state missionary, answered some questions such as an investigator would ask. Among the many questions asked a few are given as follows:

Question. "Who are mediums?"

Answer. "Persons who can see and hear spirits or receive impressions from them. These are called mental mediums. Other mediums are called physical mediums, because they are used by the spirits to produce physical phenomena."

Question. "Who are spiritualists in the true sense of the term?"

Answer. "Only those who strive to live true spiritual lives, in accordance with the principles of right and justice."

Question. "Have the Spiritualists a creed?"

Answer. "Not in the sense of a religious dogma, binding upon all. The Order of Fraternal Spiritualists, The Independent Spiritualists' Association, The National Mediums' Alliance, The National Spiritualists' Alliance, The International Spiritualists' Union, The National Spiritualists' Association, and a number of State Associations, have each their declaration of principles."

After these questions, the Doctor gave spirit messages for an hour.

From The Progressive Thinker, Chicago, Ill.
February 7.

Dr. Franklin A. Thomas, Missionary Iowa State Spiritualists' Association: The First Spiritual Society of Ottumwa has elected officers, and has sent to the State Secretary of I. S. S. A. for their charter.

Some of these officers have just left the church, as they are not ashamed to let the world know they are Spiritualists. If all Spiritualists were not ashamed to own themselves Spiritualists, the world would look up to us, and we would not be ashamed of ourselves.

Our hall, West Second Street, on February 2nd, was crowded to its fullest capacity.

I shall leave here February 13th for Des Moines; will be there two or three days, then to Marshalltown to organize. We still are in need of workers.

Address F. A. Thomas, State Missionary, Marshalltown, Iowa.

From The American Spiritualist, Los Angeles, California,

February 8.

Dear Editor: I would like to say a few words to the many readers of your valuable paper. Since last writing you, I have received your premium book, "Therapeutic Dietetics, or The Science of Health Foods and their Medicinal Qualities." If every one would eat according to its teachings there would be less sickness in the world. I also received the Sunflower button. I do not see how any one, who is a true Spiritualist, can do without wearing an emblem of our cause, when it only costs ten cents.

Franklin A. Thomas, State Missionary.

At Marshalltown, Iowa.

From The Times Republican,

February 17.

F. A. Thomas, D. S. S., Missionary for the State Spiritualists' Association of Iowa, arrived in this city on Saturday, from Ottumwa, and is now located on South First Street.

From The Times Republican,

February 19.

In an effort to organize the Spiritualists of the city into a permanent church body, Franklin A. Thomas, Missionary for the State Spiritualists' Association of Iowa, is in the

city. A meeting will be held at the Stone-street home, South First Avenue, Thursday night at 7:30.

The following church notice, except for change of topic, appeared in the Marshalltown, Iowa, papers from February 22, to March 15, 1913:

From The Times Republican,
February 22.

Franklin A. Thomas, D. S. S., Missionary of the State Spiritualists' Association of Iowa, will speak Sunday, 7:30 P. M., at A. O. U. W. Hall on Church Street, subject, "Spiritualism Explained."

March 1, subject: "The Difference between Spiritualism and other Religions."

March 15, subject: "The Necessity of Spirit Communion."

From The Times Republican,
March 5.

Rev. Franklin A. Thomas, State Spiritualist Missionary, will address a meeting on North Second Street, Thursday, 7:30 P. M.

From The Times Republican,
March 8.

Spiritualists.— Rev. Franklin A. Thomas, State Missionary, will speak at the Colonial theatre at 2:30 and at the A. O. U. W. Hall at 7:30.

From The Times Republican,

March 12.

At a meeting of local Spiritualists, held at the A. O. U. W. Hall, The First Spiritualist Church of Marshalltown came into being, with fifty-three enrolled as charter members. The church was formerly organized here, but during recent years has not been active.

Officers of the church were elected. The organization was perfected through the direction of Franklin A. Thomas, State Missionary.

From The American Spiritualist, Los Angeles, California,

March.

Mrs. Thomas and I arrived here (Marshalltown, Iowa), February 15th, too late to secure a hall for our Sunday meeting, so held it in a parlor. Since then we have been holding our Thursday evening message services in various parlors, and our Sunday evening meetings in the A. O. U. W. Hall.

I have been fortunate enough to secure local workers to assist me here.

March 11th I called special meeting at the Hall and organized the First Spiritual Church of Marshalltown, with fifty-three members enrolled.

We leave here March 20th for Iowa City, to organize. We are in need of workers here in Iowa.

Franklin A. Thomas.

From The Progressive Thinker, Chicago, Ill.

The First Spiritualist Church of Marshalltown, Iowa, organized by Rev. Franklin A. Thomas, Iowa State Missionary, who has done splendid work here, sends greetings through the *Progressive Thinker* to all societies, co-workers and friends, wherever they may be.

Our society is not so large as we wish it might be, but we are doing good work. More people are becoming interested, and at each Sunday meeting the attendance is just a little larger than the Sunday preceding.

The Corresponding Secretary.

At Iowa City, Iowa.

From The Iowa City Republican,

March 25.

Franklin A. Thomas, D. S. S., Missionary for the State Spiritualists' Association of Iowa, and Mrs. Thomas, arrived in this city last evening from Marshalltown.

From The Iowa City Daily Press,
March 29.

Franklin A. Thomas, D. S. S., Missionary of the State Spiritualists' Association of Iowa, public lecturer and healer, will open a series of lectures tomorrow at Woodmen's Hall, speaking at 2:30 and 7:30 P. M. The afternoon services will celebrate the 65th anniversary of modern Spiritualism, and in the evening Dr. Thomas will tell of "The Difference between Spiritualism and other Religions."

From The Iowa City Citizen,
March 29.

In celebration of the 65th anniversary of "Modern Spiritualism," Woodmen's Hall has been leased in this city for Sunday afternoon and evening, and Franklin A. Thomas, D. S. S., missionary for the State Spiritualists' Association, will be in charge. His subject at the afternoon session which begins at 2:30 o'clock will be "Modern Spiritualism."

In the evening meeting, at 7:30 o'clock, Dr.

Thomas will take up another angle of the Spiritualists' belief on the subject, "The Difference between Spiritualism and other Religions."

From The Iowa City Citizen,

March 31.

The sixty-fifth anniversary service of modern Spiritualism was well attended yesterday afternoon at the Woodmen's Hall. After the song service Franklin A. Thomas, D. S. S., Missionary for the Iowa State Spiritualists' Association, gave a brief account of the rapidity with which we are progressing. It is estimated that there are millions of Spiritualists in the world today.

The evening subject was "The Difference between Spiritualism and other Religions." The subject was explained so plainly, that a child could understand it. Other religions teach a belief in a continued life, while Spiritualism proves it to be a fact. Spiritualists know, others believe. The Bibles of the world are filled with the records of Spiritual Manifestations. In the beginning God did not create Hell, that is man's own creation, also, the kingdom of God is right here within you. Read Luke 17:20, 21, where the Pharisees

demand of Jesus, when the kingdom of God should come and he answered and said "The kingdom of God cometh not with observation, neither shall they say, lo here or lo there, for behold the kingdom of God is within you," and again in John 4:24 he said "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth."

From The Republican,

April 5.

Franklin A. Thomas, D. S. S., State Missionary, assisted the local pastor Sunday at 2:30 and 7:30 P. M.

From The Progressive Thinker, Chicago, Ill.

Franklin A. Thomas, State Missionary, held Anniversary Services Sunday, March 30th, 2:30 and 7:30 P. M., in Woodmen's Hall to good sized audiences. This was the first anniversary service ever held there,—and the first time some people ever attended a Spiritualist meeting,—and was well appreciated by all. The desire of all was to have a permanent organization. A special meeting was called for the next evening at the residence of one of the largest contractors of this city and a society organized to be called the

First Spiritualist Church of Iowa City. Officers were elected for the ensuing year, and they have sent to the Secretary of the State Association for a charter.

*From The American Spiritualist, Los Angeles,
California,*

April.

Dr. F. A. Thomas,

Dear friend and Co-worker:

You are certainly doing a good work up in that part of the country, and should have due credit therefor. Your newsy items are always welcome to our columns. We are grateful for the loyalty of our friends, and are endeavoring to make our paper worthy of the esteem of every Spiritualist. May God speed you in your determination to spread the truth, and to swing Spiritualism above all other religions. If we had a few more hustlers like Dr. F. A. Thomas, Spiritualism would have a boom second to none it has ever experienced.

Fraternally yours,

Dr. T. Wilkins, Editor.

CHAPTER VI

AN UNJUST ARREST

At Davenport, Iowa.

From The Times,

April 12.

Dr. F. A. Thomas will speak at Spiritualistic Society meetings tomorrow afternoon and evening in The Times Auditorium.

The following church notice, with subject for each week, appeared in the Davenport, Iowa, papers from April 19, to May 11:

From The Leader,

April 19.

Meeting at East Second Street Sunday, 2:30 P. M. Franklin A. Thomas, D. S. S., Missionary for the State Spiritualists' Association of Iowa, will conduct the meeting. Subject, "Why I Became A Spiritualist."

April 26, subject: "God Did Not Create Hell."

May 2, subject: "Come and see the man

that told me all things I ever did."

May 11, subject: "What Causes Man's Downfall."

THE NATIONAL SPIRITUALISTS' ASSOCIATION
OF THE UNITED STATES OF AMERICA.

Washington, D. C., May 1.

To Whom It May Concern:

Dr. Franklin A. Thomas is a Missionary, Medium and Organizer of the Iowa State Spiritualists' Association, an auxiliary chartered by the National Spiritualists' Association of the United States of America.

His work is all in behalf of the religious work of this Association, a Religious Incorporation granted as such in the District of Columbia, according to laws established by Congress.

Dr. Thomas exercises Mediumship as one of the rites and functions of this body corporate.

Fraternally,

George W. Gates, Secretary.

From The Daily Times, May 2.

"Professor" Franklin A. Thomas, Spiritualist lecturer and revealer of the occult, was convicted in police court yesterday afternoon

on a charge of violating the city clairvoyant ordinance by telling fortunes without a license, and was fined \$10 and court costs. Through his attorney, he immediately filed notice of appeal to the district court from the magistrate's decision and put up a bond to cover the appeal.

The city's witness against the clairvoyant was a detective, who claims that he received for the sum of one dollar, much advice on things beyond the ken of the ordinary individual. Thomas insisted that he was acting in his capacity of Spiritualist advisor and that he should not be classed with the common fortune teller.

Note as to the last foregoing item, by Franklin A. Thomas:

On my arrival in Davenport I called on the chief of police, as I had done in every city when doing missionary work. I gave him my street and number, and showed him my Missionary authorization certificate and my mediumship certificate, both issued by the Iowa State Spiritualists' Association, as well as other credentials I possessed.

He said there was a city license for clairvoyance and fortune telling. I told him I knew what the law was, that a license was

required by the city ordinance for those who gave readings. I stated clearly that I was not there to give clairvoyant readings, nor was I a fortune teller; I was there for the sole purpose of organizing a Spiritualist church and would remain only long enough to accomplish this, before going to Dubuque, Iowa, for the same purpose.

The chief informed me that there had recently been in Davenport two so-called Spiritualists — fortune tellers — who had paid the city license and robbed the town of \$100,000; under pretense of telling their clients thus-and-so, and doing thus-and-so, they got the money and then disappeared. After giving me a minute description of the two men, he asked me if I would assist in locating them. I replied that I would do all I could to help him, as such fakirs were a great injury to the cause of true Spiritualism.

I rented the Times Auditorium hall for my meetings. Some of the victims of the clairvoyant fakirs came to see me. I went with several of these people at different times to the police station in the effort to get them to swear out a warrant for the arrest of the two men who had swindled them.

The chief introduced me to the police detect-

ive force. On May 16th a man, who had been robbed of over \$4,000 by these fakirs, came to me to be treated. While I was treating him a detective came in and we three talked together about the fakirs, and after the patient left, he and I were talking in general about them. In about ten minutes he got up and went to the door; throwing down one dollar on a table near, he asked: "What do I owe you?"

"Nothing," I answered, "as I have told you before, if I can help in any way to locate the fakirs, I will do so."

"You are arrested," he said, and took me to the police station at once.

At the trial the magistrate said that I was a Spiritualist medium and he would fine me for not having a license. I insisted that my work of organizing there in Davenport did not require a license, as I was not giving readings. It made no difference what my plea was. After producing all of my credentials, I was fined, when I had violated no law.

I was not alone in this experience. Every Medium who came to Davenport, despite his genuineness and honesty of purpose, received similar treatment at the hands of the police.

From The Leader, May 11.

The First Spiritual Church of Davenport was legally organized at a meeting held Friday evening on West Sixteenth Street. The church was organized by Franklin A. Thomas, State Missionary, under the direction of the State Spiritualists' Association of Iowa.

This is probably the first Spiritualist church formally organized in Davenport. Officers and pastor were elected for the ensuing year. A meeting is to be held at 8 o'clock this evening in Prosperity Hall, West Second Street, at which Dr. Thomas will speak.

CHAPTER VII

MY WORK AS A SPIRITUALIST, CONTINUED

At Dubuque, Iowa.

*From The Progressive Thinker, Chicago, Ill.,
June 6.*

Dr. Franklin A. Thomas: On our arrival in Dubuque, Iowa, May 17th, I found a lady who had been holding meetings, for a number of years, at her residence; the meetings were not organized or chartered. She has been conducting them herself and the good work she has done will never be known. On our arrival she threw open her doors to us, and entertained us while in the city.

I rented Columbia Hall, opposite the post-office, and held meetings three Sunday nights, which were well attended. Our Thursday meeting was held at the residence of this lady. June 2nd I called a special meeting and organized and chartered the First Spiritualist Church of Dubuque.

Officers and pastor were elected for the

ensuing year, and they have sent for their charter.

At Wichita, Kansas.

From The Wichita Eagle, June 15.

SERIES OF LECTURES — Franklin A. Thomas, D. S. S., Missionary for the State Spiritualists' Association of Iowa, will conduct a series of lectures under the auspices of the First Spiritualist Society of Wichita, commencing Sunday, June 15, at 8 P. M., at F. A. A. Hall, North Emporia Avenue.

From The Wichita Eagle, June 15.

First Spiritualist Society, services at 8 P. M. in F. A. A. Hall, North Emporia Avenue. Dr. Franklin A. Thomas, State Missionary of Iowa, will lecture and give messages. Subject of lecture, "Know Thyself."

At Winfield, Kansas.

From The Daily Press, July 22.

The Winfield Spiritualist campmeeting will start Thursday of this week and will continue until Monday evening, August 4th. This is the greatest campmeeting of the Spiritualists held in the central west. The talent includes Dr. Franklin A. Thomas, State Missionary,

from Des Moines, Iowa, who has a ten days' engagement with the Camp as lecturer and message bearer, and others.

*From The Progressive Thinker, Chicago, Ill.,
August.*

The nineteenth session of the Winfield camp opened July 24th with a larger attendance for the opening than for some time.

Dr. Franklin A. Thomas filled his ten days' engagement with the camp association.

A Correspondent.

*From The Progressive Thinker, Chicago, Ill.,
August.*

The second and last week of Winfield camp was replete with interesting meetings, and platform messages. All the speakers presented the philosophy in a manner that must have left an impression on the large audiences in attendance.

Dr. Franklin A. Thomas followed his lecture with messages. Each message medium did good work, and their work was well received.

At Lawton, Oklahoma.

CHURCH OF SPIRITUALIST LIGHT

August 3.

Sunday 8 P. M., Parmenter Hall, Avenue E., Franklin A. Thomas, D. S. S., missionary for the State Spiritualists' Association of Iowa, will lecture and give spirit messages. Subject: "Jesus was a Medium."

*From The Progressive Thinker, Chicago, Ill.,
August 15.*

On June 3rd, Mrs. Thomas and I left Dubuque, Ia., for Wichita, Kan. On Sunday morning, June 8th, I delivered a short address at the First Spiritualist Church, followed by the dedication by the pastor of two little children whose parents are members of said church. It was a beautiful ceremony and will be long remembered by those present. The three Sundays following, I lectured and gave messages for the First Spiritualist Society. Wichita has three societies. All meetings are well attended.

We left Wichita on July 23rd for the Spiritual camp meeting at Winfield, Kan., where I had been engaged to lecture and give messages. I finished the work there and left Sunday, August 3rd, for Lawton, Okla. We worked Sunday night and every night the

following week for the Church of Spiritual Light.

This makes my third visit here. This is the first society to be chartered by the Oklahoma State Association through the efforts of their state treasurer, who is also secretary for the society, and who has donated so freely, having fitted up a hall for the society, and has kept Spiritualism constantly before the people. If the world held more such men as he, Spiritualism would grow.

Franklin A. Thomas.

At Chickasha, Oklahoma. September.

Franklin A. Thomas, D. S. S., Missionary for the State Spiritualists' Association of Iowa, has been in the city since last Monday, in behalf of the Oklahoma State Association, to make arrangements for organizing a permanent society. He and Mrs. Thomas will leave after the Sunday morning meeting, which is to be held in the City Hall at 10 A. M., for Lawton, where the Doctor has been engaged every Sunday evening since the first of August. He is also engaged to work at the seventh annual convention of the State Spiritualists' Association of Oklahoma, to be held

at Lawton next Tuesday, Wednesday, and Thursday.

At Council Bluffs, Iowa.

From The Nonpareil, October 5.

A service will be held at 8 o'clock tonight at Danish Hall, Broadway and Park Avenue, by the Spiritualists of Council Bluffs, conducted by Franklin A. Thomas, D. S. S., Missionary for the State Spiritualists Association. Subject, "Jesus Was a Medium."

October 11, subject: "The Laws Governing Spiritualism."

At Des Moines, Iowa.

*From The Progressive Thinker, Chicago, Ill.,
November 15.*

Franklin A. Thomas: I am holding meetings in Des Moines and Valley Junction. I want to hear from every Spiritualist in Iowa as to what they are willing to do toward assisting our State Association in organizing societies all over Iowa. We also want several good mediums and speakers. Only those who can give the best of references need write. Address Franklin A. Thomas, State Missionary, Des Moines, Iowa.

From The Des Moines Leader, December 9.

There will be no message services either Sunday or Thursday at West Eleventh Street, as Dr. F. A. Thomas, state missionary, will be at Ottumwa attending the state convention.

December 9.

Dr. F. A. Thomas, state Spiritualist missionary for Iowa, and Mrs. Thomas, left yesterday morning to attend the State Spiritualist Convention at Ottumwa.

At Ottumwa, Iowa.

From The Ottumwa Courier, December.

The first convention of the Iowa State Society of Spiritualists held after a lapse of several years is now in progress in Ottumwa. One of the chief things discussed at this gathering, which has drawn workers from all over Iowa and other States as well, is the reorganization of the society in the State. One of the workers stated that it is the purpose to take up the work where it was left some years ago as a State wide movement, and carry it to a bigger and better organization. The number who have thus far arrived to attend the meeting seem full of enthusiasm for the advancement of the work throughout Iowa and it is expected that by the close of the meeting, at

which time more delegates will be present, the work in the State will have received a great impetus.

The convention opened its four days session in Ottumwa yesterday afternoon when the meeting was called to order by the acting president at two o'clock in the Odd Fellows Hall at East Main Street.

Franklin A. Thomas, State Missionary, of Des Moines, told of the work throughout the State and spoke of the great need for organized movement. Other speakers followed with brief talks.

At Omaha, Nebraska.

From The Mediator, December 20.

Spiritualist meetings; Sunday 8 P. M., subject, "What Spiritualism Teaches;" Friday, 8 P. M., message service, conducted by Franklin A. Thomas, D. S. S., Missionary, Harney Street.

December 27, subject: "Jesus was a Medium."

From The Omaha Bee, January 24, 1914.

At the annual meeting of the First Progressive Spiritualist Church held in Mackie's Hall, Harney Street, Thursday night, Dr. Franklin A. Thomas was elected pastor and

president, with a full board of officers and trustees.

*From The Progressive Thinker, Chicago, Ill.,
March 14.*

From Omaha, Neb.

We are glad to report to the many friends of one of our members, lately of Washington, D. C., who has been working for our church as a trance lecturer, and who has been ill with an attack of pneumonia and in the hospital for the last month, that she has now quite recovered, and we hope will soon be with us again.

Our meetings are largely attended, and we see many new faces at each meeting.

On Sunday, February 22, our subject was, "God Did Not Create Hell," and on Tuesday the *World-Herald* had a report of the meeting in which it said: "The doctrine of a hell was rejected by Dr. F. A. Thomas, pastor of the Progressive Spiritualist Church, Sunday night at the regular services. He told a large audience God did not create hell, according to the Bible. There was only one creation. Everything that God created was good, and according to His Word, hell is man's own creation. The doctor added, 'Heaven

and hell are no place above the stars nor in the bowels of the earth, but they are right here and are only a condition of the mind.' "

We have five message bearers who are members of our church and assist us at our meetings. I could go to any place near Omaha that would like to have a worker or send one of them, to hold circles or arrange for a society.

Franklin A. Thomas.

*From The Progressive Thinker, Chicago, Ill.,
April 11.*

From Omaha, Nebraska.

The work in Omaha is progressing nicely, and the meetings are well attended. Our State president was with us in March, making a pleasing address and delivering to our society, the First Progressive Spiritualist Church of Omaha, its new charter.

March 18th we held a special meeting and organized a Ladies' Aid and Lyceum.

We are all new in Lyceum work, and our conductor being ill, we have been waiting for her recovery and so have not made much progress yet, but hope our officers will soon be ready to call the children and press forward in the good work.

Sunday, March 29, we celebrated the sixty-sixth anniversary of Modern Spiritualism, our hall being filled and prettily decorated.

Franklin A. Thomas.

From The Progressive Thinker, May 2.

Charles A. Hoffman of Omaha, Nebraska, aged seventy, passed out March 23rd. A widow and four children mourn him. He was a Civil War Veteran. The funeral was in charge of members of the Grand Army of the Republic, Revs. Franklin A. Thomas and Savidge officiating. He had been a Spiritualist for more than fifteen years.

From The Progressive Thinker, May 16.

Franklin A. Thomas, Omaha: The First Progressive Spiritualist Church, Mackie's Hall, Harney Street, is getting along nicely. Services are held every Sunday at 8. P. M.; message service, Tuesday 8 P. M., Ladies' Aid message service, Thursday, 2:30 P. M. We are all proud of our Ladies' Aid Society and the good work it is doing. The ladies are never idle. They have made arrangements to hold a bazaar and dance May 26th; there will also be "A Coon Wedding" (a little playlet) offered as a special attraction.

The writer held a meeting at a private residence in Arlington, Nebraska, and is trying to get addresses in other towns where the people would like to have meetings.

At Fremont.

From The Tribune, June 1.

Franklin A. Thomas, D. S. S., of Omaha, lecturer, medium, healer and teacher, will give a lecture this evening at 8 o'clock in the Acton Piano House, Fifth Street. All are cordially invited to come.

*From The Progressive Thinker, Chicago, Ill.,
July 25.*

Fremont, Nebraska: Dr. Franklin A. Thomas, pastor of the First Progressive Spiritualist Church of Omaha, is with us every Monday night, holding public meetings. He lectures and gives messages at all meetings. His lectures are very instructive. We notice two or three ministers at each service. We are certainly having a feast and a spiritual awakening. It has been twenty years since we have had meetings or a society, and we hope that Brother Thomas will organize a society here this summer.

From The Progressive Thinker, July 25.

Franklin A. Thomas, Omaha: The first carnival, bazaar, dance, and imitation colored wedding given by the Ladies' Aid Society of First Progressive Spiritualist Church, on the evening of May 26th in Mackie's Dancing Academy, was well attended. The Mackie orchestra furnished the music. After the wedding there was a cake waltz. Every one enjoyed a most delightful evening.

Our meetings are well attended: services Sunday at 8 P. M., lectures and messages; Thursday, 2:30 P. M., message service. We will continue our meetings all summer.

I am holding meetings at Fremont, Nebraska, every Monday, 8 P. M.; would organize societies in other cities.

From The Omaha Bee, August 1.

First Progressive Spiritualist, Mackie's Hall, Harney, Franklin A. Thomas, D. S. S., pastor — Sunday, 8 P. M., lecture; subject, "Ancient People," followed by messages; Tuesday, 8 P. M., service Thursday 2:30 P. M., Ladies' Aid message service.

From The Omaha Bee, August 5.

The associate pastor will conduct the ser-

vice at the First Progressive Spiritualist Church, Harney Street, Sunday night. Dr. Thomas, the pastor, will commence holding a two weeks' revival meeting Sunday.

The following church notice, except for change of topic and place of meeting, appeared in Omaha, Fremont, and Lincoln, Nebraska, papers, respectively, on the dates given below:

From The World-Herald, Omaha, August 8.

FIRST PROGRESSIVE SPIRITUALIST,
Mackie's Hall, Harney Street, Franklin A. Thomas, D. S. S., pastor — 8 P. M., lecture and message, subject, "When Shall There Be Universal Peace?" Tuesday, 8 P. M., message service; Thursday, 2:30 P. M., Ladies' Aid message service.

August 22, (Fremont), subject taken from the audience.

August 30, (Fremont), subject: "What is Spiritualism Doing for the World?"

August 29, (Omaha), subject: "Do the So-called Dead Return?"

September 5, (Omaha), subject: "How do Spirits Manifest to the Living?"

September 12, (Omaha), subject: "Does God Answer Prayer?"

September 13, (Fremont), subject: "God is Love."

September 20, (Fremont), subject: "What shall it profit a man if he shall gain the whole world and lose his own soul? "

October 17, (Fremont), subject: "Progression."

October 18, (Lincoln), subject: "God Did not Create Hell."

October 24, (Lincoln), subject: "How Do Spirits Manifest to the Living? "

October 25, (Lincoln), subject: "The Difference between Spiritualism and other Religions."

November 2, (Lincoln), subject: "The Bible a Sacred Book."

November 7, (Fremont), subject: taken from the audience.

November 8, (Lincoln), subject: "Jesus was a Medium."

November 14, (Fremont), subject: Open Discussion.

November 15, (Lincoln), subject: "The Effect of our Thought on Future Generations."

November 21, (Fremont), subject: "The God of Yesterday and Today."

November 22, (Lincoln), subject: "Why Everyone should Develop his Mediumship."

November 28, (Omaha), subject: "Spirit Return."

November 29, (Lincoln), subject: "What Spiritualism Teaches."

December 13, (Lincoln), subject: "There is no Death."

January 3, 1915, (Lincoln), subject: "The Power that Heals."

January 10, 1915, (Lincoln), subject: "Show me the Way."

From The Tribune, Fremont, August 14.

Spiritualists — Franklin A. Thomas, D. S. S., pastor of the First Progressive Spiritualist Church of Omaha, late missionary for Iowa, who has been conducting meetings at Acton's Music House for the last two months, will hold a series of revival services commencing Sunday, August 16, and continuing until August 23, assisted by other speakers. Arrangements are being made to organize a church in Fremont.

From The Fremont News, August 14.

Spiritualist Revival Services — At Acton's Music House, Sunday, 3 P. M., and every

evening throughout the week. Franklin A. Thomas, D. S. S., of Omaha will preside.

*From The Progressive Thinker, Chicago, Ill.,
August 23.*

Fremont: Franklin A. Thomas, pastor of the First Progressive Spiritualist Church of Omaha, who has been holding meetings here for the last two months, has been here now for the last ten days holding a meeting every night. Although there have been more attractions than usual in our city, we have had good audiences. We certainly have had many proofs that spirits return to earth and communicate with the living. Long may the Brother live and carry on the good work.

F. F. M.

*From The Omaha World-Herald,
September 29.*

A plan to organize all Spiritualist churches of the world under one head, with Omaha as headquarters, is proposed by seven Omaha Spiritualists, who have asked for a charter for the "International Spiritualists' Union" to operate as an incorporation under the laws of Nebraska.

The articles of incorporation were filed Sat-

urday and Dr. F. A. Thomas was one of the officers elected.

At Lincoln.

*From The Progressive Thinker, Chicago, Ill.,
October 17.*

Nebraska State Spiritualist Association held their twentieth annual State Convention at Lincoln October 13, in G. A. R. Hall, afternoon and evening, and was well attended. At the close of the business session in the afternoon officers were elected. In the evening an address was given by the president; short talks and messages were given by the writer and others. Although little has been done because of adverse circumstances, the officers were encouraged and intend to work harder than ever this coming year.

Franklin A. Thomas.

From The Lincoln State Journal, November.

Dr. F. A. Thomas, missionary for the International Spiritualists' Union, lectured in G. A. R. Hall last night. His subject was, "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth." He said in part: "God is life and life is everywhere and in everything; not away up above

the clouds, but right here and now, in you and me, and in every living thing at the same time. Spirit is life and life is God. God is no person, but spirit, and wherever there is life there is God."

From The Lincoln Star, November 9.

Jesus Christ was a clairvoyant, a medium and a mind reader, according to Dr. F. A. Thomas, a missionary for the International Spiritualists' Union, in an address at G. A. R. Hall last night.

"Jesus was not only a medium, but a clairvoyant, and a mind reader," he declared. "He not only told people what they were thinking about, but what they had on their minds. He told people where to go to find their stock that had been stolen or had strayed away; and to go to another village and there they would find a colt which no man had ever ridden and bring it to him, which they did.

"It must be remembered Jesus was a man born of woman, begat by man, and he suffered pain the same as you and I. He belonged to no denomination, but went around teaching, healing the sick and demonstrating spirit power; and after He had done all He could, He said: 'These things that I have done

and greater things ye shall also do.' People had been taught to believe differently and would not believe Him, so they mobbed Him and put Him to death."

*From The Progressive Thinker, Chicago, Ill.,
November 21.*

Lincoln, Neb.: On October 13th the State Spiritualist Convention was held in the G. A. R. Hall. We had the pleasure of hearing Dr. F. A. Thomas, pastor of the First Progressive Spiritualist Church of Omaha, speak for the convention. His lecture was highly appreciated. Afterward his messages were very convincing. We have succeeded in having him come to our city and hold meetings, as we have none here. His subjects are given to him a week ahead so that they will be announced in the church column of the daily papers, for Sunday meeting. We know with such a worker among us we will soon have a strong society. Long may the brother live and carry on the good work to bless others as he is blessing us. G. T. M.

*From The Progressive Thinker, Chicago, Ill.,
November 28.*

Omaha: The First Progressive Spiritualist

Church services are well attended. Sunday, 8 P. M., lecture and messages; Tuesday, 8 P. M., message service; Thursday, 2:30 P. M., Ladies' Aid message service. The Ladies' Aid will hold a bazaar Wednesday afternoon, a card party, and an old fashioned dance in the evening of December 9th.

The writer has resigned as president of the church, and a new president has been elected. This gives me more time to do missionary work. I hold meetings every Sunday at 8 P. M., in the G. A. R. Hall, Lincoln, Neb., which are well attended, and go from there to Fremont Monday, holding a meeting there Monday at 8 P. M. in the Acton's Music House.

Would like to hear from any one who would like to have a society organized.

Franklin A. Thomas.

From The Star, Lincoln, November 29.

What Spiritualism teaches.—“What Spiritualism Teaches was the subject of an address last evening by Rev. Franklin A. Thomas, Missionary for the International Spiritualists' Union, at the G. A. R. Hall. “Spiritualism teaches and proves immortality,” the speaker said. “It teaches us to live

right each day and if we live right each day we need have no fear.

“ God is not cruel, but is a God of love. The life we live here, we live after so-called death. It only changes the form by throwing off the material body and taking on a spiritual one. The spirit world is a natural world, while the material world is not a natural world. Spiritualism teaches us we are our own God or devil and Heaven or Hell is within us. It is only a condition of the mind; what we have in our mind takes possession of us and that is what we are.”

*From The Nebraska State Journal, Lincoln,
November 29.*

“ Spiritualism not only teaches but proves that life continues beyond the grave,” said Rev. Franklin A. Thomas, Missionary for the International Spiritualists’ Union, in an address at G. A. R. Hall last night. His subject was “ What Spiritualism Teaches.” “ It teaches us,” he said, “ to live every day aright. If we live right, we will die right. It teaches us not to fear God, for God is love; He is not a cruel person, and He does not punish us. We punish ourselves by violating natural laws, and are only held responsible for what

we do. Believing in some one who lived and died will never bring back a life after it is taken, neither will it save any one to believe that he will be saved. The life we live here we live after so-called death."

*From The Nebraska State Journal, Lincoln,
December 7.*

The International Spiritualists' Union has organized a church in Lincoln. Rev. Franklin A. Thomas, Missionary for the Union, who has been holding meetings for the last six Sundays in the G. A. R. Hall, called a special meeting yesterday at 2:30 P. M. in the small hall and organized the "First Spiritualist Church of Lincoln." Officers were elected for the ensuing year.

Meetings will be held in the G. A. R. Hall every Sunday evening. Dr. Thomas will serve as pastor until the new pastor arrives.

*From The Sunday Star, Lincoln,
December 14.*

Dr. Thomas speaks.— "There is no death" was the subject chosen by Dr. Franklin A. Thomas, pastor of the First Progressive Spiritualist Church, at G. A. R. Hall, Sunday. Dr. Thomas said: "So-called death only

changes the form by throwing off the material body and taking on a spiritual one. The body is continually throwing off material substance and going through many changes and when the spirit leaves the body, it does not die; the body returns to the earth from whence it came; neither does the spirit die, as it is life and life is God and God is all, so who is there that can destroy life?"

Incorporated 1914

INTERNATIONAL SPIRITUALISTS UNION

Omaha, Neb., U. S. A.

ORDINATION CERTIFICATE

This certifies that the International Spiritualists Union by authority of its Charter, granted under the Laws of the State of Nebraska, has ordained Franklin A. Thomas of Omaha, County of Douglas, State of Nebraska, as a Minister of Spiritualism, which empowers him to perform the marriage ceremony, conduct burial services, to give Spirit communications, and make a reasonable charge therefor, and to exercise all other functions usually granted in rite of Ordination.

In witness whereof the International Spiritualists Union has caused its official seal and

the signatures of its President and Secretary to be affixed hereto this 3rd day of December, 1914.

George Mackie, President.

R. G. Summerfield, Secretary.

(SEAL)

From The Star, Lincoln, January 17, 1915.

Rev. Thomas speaks — “Who wrote the Bible” was the subject of an address Sunday evening by Rev. F. A. Thomas, pastor of the First Spiritualist Church, at the G. A. R. Hall. According to the speaker, the books that compose the Old Testament were originally manuscripts written by various Jewish and Egyptian authors. At that time, the speaker said, the interest taken in manuscripts of a sacred character was such as has never met with a parallel, except at one subsequent period when there existed an actual mania upon the subject, and which period has been distinguished by some writers as the age of bibliomania. At the council of Toledo in the year 633, the books of James, Jude, and the Revelation of St. John were received into the canon. Then the Old and New Testaments were established in nearly the same form in which

they exist at the present time, said Rev. Thomas.

From The Star, Lincoln, February 22.

“The Analysis of Spiritualism” was the subject of an address delivered Sunday evening by Rev. F. A. Thomas, pastor of the First Spiritualist Church, before a crowd that packed G. A. R. Hall, South Twelfth Street. During the progress of his discourse he fully explained Spiritualism to those present. He also explained the terms medium, clairvoyant, etc., and showed how the teachings of Spiritualism were proven by the Bible.

“Spiritualism teaches us there is no death, because of the communication between the mortal and spirit world, and the continuity of life even after the disappearance of the mortal body,” stated Rev. Mr. Thomas.

“The persistency of the religious conception that in order to be saved it was necessary to sacrifice human blood is an error of orthodoxy which the Spiritualists have proven to be a barbaric conception,” continued the speaker.

*From Two Worlds, Manchester, England,
March.*

INTERNATIONAL SPIRITUALISTS' UNION.

The International Spiritualists' Union was incorporated under the laws of the State of Nebraska, U. S. A., on September 23rd, 1914, Dr. Franklin A. Thomas being one of the incorporators.

From The Daily News, Omaha, March 12.
Editor Omaha Daily News:

A casual reader might gather an erroneous impression from an article upon Spiritualism in a recent issue of your paper.

In December, 1847, John D. Fox with his wife and two little daughters, Catherine and Margaretta, rented a house of Artemus W. Hyde at Hydesville, N. Y., and moved there. They were members of the Methodist Church. About a month after their first occupancy of this dwelling, strange noises began to occur, strange voices were heard, loud raps, footsteps, a tremulous jar of the house was felt, with other demonstrations, the cause of which was searched for in vain.

Men in all walks of life tried to explain. This continued until March 31st of the following year, when an intelligent response

to questions was gained by raps. One rap meant "no;" two, "don't know;" three, "yes." Afterwards a complete alphabet was discovered.

By this means it was learned that a peddler named Charles B. Rosna had been murdered for \$500 and the contents of his pack. His body was found in the cellar. Since that day millions have received spirit communication from friends beyond the grave. Spirit communication has robbed death of all its horrors.

Rev. F. A. Thomas.

From The Star, Lincoln, March 15.

QUESTIONS ANSWERED BRIEFLY

Gertrude. Write to Rev. Franklin A. Thomas, Harney Street, Omaha, for information on Spiritualism. I am not informed. He is the leader of the Spiritualist church of that city, also directs meetings of that kind in Lincoln. He says that Spiritualism was discovered in 1847 by John D. Fox and family, members of the Methodist Church; that they moved into a house at Hydesville, New York, in December of that year and soon began to hear strange voices, raps, footsteps, etc. This, he says, caused a great deal of

excitement among scientists who tried to find their meaning. Finally an intelligent response to questions was obtained through these raps and a Spiritualistic alphabet obtained, according to Dr. Thomas. He says that by this means it was learned that a peddler named Charles B. Rosna had been murdered for \$500 and the contents of his pack, and his body was found in the cellar.

*From The Nebraska State Journal, Lincoln,
March 22.*

A Spiritualist meeting in G. A. R. Hall came to a sudden halt Sunday evening when a young student for the ministry leaped to his feet and brandishing a Bible began to call upon the Lord to stop the meeting. Two ushers seized him and pulled him down. The audience became involved in the uproar which followed and the police were called.

The young man was taken to the city jail, followed by a crowd of forty or fifty boys and young men. He gave his name and said that he was studying for the ministry. He carried a Bible, several religious tracts and two pamphlets written by himself. He said he was employed in a shop at College View.

His home is in Springfield, Iowa, where he had gone to school.

The meeting which he interrupted was announced as a Spiritualist meeting in G. A. R. Hall. Similar services have been held in the hall for several months, conducted by Rev. Franklin A. Thomas.

University sorority girls, fraternity men, high school students and boys composed the largest part of the audience Sunday evening. About two hundred were crowded into the hall.

When the interruption occurred the Spiritualist was giving messages to members of the audience. Suddenly the young man leaped to his feet in the rear of the room and started towards the front platform. He pulled a Bible from his pocket and flourished it in the air, saying, "This is the word of God." He started reading passages from the Bible, but was pulled down by two ushers. The young man resumed his seat, but kept quiet only for a few minutes. When he insisted upon quoting more Biblical passages, one of the ushers called for a policeman.

The gospel student was followed by a crowd of students and boys from the hall to the police station. He took his arrest calmly,

saying that the Lord had told him to stop the meeting. The man who caused his arrest agreed to appear against him this morning.

From The Daily News, Lincoln, March 22.

The young student, who was charged with disturbing a meeting of Spiritualists at G. A. R. Hall Sunday evening, was liberated from the city jail Monday morning. Rev. Mr. Thomas and other leaders of the meeting stated that they did not care to prosecute the young man if he would agree to remain away from the meetings hereafter, and he agreed to do this. When he was asked where he came from he said that God had sent him from the East. He said that he was taking some special work at College View.

From The Daily Star, Lincoln, March 27.

Celebrate Anniversary.—The sixty-seventh anniversary of modern Spiritualism was celebrated at the First Spiritualist Church in G. A. R. Hall last evening. The hall was decorated with American flags and a large sunflower, the emblem of Spiritualism, which represents the spiritualistic turning toward truth even as the sunflower is always turning toward the sun.

The meeting opened with a salute to the flag, songs, invocation, reading of poems and reception of new members. Rev. F. A. Thomas, the pastor, told of the origin of modern Spiritualism and its early history. He gave an account of the persecutions of the early followers of the cult.

From The World-Herald, Omaha, March 28.

Today is the sixty-seventh anniversary of Modern Spiritualism and is being celebrated in the various Spiritualist churches throughout the country. A special program will be given at the First Progressive Spiritualist Church, Harney Street, this evening at 8 o'clock. Dr. F. A. Thomas, pastor of the church, will give a history of the progress of Spiritualism from its birth to the present day.

From The Spiritualist News, Chicago, Ill., April.

Mrs. Thomas and I arrived here one year ago last December and have made our home here ever since. The year prior I was called to Iowa by the president of the State Association, to reorganize its societies, which I did, organizing nine and having a state con-

vention called at Ottumwa, which finished my work there.

Here in Omaha I noticed that none of the newspapers carried Spiritualist notices. I visited the various papers, and was informed that there were a number of fortune tellers in the city who carried on their business under the guise of Spiritualism, which was the reason no notices were taken by the papers, even for pay. After showing them my church notices from different cities, I had no trouble getting them published here with the notices of other churches, free of charge. I never have allowed and never do allow, any one to give announcements of readings from my platforms. They can leave their cards on a table at the door.

Soon after arriving here I organized the First Progressive Spiritualist Church. Meetings are held every Sunday, 8 P. M.; lectures and messages; Tuesday, 8 P. M.; message service; Thursday, 2:30 P. M., Ladies' Aid message service. These services are held the year 'round. We have several good workers in our church which gives me an opportunity to do missionary work.

All last summer I held meetings at Fremont every Monday night. My entire time

is devoted to spiritual work and healing. In September I started to hold meetings at Lincoln, and am now serving them also as pastor. Message service, Saturday, 8 P. M.; lecture and messages, Sunday, 8 P. M. The hall is not large enough to accommodate with seats all who attend.

I expect to go from city to city and organize societies as fast as we can get workers to take charge of them. Would be glad to hear from workers elsewhere.

*From The Spiritualist News, Chicago, Ill.,
May.*

The Omaha News devotes considerable space in late issues to the discussion of the inception and growth of Modern Spiritualism. Among others, is an article from the pen of Rev. Franklin A. Thomas, pastor of the First Progressive Spiritualist Church, Omaha. Our space does not permit us to reproduce these articles, but it is encouraging to see the secular press giving up space to the consideration of this important subject, without trying to make fun, or resort to ridicule, as is too often the case.

*From The Spiritualist News, Chicago, Ill.,
May.*

A special celebration of the Sixty-Seventh Anniversary of Modern Spiritualism was held on March 30th at the First Progressive Spiritualist Church, Omaha, Nebraska. Rev. Franklin A. Thomas, pastor of the church, gave a thorough history of the progress of Modern Spiritualism from its birth to the present day.

*From The Spiritualist News, Chicago, Ill.,
May.*

Dr. F. A. Thomas writes from Omaha, Nebraska: Have worked seven months in Lincoln every Saturday and Sunday evening. Since the seventh of December have served the First Spiritualist Church as pastor. On the twenty-eighth of March we celebrated the Sixty-seventh Anniversary of Modern Spiritualism. On the thirtieth we celebrated the Anniversary at the First Progressive Spiritualist Church of Omaha, having a fine program, and on the thirty-first held Anniversary Exercises in North Omaha.

I am now holding meetings in Omaha and have had several calls from other States, and

expect to start doing Missionary Work as soon as arrangements for same can be made.

I would like names and addresses of all who would like to have a society organized, also, workers who will follow me and work for societies after they are organized.

*From The Spiritualist News, Chicago, Ill.,
May.*

It is not generally known that we have in Omaha, Nebraska, a corporation working on parallel lines with other National Associations. This body was incorporated last year by the State of Nebraska under the name of "International Spiritualists' Union." They have a very definite and carefully prepared Constitution and By-Laws. They also appear to be active workers. They send out Missionaries, organize and charter Societies, ordain ministers, etc. Among other good things they are doing, they recommend The Spiritualist News to their members.

As a sample of the good work already done, this Association has since its organization secured an amendment to a City Ordinance in Omaha, recognizing Spiritualism as a religion, and exempting from license fee

mediums who possess a certificate from a duly recognized Spiritualist organization.

They claim it to be their intention to prove by actual practical results the justification of their existence. They think there has been too much theorizing and not enough active, aggressive effort on the part of those who have stood as leaders among Spiritualists. We agree that an improvement in this respect would not be amiss.

CHAPTER VIII

CORRESPONDENCE

*From The Spiritualist News, Chicago, Ill.,
June 1.*

To the Editor of The Spiritualist News:

For years the church was in such a condition of confusion that in the sixteenth century John Calvin and Martin Luther broke away from the then existing form of worship and established a new one. Why did they do this after the church had been in existence for hundreds of years? Because they saw better ways to help the people spiritually. Just so with the International Spiritualists' Union.

There is not enough spirituality among the Spiritualists of today. If there were less petty jealousy and a closer unity of thought among all the Spiritualists, their cause would grow more rapidly. Why can we not smother our selfish personal feelings and act in unity

and harmony for the advancement of Spiritualism?

There are some four hundred societies affiliated with State associations, while there are over eight hundred societies that do not belong to any association. Why can not these organizations be brought together? In unity there is strength.

What is being done toward getting workers out in the field among these societies? I am receiving calls from all parts of the United States for help. "Oh, do come and work for us, or send some one." This is the cry from everywhere.

Years ago there were no laws against mediums using their phase of mediumship, therefore there were better workers then than now. Those possessing natural gifts of mediumship were not deterred from developing those gifts. What inducement is offered today for development of Mediumship? Who protects them after they are out in the field? Who pays their fines when arrested for giving a spiritual reading?

In some states it is considered a disgrace to be a medium. According to the State laws, mediums are classed as vagrants, and are

not allowed to practice mediumship under any condition.

The states of Texas, Michigan, and Oklahoma have passed laws making it a crime to give a spiritual reading. In these states are some of the oldest Spiritualist societies in the United States. In Washington, D. C., it makes no difference whether you hold a certificate or not, you must pay the city license before you can give a spiritual reading. Who is to blame for this condition of affairs?

Who will take the place of the old workers when they have passed out, if spiritual mediums are not to be protected? Is it not time for Spiritualists to wake up to their sense of duty and help a new organization bring about this most desired change?

The first step taken by the International Spiritualists' Union to improve existing conditions, was to secure from the city council of Omaha, their home city, an amendment to the old city ordinance recognizing Spiritualism as a religion and exempting from license fee those holding certificates.

The I. S. U. intends to push this work right along. All loyal Spiritualists, who feel as I do, the need of such an organization, should

come to the front and help the cause of Spiritualism by joining the I. S. U., and so help to push this good work along until the courts all over the world will recognize Spiritualism as a religion, and no one will be ashamed to say, "I am a Spiritualist."

Franklin A. Thomas.

From The Omaha Bee, Omaha, July.

The New Meeting Place.—The International Spiritualists' Union has opened another place for services, Leavenworth Street, with Franklin A. Thomas, D. S. S., as pastor.

From The Spiritualist News, Chicago, Ill., July.

To the Editor of the Spiritualist News:

I am pleased to report to her many friends that Mrs. X. has recovered from a prolonged illness, and expects to be ready to take up the public work soon with renewed vigor. Mrs. X. is one of the old-time Spiritualists and has been conducting meetings here for years. She was forced to give up her hall and take a long-needed rest.

The First Progressive Spiritualist Church, Harney Street. Services, Sunday 8 P. M., lectures and messages; Tuesday and Friday,

8 P. M., message service. First Tuesday in each month, 2:30 P. M., Ladies' Aid message service.

If you would like to have a society organized or some one to work for your society, write me. I want to hear also from lecturers and mediums who want engagements.

Address Franklin A. Thomas, Omaha.

CHAPTER IX

A SOUND WARNING

*From The Spiritualist News, Chicago, Ill.,
August.*

To the Editor of The Spiritualist News:

A sound warning to all speakers, mediums, and fellow Spiritualists.

All Spiritualists should practice what they preach. The Spiritualists of today have no room to talk about other religions or denominations being narrow or creed-bound, in their way of thinking, when they themselves are getting more and more that way every day. They are losing sight of the truth which Spiritualism teaches, "Do unto others as you would have others do unto you." This rule is the foundation stone of all true religion, and the rock upon which our government is built.

Two thousand years ago people could commune and communicate with the so-called dead. We read that spirits did materialize on

the mountain side and in other places in daylight in full life-form. Those spirits have been recognized by their friends and have talked and eaten with them as man with man.

People would heal all manner of diseases by laying on of hands and by the use of magnetized articles, etc. Others would tell people their past, present and future lives.

They had no Bible, prayer book or creed in their places of meeting as the churches have today. There was just one church in those days, and what a glorious time they did have! How much better if those conditions had continued to exist.

Selfishness crept in and robbed them of the first true principle of their religious life, brotherly love. First one and then another thought that he had a better religion, more power, could do things a little better than any other brother. So he started a church of his own. As a result, there are today over two hundred and fifty different denominations, each claiming that it is the only true church.

The same is becoming true with Spiritualists. Unless something is done, there will be several different denominations among them

and they will be as far from the truth, as Spiritualism teaches it, as the North pole is from the South pole.

Sixty-seven years ago modern Spiritualism made its advent into the world. This religion did not come from any man-made book which had been handed down to a select few who could read and understand it. It came through raps and other manifestations that any child could hear and understand. By and by, first one, and then another broke away from the teachings of Spiritualism and started new cults to suit themselves.

Now, co-workers and fellow Spiritualists, let us go home and look over our past lives and see what we are doing. Let us think for one minute, if you please, that there are other people in this world. Let us say to ourselves, "Well, who and what am I? Am I doing unto others as I would have them do unto me?" Never mind your neighbor's business, but pay strict attention to your own.

Just for another moment, please, think of your past life. You know it better than any one else does. See if you have not done more and worse things yourself than are the things you have heard and know about a fellow Spiritualist. Yet you will never talk about

the mean things you have done or were thinking of doing, but always of what a brother has done or is doing. Never mind him. You are the one you want to watch and care for. You can not live or die for him. You can only live and die for yourself.

A true Spiritualist will never talk about another, for he knows that as he does unto a brother he does unto himself. He knows we are all low enough at the highest, without trying to degrade or disgrace ourselves by talking about one another. Oh, that all the workers would work in harmony, as they should do, and think only the very best thoughts toward all. For the thoughts that you are sending to a brother, good or bad, will certainly return to the sender. "Even as you sow, so will you reap." As long as one Spiritualist is trying to down another, Spiritualism will never progress as it should. No one is to blame but the Spiritualists themselves.

Some hundred years ago there was a law passed in New York State, and it is still in force today, against reading any one's life or telling fortunes. That law holds good against Spiritualist mediums today. The Spiritualists of that State have been, and are

still, fighting it so they can do their work. In the legislature at Albany, N. Y., certain Spiritualists recently tried to get a bill through just to recognize the few in that State. No Spiritualists from other states would be allowed to work without first joining that association. The bill did not pass. It shows that some Spiritualists are selfish and would not allow another Spiritualist to work if they had it their way.

Franklin A. Thomas, Omaha, Neb.

From The Banner of Life, Boston, Mass.

August 7.

Dr. F. A. Thomas, the well-known lecturer and medium, who has been serving the Omaha societies for the last two seasons, expects to start East this fall. He would like to hear from societies or any one who would like to have a society organized.

From The Omaha Bee, August 23.

Against capital punishment — Rev. F. A. Thomas of the Second Progressive Spiritualist Church, Leavenworth Street, in his sermon yesterday advocated the abolition of capital punishment.

From The World-Herald, Omaha, August 23.

Rev. F. A. Thomas, preaching before the Second Progressive Spiritualist Church, Leavenworth Street, Sunday evening, emphasized the commandment, "Thou shalt not kill," by saying that the war is caused by many undeveloped spirits who have been wrongfully sent into the great beyond, whose influences return to this earth to make strife. He denounced capital punishment as a wrong for which all who tolerate it must some day atone.

From The Omaha Daily News, August 23.

The Rev. F. A. Thomas decried capital punishment as a violation of God's law, in a sermon at the Second Progressive Spiritualist Church last night.

"When you send these people over before their time, perhaps some of you will say that you are rid of them," the Rev. Mr. Thomas said. "But you are not. You have placed them where by their very touch to man on the earth plane they make murders more numerous. These Spirits have impressed and taken possession of the leaders, monarchs, kings and rulers of the nations now at war," he declared.

“It is not at the judgment seat of God that a person who takes a human life is tried. That person will wear a stain on the soul-body until the spirit he took from a body is free. That is the price paid for the murderous act,” he said.

From The Omaha News, August 30.

The Rev. F. A. Thomas, pastor of the Second Progressive Church, Leavenworth Street, in his sermon last night said that from 1496 B. C. until 1861 there were 227 years of peace and 3,130 years of war.

He said that this relative proportion between war and peace would continue as long churches and bibles hold their present form.

“The Christian Bible says that Jesus said, ‘But those mine enemies, which would not that I should reign over them, bring hither and slay them before me,’ (Luke XIX:27), said Dr. Thomas.

“As long as the bibles and churches exist in their present form there will be war.”

CHAPTER X

WHY EVERY ONE SHOULD DEVELOP MEDIUMSHIP

*From The Spiritualist News, Chicago, Ill.,
September.*

No human being can give birth to a Spirit. All that our parents do in bringing us into this world, is to give birth to our material body. At the birth of the body the Spirit of Life enters into it and the body becomes a living Soul.

God does not create Spirits in some especial place away up in Heaven and then send one down to earth to live in some new-born babe: to live a certain life and meet a certain fate; then after death, damn it and send it to Hell to suffer forever and ever, just because a certain man and woman thousands and thousands of years ago broke a commandment and were cursed for their sin, thus causing all mankind to be born in sin and death and banished from the presence of God forever.

That is what we have been taught to believe. Also, to believe in a certain Man who was born of woman, begat by man, lived and suffered death at the hands of an angry mob because they did not understand him; that all we have to do is to repent, even at the eleventh hour, believe in Him as our Redeemer and no matter what we have done in the past, all will be forgiven us and we will be saved! Believing in anyone, or in the good works that some one has done, will not save you and me. In fact, no Spirit is ever lost or destroyed, but each one passes into spirit life and goes just to the place which it has prepared for itself while in earth life. The life each one lives here is the life his Spirit will live hereafter in the Spirit World. It will try to impress some one living in the earth life to do just as it did while it was in the earth life.

We are each born into this body pure; as we grow we take on conditions of Spirits who, when on this plane, did the acts which we are influenced to do and thus break laws of men and Nature, which is called Sin. No one ever saw a child born who, when it first came into the world, could read or write, or who was born a murderer or a thief.

We are just what we have been taught, or have allowed ourselves to think, or to become. Every letter, thought or word has been used by some one else in the past, persons who have passed into Spirit life and who influence us to think and do as they did while in the body. Thus it is necessary that all persons should develop their Mediumship, that they may know what classes of Spirits are about them, using them, day by day.

There are only two places — Heaven, which is all space — and earth. When we die our body, which is material, goes to the earth and our Spirit stays right here in the surrounding space, or Heaven. Therefore, there are all kinds of Spirits right in our midst who are trying to impress us, and who do impress us, to do exactly as they did while they were in the body, whether it be good or evil.

Each one has within him his own Spirit, which is given him to use, and he will be held accountable for that use. According to the thoughts we think, are the Spirits we attract around us and who have control of us. We can either laugh or cry, do good or evil, or have Heaven or Hell right now on this earth, for we are living in one or the other every

day of our lives. We are our own God and face the Judgment Bar of our deeds every time we do good or evil.

Franklin A. Thomas, Omaha, Neb.

From The World-Herald, September 4.

Second Progressive Spiritualist, Leavenworth Street, Franklin A. Thomas, D. S. S., pastor — Morning, 11, lecture and messages, subject, "God." Evening, 2:30 and 8, lecture and messages, subject, "The Birth of the Spirit into the Spirit World." Tuesday and Thursday, message services. Wednesday, 2:30 P. M., Ladies' Aid message service. Friday, 2:30 and 8, class lecture.

From The Nebraska State Journal, Lincoln, September 8.

"There are no nude spirits in the spirit land," said the Rev. Mr. Thomas at the Spiritualist meeting in Grand Army Hall last night. "They are clothed, not with material clothes, but with spiritual clothing, of the shade they wore on earth. They ride on horses in spirit land, that is, not flesh and blood horses. They are spirit horses."

Dr. Thomas was preaching on the occupation of spirits in spirit land. He contended

that what mortals do on earth their spirits will do in spirit land, progressed from bad to better. "When you are happy you are in Heaven. When you are unhappy, you are in Hell."

He affirmed that spirits in spirit land progressed from bad to better, from better to a higher state. If a sinner died, his spirit suffered in sin until it progressed beyond sin in spirit land. That joy and peace may come to one's spirit at once on entering the spirit life, one should become right with God on earth.

The services began at 8 o'clock with the room more than half filled. Half an hour later the room was filled to the entrances and people were finding standing room only. The services were interrupted by the necessity of ushers increasing seating room. In the main the crowd was respectful and attentive, although statements of Dr. Thomas and his assistant concerning what they term "the truth" were strange enough at times to provoke laughter and to show that all present were not adherents of the church.

A class organization for spiritual study was announced for Thursday afternoon at 2 o'clock at Grand Army Hall, and a meeting

for spirit manifestation at North Twentieth Street for Saturday evening.

*From The Spiritualist News, Chicago, Ill.,
September.*

Dear Editor: I would like to say to the readers of your paper a few words in regard to the way Spiritualism is booming in Lincoln, Neb.

Last September there came to our city a stranger to all of us, except what we had read of his work in other parts of the country. He came from Omaha every Saturday, held meetings Saturday and Sunday evenings, and on the seventh of December organized the First Spiritualist Church of Lincoln, and has been serving as pastor since. Except the first two evenings, the hall has been seated to its fullest capacity.

On March 28th we celebrated the Sixty-seventh Anniversary of Modern Spiritualism. We had a nice program. Our pastor gave a full account of the origin of Spiritualism, early history and the progress it is making.

It has often been said that Spiritualists can never hold together; they can if they get the right kind of a worker with them — as we have. I have been a Spiritualist all my

life and have attended meetings in other States, but never have I listened to such fine scientific lectures as Brother Thomas gives, and his messages are so convincing. He often gives full names. Long may the good Brother live to carry on the good work.

P. S. K.

From The Omaha Bee, September 11.

Rev. Franklin A. Thomas of the Second Progressive Spiritualist Church has resigned as pastor and will travel as missionary at large for the International Spiritualists' Union.

From The Omaha Bee, September 21.

Rev. and Mrs. Franklin A. Thomas left this morning for Des Moines, the former to take up the new field of work as missionary at large for the International Spiritualists' Union.

CHAPTER XI

MY WORK AS A SPIRITUALIST, CONTINUED

At Des Moines, Iowa.

From The News, September 23.

Rev. Franklin A. Thomas, D. S. S., and Mrs. Thomas, arrived this morning from Omaha, Nebraska, after serving the various Spiritualist churches of that State for the past two years.

At Chicago, Ill.

From The Daily News, October 2.

PRIMITIVE CHRISTIAN

SPIRITUALIST CHURCH

Cottage Grove Ave.

Sunday, October 3d, at 3:00 and 8.00 P. M.

REV. F. A. THOMAS, OF DES MOINES, IOWA,

Lecturer and Message Bearer

Week nights — Wednesday and Friday

— at 8 P. M.

At New York City.

*From The Spiritualist News, Chicago, Ill.,
December.*

Dr. Franklin A. Thomas writes from Brooklyn, N. Y.: In Your July issue you published an article from us, from Omaha, Nebraska, in which we said we would like to hear from any one who desired to have a society organized, or from any one who would like to work for a society. Have had several answers from this notice from various parts of the country.

On leaving Omaha the last of September, we went to Des Moines, Iowa, to fill an engagement. While there we had an urgent call to come to New York City, and were compelled to cancel all other engagements on our way East, except that while in Chicago we worked for the Primitive Christian Spiritualist Church on Cottage Grove Avenue. Since arriving here have been kept busy every night working for different societies.

At Newark, N. J.

November 1st I organized the First Progressive Spiritual Union Church of Newark, New Jersey, with twenty-eight members, with pastor and full board of members.

Would be pleased to hear from any one who would like to have a society organized.

At Providence, R. I.

From The Providence Journal, December 3.

The Rev. Franklin A. Thomas, D. S. S., missionary at large for the International Spiritualists' Union, of Omaha, Nebraska, is visiting friends on Weybosset Street.

From The Providence Journal, December 3.

REV. F. A. THOMAS, D. S. S.

Lecturer, Medium, Healer and Teacher
Special Attention Given to Developing Classes
and Organizing Societies. Will Attend
Calls to Weddings and Funerals.
Weybosset Street.

*From The Banner of Life, Boston, Mass.,
December 11.*

Providence, R. I.—The services held at Manhem Hall were of the usual interest. The increased attendance at the wigwam service at 1:30 was very gratifying; excellent remarks were made by Rev. Mr. Thomas and others. The four o'clock circle was also largely attended; messages were given by Rev. Thomas and others. The discourse at

7:30 by Rev. Mr. Thomas, missionary at large for the International Spiritualists' Union, subject, "Who and Where is God?" was full of interest.

*From The Evening News, Providence,
January 11, 1916.*

Spiritualist meeting, Weybosset Street, conducted by Rev. Franklin A. Thomas, D. S. S., missionary at large for the International Spiritualists' Union.—Services, 2:30; conference, 4:40; messages, 7:30, lecture and messages, subject, "Why Everyone Should Develop Mediumship."

INTERNATIONAL SPIRITUALISTS' UNION
Geo. Mackie, President.

Dr. T. Z. Magarrell, Secretary.

Omaha, Neb., May 15, 1916.

To whom these presents may come, greeting:

This is to certify that the Rev. Franklin A. Thomas is authorized by the International Spiritualists' Union to organize Societies, Ordain Ministers, Commission Mediums, and to fully represent the International Spiritualists' Union in any State or Territory under the jurisdiction of the Union.

Given under our hand and the Seal of the

International Spiritualists' Union, the day and date first above written.

Thomas Z. Magarrell, Secretary.

(SEAL)

*From Immortality, New York, N. Y., May
27, 1916.*

Franklin A. Thomas, lecturer and organizer, has announced that he is open for engagements. Communications may be sent to Gates Avenue, Brooklyn, N. Y., or care of "Immortality."

At Brockton, Mass.

From The Enterprise, Brockton June 1.

Rev. Franklin A. Thomas, D. S. S., pastor of the First Progressive Spiritualist Church of Omaha, Nebraska, arrived Wednesday from New York and is visiting friends on Belmont Street, and other friends of long standing, in the city.

From Immortality, New York, June 3.

HOW TO HOLD CIRCLES FOR DEVELOPING
MEDIUMSHIP AT HOME.

By Rev. Franklin A. Thomas, D. S. S. Copyright, 1916, 1920.

Dr. Thomas says that he could see spirits

since early childhood and that in later years when he became interested in Spiritualism and realized his powers, he began to develop, and he published in twelve easy lessons this book of instructions, "How to Hold Circles for Developing Mediumship at Home."

He has now the second edition, revised and enlarged, of the above book, 87 pp., 12 mo., cloth bound, \$2.00.

CHAPTER XII

ANOTHER UNJUST ARREST

From Immortality, New York, June 3.

Last week there came into this office Franklin A. Thomas, a worker for the cause of Spiritualism, who for some years has been lecturing and organizing societies throughout the country. The day previous to his advent into this office he had been released from jail. His description of the manner in which he was treated was enough to arouse the indignation of the most self-possessed person. In relating the treacherous and underhand methods of the police and the way in which his home was broken up—in principle equal to any Russian barbarity—this man actually wept. And it must be remembered that Mr. Thomas is a strong, tall, well-built man. During his thirty-eight days' confinement in the Raymond Street jail in Brooklyn, he slept soundly but once, owing to the unbearable conditions of cold and dampness, for in clean-

ing the cells no particular care was taken to keep the blankets dry. The food also, he said, was unfit, except during times of inspection. Once a person gets into the clutches of these "servants of the law", he is no longer regarded as a human being.

This is what Mr. Thomas said regarding the "crime" for which he was convicted:

On Wednesday, March 29, I was out, and on my return home found a woman in my parlor talking to my wife. As soon as she saw me she said: "Doctor, I have come to join your developing class." I replied to her: "I am not holding any developing class." "Well," she said, "I was just talking to your wife, who was telling me about her sister, who was operated on and was troubled with an adhesion, and her doctors had advised her to take massage treatment, which you were giving her, and how nicely she was getting along."

The woman continued: "I have rheumatism in my knees. Can I get you to give me some massage treatments? I am a poor widow and want treatment as cheap as possible. What will you charge me?" I answered: "Two dollars per treatment. I do not give any medicine or diagnose any case." Then I

said to her: "You are a detective. I have seen you before; you have been pointed out to me on the street as such, but I have forgotten your name. I have not treated anyone but my sister-in-law since I have been in Brooklyn, and before I give you massage I want to see what the law is in regard to such and will let you know."

I called to see the Board of Health on Flatbush Avenue, Brooklyn; also the Kings County Medical Association, Bedford Avenue, Brooklyn, gave them each one of my old massage cards and asked if I would require a license to practice the same or did I have to have a diploma, or were there any laws against giving massage treatment. They informed me there were no laws against it. So when the woman came I told her this, and that I would treat her, but could not treat her in my parlor that day; so we went to her home, as she called it.

I gave her general massage treatment on Thursday, Friday and Saturday, for which she paid me two dollars per treatment and engaged me to continue treatments the following week. When I called Monday she was not at home. Tuesday, also, she was not at home; after my waiting two hours she came

in and made an excuse, but wanted me to be sure to come the next day and bring one of my books which she would buy.

I went the next day accordingly, and again she was not in, but a young man who introduced himself to me as her son, talked to me for about two hours on general topics. He said: "Doctor, it is a shame mother has kept you waiting all this time. She told me if she should keep you waiting today, to give you one dollar for your time and expense," which he did. He then went out. I waited a while longer. Then the woman came in and asked for my book, paid for it, said she was too tired and had no time to take a treatment, but gave me a dollar and said she had told her son to give me the dollar so that I would not lose so much time and spend so much car fare for nothing. We talked a while then, she telling me how mean some of her folks were to her. They were interested in a large estate and would not settle, and she needed the money so much and didn't I think they were awful mean? She wanted to get married again as soon as she could get the money. She said: "Now, Doctor, I will come Saturday and let you know just when I can take more treatments."

So Saturday she came and made an appointment with my wife for Monday. She called at 10 a. m., as agreed, and her supposed son followed her in a few moments with a warrant for my arrest for fortune-telling and practicing medicine without a license.

I was taken before a police judge, found guilty of fortune-telling, with one hundred dollars bond to keep the peace for one year, or ten days in jail, and having no money, I had to go to jail; also for practicing medicine, three hundred dollars' bond to appear in Special Sessions Court, and not being able to get bail, went to jail to await trial. At the trial I was fined fifty dollars or fifteen days in jail, so I was in jail, in all, thirty-eight days.

I had no sign out, nor did I advertise in any way. I do not smoke, chew, drink, gamble, dance or play cards, and have led a clean, pure life. I have been thus persecuted because I am a Spiritualist worker.

* * * *

If Mr. Thomas had been a rich Wall Street gambler or had been willing to pay "graft," otherwise known as "protection money," he probably would not have been molested. But you see, he was only a poor Spiritualist doing his duty.

Now, readers, you see the importance of co-operating with this publication, whose mission is to carry on an energetic campaign against such persecutions as related above and to expose the evils of our present day society. Will you help us? Join the ranks of "Immortality" and encourage others to do likewise—help increase the circulation of this paper.—Editor.

I feel that my experience in "the Brooklyn detention pens, the worst in the world," as they were called by the Chief Magistrate, was an easy one, as compared with that of many others who have suffered for the cause of Spiritualism. There seemed to be at this time a mania for arresting mediums: they were often taken while they were on their platforms conducting Sunday services—no one escaped this outrage. Many of them, having committed no crime, were retained in these prisons for months at a time, for no other reason than for being Spiritualist workers.

If a healer were arrested, it was for practicing medicine without license; if a medium who gave readings, fortune-telling was the charge; if a speaker, he was arraigned for disorderly conduct. Every person arrested

was required to give a heavy bond to keep the peace for a year.

A lieutenant of the police force of Newark, New Jersey, boasted that in one year he made forty-five arrests for witchcraft, among the Spiritualists.— F. A. T.

CHAPTER XIII

WHY CAPITAL PUNISHMENT SHOULD BE ABOLISHED

From Immortality, New York City, June 10.

You perhaps who have followed the religions of the past and the present may have bought your seat in heaven by paying liberally to the church, and may have come into that condition in which you would be quite capable of sitting upon the throne in your bliss, playing a golden harp as you have been taught. Perhaps in such a condition you would have the power to see below into that condition of hell of which you have been told, and there behold your fellow-man in all the agony that could be thought of, just because he violated man-made laws.

“Thou shalt not kill” has been taught for hundreds of years, and yet by law you have made it possible to kill on flimsy pretexts and with unseemly haste. All through the ages past man has been killing man — man

has been committing murder, never stopping to think whether it was right or wrong. Because we had a law, we thought it was right, just and true. This practice has ever been endorsed by those in the pulpit, and no doubt you will find some of them yet who will say that we have a right to capital punishment, that we have a right to shoot, to hang, or to put out of the body by electricity, those men who disobey the laws we have made.

We are going to speak the words of truth, if ever truth is spoken — men have failed to fulfill the mission of the Christ, they have failed to come in close touch with men. You must pay the penalty for every man and woman you send out before their time — it is not that spirit alone, that must suffer in darkness until his natural passing out, you must suffer also. If one of your citizens breaks the laws of your State, you have a just right to take that citizen and place him where he is unable to do further injury. It is your right and your privilege to do this; but beyond this you have no right, for that right belongs to God alone and you are interfering with the laws of God when you condemn your fellow man to death before his time.

When you send these people over before

their time, perhaps some of you will say, when you see that their bodies have become lifeless and cold, "We are rid of them." Are you sure? You never made a greater mistake than when you say you are rid of them. Do you know you have just put them where they can do you the most damage? Do you know that you have just placed that fellow being where, by his very touch to man on the earth plane, he makes murders become more numerous? Do you know that the men and women sent out of the body with that revengeful thought (for none go otherwise) can do more damage than if you let them run wild through your city streets? You say, "I don't believe it." I am here to tell you that this is the cause of these bloody wars. Do any of you know this? Have the religions in the past taught you?

You are all trying to find out what nation is in the wrong in this war. None, as far as earthly conditions are concerned; but the spirits that have gone out of the body have been coming in close contact with men, have impressed and taken possession of the leaders, monarchs, kings and rulers of the nations. These mighty leaders of today have been under the power of some spirit sent out of the

body before his time. You say, "What, our kings and monarchs under the control of undeveloped spirits?" I say they are, and because of that we have wars today. Otherwise, men would be capable of coming together; man would be able to consult with his fellow man and bring about the conditions that would be the best for all mankind, instead of the destruction of life and property. What is the good of your schools and colleges, your magnificent cathedrals, if you can not stay the hand of crime without committing crime?

There is no law that can be made by man, that is ever right when it takes from a man his life, given to him by God. It is murder in the highest degree. There is a world into which you are going that will hold you responsible. It is not at the judgment seat of your God that you will be tried; but, for every person who is hanged, or thrown out of the body by whatever power you make possible, your spirit body will be scarred, and no judge in the world can erase those scars. No blood of a thousand Christs could wipe one stain from your spirit body. You must bear this condition year after year until every one of those spirits has become free and each

spirit has reached that condition in which he is capable of living right. Until then you will pay the price of your murderous act, because you can not make a law on this earth that can force God and Nature to change God's laws which are unchangeable, and Nature's laws are God's laws.

Franklin A. Thomas.

CHAPTER XIV

MY WORK AS A SPIRITUALIST, CONTINUED

From The Enterprise, Brockton, June 10.

REV. FRANKLIN A. THOMAS

Lecture and Messages, Sons of Veterans Hall, Colonial Theatre entrance, Sunday, June 11. Conference 2:30. Circles 4 and 7.

From The Times, Brockton, June 10.

Rev. Franklin A. Thomas, late pastor of the First Progressive Spiritualist Church of Omaha, Nebraska, will speak Sunday afternoon and evening under the auspices of the Occult Student Spiritualist Association in Sons of Veterans Hall, Colonial Theatre entrance.

From The Times, Brockton, June 12.

Rev. Dr. Franklin A. Thomas, pastor, conducted both Sunday services at the Occult Student Spiritualist Association meetings in

Sons of Veterans Hall. The evening subject was "God Did Not Create Hell."

Dr. Thomas said in part: "According to the Bible, there was only one creation. In the beginning God created the Heaven and the earth. Everything that God created was good. According to St. John's Gospel, 'all things were made by Him and without Him was not anything made that was made.'

"After Adam and Eve had eaten of the forbidden fruit of the tree of the Garden of Eden, as to which He had commanded them, saying, 'Thou shalt not eat of it,' He punished them by driving them from the garden. 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee. And thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread.'

"This was after God had created all. Had God created Hell, He would have spoken of it in His creation, the same as He spoke of all the other things He created. God did not create Hell; man has created all the hell there is, right here on earth; and when he does wrong he suffers for it right here on earth."

From The Brockton Times, Brockton, June 17

Rev. Franklin A. Thomas will conduct Spiritualists' services Sunday afternoon at 2:30, 4 and 7 on Belmont Street.

From the Brockton Times, Brockton, June 17.

Rev. Franklin A. Thomas will conduct Spiritualist meetings on Belmont Street Tuesday and Friday evenings. He will be assisted by several prominent Spiritualists.

From the Brockton Times, June 19.

"Jesus Was a Medium," the topic discussed by Rev. Franklin A. Thomas Sunday night on Belmont Street, provided much interest to members of the Spiritualist denomination. He said in part:

"Jesus was a great medium. He first taught the philosophy and then he demonstrated the phenomena of mediumship. He said God is a spirit and they that worship Him must worship Him in spirit and in truth. When Philip, one of his disciples, said unto him, 'Lord, shew us the Father, and it sufficeth us,' Jesus saith unto him, 'I have been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father and how sayeth thou

then shew us the Father.' When He was demanded of the Pharisees when the Kingdom of God should come He answered them, and said, 'The Kingdom of God cometh not with observation, neither shall they say, lo here, or lo there; for behold the Kingdom of God is within you.'

"He demonstrated His mediumship in different ways. He told the people what they were thinking about when they were trying to deceive Him. He told people where they would find their lost cattle, and His disciples where they could find a colt tied to the gate. When Jesus was baptized He saw the heavens opened up and the spirit of God descending like a dove upon Him, and immediately the spirit drove Him into the wilderness forty days, tempted of Satan; and He was with wild beasts, and the angels ministered unto Him.

"Jesus took Peter, James and John, his brother, and brought them up into a high mountain apart and was transfigured before them, and His face shone as the sun and His raiment was white as the light, and there appeared unto them Moses and Elias talking with Him. He also materialized to His disciples after He was put to death.

“ After Jesus did all the work He could do, He said, ‘ Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do, because I go to my Father.’ ”

In and around Boston.

From The Banner of Life, July 1.

Boston — Harmony Hall, Washington Street. Meetings Tuesday and Thursday, June 20th and 22d, well attended. Among psychics and speakers present was Rev. Franklin A. Thomas. Sunday, June 25th, 11:30 a. m., 3 p. m., 8 p. m., Rev. Franklin A. Thomas was one of the speakers and message bearers.

From The Banner of Life, July 1.

Boston — First Bible Spiritual meetings, Tremont Street, June 25th, Sunday afternoon. A very pleasant and enjoyable service. Our loved ones seemed to come a bit closer at this afternoon circle and many beautiful thoughts were expressed. The old, old songs that our mothers loved were sung, and many beautiful flowers were brought that seemed to say, “ I’ve come to add my bit of brightness to make conditions perfect.” The evening

was given to our message bearers, Rev. Franklin A. Thomas and others.

From The Banner of Life, July 15.

Boston — First Bible Spiritual meetings, Tremont Street. Friday afternoon healing and message circles are growing in numbers and interest and our healers are doing good work. Many new faces are seen each week. July 9th, afternoon meeting opened by Dr. Franklin A. Thomas, scripture reading and prayer. Our thought prayer was sent out by the audience for a brother, and we hope he may soon be with us again. Our evening meeting was opened by Dr. Thomas, followed by message work of the highest order. Our hall was well filled, making it seem real that our fall and winter work had again commenced.

From The Banner of Life, July 15.

Boston — Bible Spiritual Society, Tremont Street. In the afternoon and evening meetings Dr. Franklin A. Thomas was one of the speakers and message bearers.

From The Banner of Life, July 22.

Boston — First Bible Spiritual meetings,

July 16. Dr. Thomas opened these meetings. These morning meetings are proving very interesting. Afternoon meeting opened with song service, Dr. Thomas's reading of scripture, and prayer, also messages. Our president being out of the city, the services were all conducted by our co-worker, Dr. Thomas.

From Spiritual Science, Chicago, Ill., August.

Dear Editor: I have been so busy getting my book of instruction, "How to Hold Circles for Developing Mediumship at Home," published, that I have neglected sending in any report of the progress that has been made since I was here in 1893 working for the Society on Washington Street. The president has been called home and one by one the old workers and those who helped to fill this hall have passed on. Two weeks ago I was in the same old hall and saw only one in that large audience that I knew.

Meetings are being held, and will continue all summer, in several different places. There are over one hundred mediums here. They all turn out and go from meeting to meeting, the president of the Societies always calls on all the mediums and they work for the Society free of charge. Meetings are being held

every afternoon and evening through the week, Sunday morning, afternoon and evening in different places, although several workers have closed their meetings and have left the city for the summer to attend the camp meetings.

Am sorry to report the largest part of the ground at Onset has been sold and only the co-workers are holding meetings there this season; camp meetings have been held there for forty years. The writer served that camp in the nineties. It was among one of the best camps in the United States. He has just been holding meetings at Attleboro and Brockton, Mass.

Mrs. Thomas and I are now living in Boston, Mass.

From The Banner of Life, August 5.

Our camp had a very successful day on Sunday. Our 12 o'clock meeting was more than usually well attended. Dr. Franklin A. Thomas was one of the speakers for the day. All of the mediums were very interesting and the messages were all recognized.

From The Banner of Life, August 5.

Boston — Harmony Hall, Washington St.

Soul thought meetings. Meetings Tuesday and Thursday, July 25th and 27th, were both well attended. Dr. Franklin A. Thomas was a speaker and message bearer.

From The Banner of Life, August 12.

It was an ideal day at Unity Camp Sunday, August 6. A goodly number gathered at 11:30 for the conference, under the direction of the Vice President. Rev. F. A. Thomas was one of the speakers. At 4:30 P. M., remarks and messages by Rev. Mr. Thomas. Good sized audiences were present at each meeting and all enjoyed the remarks and messages by the different speakers.

From The Banner of Life, August 26.

Rev. Franklin A. Thomas wishes to announce that he has moved to larger quarters, on Tremont Street, where he will hold meetings Sunday 11 A. M., 2:30 and 7:30 P. M., also daily 2:30 and 7:30 P. M. The Banner of Life will be on sale at all meetings. All speakers and mediums are welcome.

From The Banner of Life, August 26.

Boston — Harmony Hall, Washington St. Meetings Tuesday and Thursday, August

15th and 17th, 3 P. M. Among the psychics in attendance was Dr. Franklin A. Thomas.

CHAPTER XV

WHY NOT?

From The Banner of Life, August 26.

Dear Editor:—

Sunday, August 13th, was Banner of Life Day at Unity Camp. We were much surprised as we sat on the platform and listened to Mr. and Mrs. Berry plead with the Spiritualists to support the Banner of Life. We know there are hundreds of Spiritualists in Boston who do not take this paper. It is a sad thing to think that they do not take any more interest in the Cause of Spiritualism than they do. How can we expect outsiders to be interested if we are not?

As we go from meeting to meeting we see the Banner of Life on sale, but seldom hear announcements to that effect. Still these same societies send their announcements and reports of their meetings, and expect a column or so published of their doings, when really it is one big advertisement for their societies,

and where does the Banner profit by those advertisements, and whom do these reports interest? Let us live according to the teachings of Spiritualism — “Do unto others as you would have others do unto you,” and help those who are working to promote the Cause that all true Spiritualists love.

Spiritualists above all others should have a live Paper and the only way we can do so is for every Spiritualist to subscribe for and support such a paper. If Mr. Berry would use the blue pencil more it would help the Banner. The average man wants to know more about the Philosophy of Spiritualism and the truths thereof, and what knowledge does he obtain from all these society reports of the doing of Mr. and Mrs. Blank, or of the activities of Rev. So-and-so? Would it not be better to use this space teaching the people the Philosophy and Truths of Spiritualism? Give us something in your paper that will be of interest to all. Teach us how to live to be better men and women, so that when we pass into the Spirit World our spirits will be able to come into contact with those who are still living on the earth plane and seeking the Truth.

Franklin A. Thomas.

There is much truth in what our friend and well-wisher says. The large amount of space given each week to the reports of local societies is somewhat expensive considering the amount of money accruing from the publishing of the accounts of the meetings, and yet it caters to a large number no doubt.

What our brother states regarding the appreciation of Spiritualistic literature is true in every word. If investigators as well as believers would buy more books, subscribe for the Banner more liberally, these persons would become better Spiritualists and would receive far more results from the phenomena as well as the philosophy of Spiritualism. Let us hope these words may be more fully heeded in the future.

Editor Banner of Life.

From The Banner of Life, August 26.

Boston — First Bible Spiritual Church. Sunday, August 20, fine meetings all day. Good talent and music, beautiful flowers helped to make it a day long to be remembered. We have been in the same hall so long for our services that we feel at home and the conditions were fine. At morning circle many good thoughts were expressed and

messages of comfort given. Afternoon circle, although we began early, time did not allow us to call on every medium, but it was a glorious meeting. Evening, another hour well spent and many went away cheered and encouraged by the presence of their loved ones. We were assisted by Dr. Franklin A. Thomas.

From The Science of Life, Hamburgh, New York, September 1, 1916.

Editor Science of Life:

Great changes have taken place here since I worked for the society, in Harmony Hall, Washington Street, in December, 1893. The president and all the old time workers have answered the call and gone home. Although we miss their physical forms, their spiritual forms are often seen and felt by those who attend the old meeting places where they used to love to work while in the mortal body. Then there were only a few meeting places and but few workers. Today there are fifty meeting places, besides many places where private circles are being held, and over one hundred mediums.

We opened our hall, Tremont Street, August 23rd. It is open all day as a read-

ing room. We have many strangers calling every day inquiring about Spiritualism and asking about our literature. Am sorry to say we have so little reading matter on hand. If any of the readers of Science of Life have any to be given away, please write to us.

We have so many good workers here it gives us a chance to serve out of town societies. All reports show good progress is being made. There are many living in and around Boston who have friends or relatives killed in the European war that are manifesting themselves to their loved ones here, to people who never attended a Spiritualistic meeting before. Spiritualism is having the greatest boom in its history. Although we are always busy, still we are willing to help other societies all we can.

Franklin A. Thomas.

From The Banner of Life, September 23.

Boston — The Spiritualists' Union Church, Rev. F. A. Thomas, pastor, Tremont Street, opened to the public their hall which is on street level, Sunday morning, August 23rd. Meetings are being held Sunday 11 A. M., 2:30 and 7:30 P. M., and daily 2:30 and 7:30 P. M. The meetings are well attended, they

are opened with song service, poem, invocation and reading Declaration of Principles, followed by song, lecture and messages, closing with New Doxology and benediction.

Our object is to teach the people that there is something more in Spiritualism than giving out or receiving messages; that our happiness in the spirit world depends upon our every-day life—the life we live while we are in the body. Receiving spirit messages does not teach us how to make the condition right so that our dear ones may be able to come in at all times and manifest to us in our homes or through the mediums, for as we think so do we attract them to us, and what we attract to us we receive.

Franklin A. Thomas.

CHAPTER XVI

SPIRITUALISM A RELIGION

*From Spiritual Science, Chicago, Illinois,
October.*

Dear Editor: Will you allow me space in your valuable paper to answer some questions that have been asked by Spiritualists all over this country?

Question.— You say Spiritualism is a religion. If so, why have the various state and city authorities passed such laws that you are considered a criminal, are arrested and fined, when you give spiritual advice or worship your God according to the dictates of your own conscience? All other denominations can worship how, when, where and whatever they please, while Spiritualists can not.

Answer.— What is “everybody’s business is nobody’s” is an old saying. It is true today as ever. The Spiritualists are wholly to blame for this condition. They have been

and are still going on as unconcerned as if nothing had happened, not seeming to care for their own welfare or that of their fellow Spiritualists, and still they wonder why they are being persecuted and prosecuted, called fortune tellers, or "workers of the Devil."

Look at the Christian Scientists, New Thought people, and the many other practitioners of various modern "isms," all branches from Spiritualism; see how they are progressing. It is because they are organized.

Spiritualism is the only religion on earth that proves there is no death. Whenever the Spiritualists will all unite and work for their cause, then Spiritualism will grow. There are the National Spiritual Association, National Spiritual Alliance, the Fraternal Order of Spiritualists, and the International Spiritualists' Union — all of these are Spiritualists, and yet some of them are watching and waiting to find fault with the others all the time. It is just the same way with their papers. If you belong to one of these organizations and send in a report to a paper connected with another organization, as to the progress of the work in another part of the country, they will not publish it. They

will say, "Let us work together for the children!"

How can they, when they do not respect the old Spiritualists? Go into their meetings. If one medium gives a little better message than some others, they are jealous. Many a time we have heard Spiritualists themselves say if they did not get a message they would not go again, not considering there may be a hundred people in the hall and among them many strangers who were never in a Spiritualistic meeting before. These same Spiritualists will go to church Sunday after Sunday and receive no message, and yet be satisfied.

Fellow Spiritualists, we have no right to talk about other churches or creeds being selfish and narrow-minded, when we are worse than they are; for they have united and are all working together, while we are like a lot of sheep running wild. There are millions of Spiritualists in the United States. Why, then, have we not churches in every city? Why have we no colleges and schools for the education of our youth and children? Why have we no workers drawing a salary? Why have we not homes for our aged workers? Why do we allow state and city

to pass such laws as to compel us to worship the way they wish or not at all?

Because we are not organized as we should be. It is getting worse and worse year after year. Unless we respect our religion, how can we expect others to respect us? Let us act now. It is only a matter of time for laws to be passed forbidding mediums to give a spiritual reading or to give messages from their rostrums, even as is the case now in some cities we know. Unless we defend ourselves how can we expect to progress?

Spiritualists! wake up and do your duty! Exercise your rights as free men! Defend your religion! The eyes of the world are upon you. Let us all unite and demand our religious liberties and rights. Let us make laws to protect ourselves.

Look at the Catholic convention held in New York City last month. They have published in all the papers of that city that they are being persecuted and prosecuted and deprived of their religious liberties. Do you ever see an account in a Spiritualist paper where Spiritualists demand their religious rights? No; because they are not organized and are afraid to speak.

Franklin A. Thomas.

From The Banner of Life, October 26.

Boston — The Spiritualists Union Church, Tremont Street, Rev. Franklin A. Thomas, pastor. Regular services are held Sunday, 11 A. M., 2:30 and 7:30 P. M., and every day at 2:30 and 7:30 P. M., with good attendance. Tuesday and Thursday evenings are devoted to psychometric readings. On November 5th and 12th we will have with us a brother co-worker from Olneyville, Rhode Island, as speaker and message bearer, as the pastor has engagements out of the city on those two dates.

Franklin A. Thomas.

From The Banner of Life, November 18.

Boston — The Spiritualists Union Church, Tremont Street, Rev. F. A. Thomas, pastor. The last two Sundays we have had a brother co-worker, as announced, as speaker and message bearer, the hall being well filled, the pastor serving societies out of town. Our hall is open all day and we have many strangers calling and asking for Spiritualistic literature. If any readers of the *Banner* have any books on Spiritualism to be given way we would be pleased to hear from them.

Franklin A. Thomas.

From The Banner of Life, November 18.

Quincy — First Spiritualist Society, Electra Hall, Johnson Building. Sunday evening Rev. Franklin A. Thomas of Boston was with us and he gave a very interesting lecture on Spirituality; his messages were excellent and all present enjoyed the meeting. The President gave a few messages in her cheerful manner.

From The Banner of Life, December 16.

Boston — The Spiritualists Union Church, Tremont Street, Rev. Franklin A. Thomas, pastor.

We are having good attendance, so many strangers. We wish Billy Sunday would hold his meetings here the year round. He is certainly waking the people up and they are begining to open their eyes and search for the Truth, not belief. They want to know facts. The difference between Spiritualists and those who follow the teachings of other religions is, other religions teach a belief in a continued life while Spiritualists have had it proven to them as a fact. Spiritualists know, others believe. Next Sunday, December 17th, we will have with us again a brother co-worker, as speaker and message bearer at

the three services. The pastor has an engagement out of the city on that day.

Franklin A. Thomas.

CHAPTER XVII

THE BIBLE AND WITCHCRAFT

From The Banner of Life, January 6, 1917.

"Anyone who firmly believes the Bible to be the inspired word of God and preaches what he finds in it, and who believes that his theology harmonizes beautifully with the teaching of the Bible from cover to cover, believes in murdering," said the Rev. F. A. Thomas last night to his congregation on Tremont Street.

"I refuse to accept the Bible as a moral guide because it recognizes as a verity the delusion of witchcraft and punishes with death the so-called witches. The God that inspired the account of Saul's interview with the witch of Endor was as thorough a believer in witchcraft as the most superstitious crone of the Middle Ages. Manasseh used enchantments and witchcraft and dealt with a familiar spirit and with wizards (2 Chron. 33:6; 1 Sam. 15:23; Micah 5:12; Nahum

3:4; Gal. 5:20). In all those citations the reality of witchcraft is admitted.

The decline in the belief of wizards and witches denotes a decline of faith in the Bible. Until a very recent period, those who professed to believe in the divinity of the Bible also professed to believe in the reality of witchcraft. "Giving up witchcraft," says John Wesley, "is in effect giving up the Bible." (Journal, 1768). Sir William Blackstone says, "To deny the possibility, nay — actual existence — of witchcraft and sorcery, is at once flatly to contradict the revealed work of God in various passages, both of the Old and New Testaments." Sir Matthew Hale says, "The Bible leaves no doubt as to the reality of witchcraft and the duty of putting its subjects to death." "Thou shalt not suffer a witch to live." (Ex. 22:18). "A man, also a woman that hath a familiar spirit or that is a wizard shall surely be put to death." (Lev. 20:27).

O! that I could bring to view the suffering and death these texts have caused! Millions have died because of them: one thousand were burned at Como in one year; eight hundred were burned at Wurzburg in one year; five hundred perished at Geneva

in three months; eighty were burned in a single fire at Leith; sixty were hanged at Suffolk; three thousand were legally executed during one session of Parliament, while thousands more were put to death by mobs; Reny, a Christian judge, executed eight hundred; six hundred were burned by one Bishop at Bansburg; Bouget burned six hundred at St. Cloud; thousands were put to death by the Lutherans of Norway and Sweden; Catholic Spain butchered thousands; Presbyterians were responsible for the death of four thousand in Scotland; fifty thousand were sentenced to death during the reign of Francis I; seven thousand died at Treves, the number killed in Paris in a few months is declared to have been "almost infinite;" Dr. Sfrenger places the total number of executions for witchcraft in Europe at 9,000,000.

For centuries witchfires burned in nearly every town in Europe, and this Bible text, "Thou shalt not suffer a witch to live," was the torch that kindled them. Four hundred were burned in Toulouse in one day. Think of it! Four hundred women guilty of no crime, save that which exists in the diseased imaginations of their accusers; four hundred mothers, wives and daughters taken out upon

the public squares, chained to posts, the fagots piled around them, and burned to death. See them writhing in the flames, listen to their piteous shrieks! Four hundred voices raised in one wild chorus of agony, and all because the Bible says, "Thou shalt not suffer a witch to live."

Only a few years ago in the province of Novgorod, Russia, a woman was burned for witchcraft and while she was burning, the mob, led by self-styled Christian priests stood around her singing praises to God, their strains blending with the shrieks of this dying woman, dying because the Bible says, "Thou shalt not suffer a witch to live."

And in our own America the blighting influence of this delusion and this brutal statute has been felt. With the soil of our great Republic is mingled the dust of murdered women, murdered because the Bible says, "Thou shalt not suffer a witch to live." Last April Rev. Mrs. D. of Newark, New Jersey, a Spiritualist Minister and Medium, was arrested and tried before a Christian judge. After this verse was read, "Thou shalt not suffer a witch to live," Mrs. D. was forced to leave the State, although her husband was a business man, and her sons

and daughters were all married and living there!

CHAPTER XVIII

MASSACRES ON BIBLE AUTHORITY

*From Science of Life, Hamburgh, N. Y.,
January 16.*

Editor Science of Life:

As a reader of Science of Life, and a co-worker of Spiritualism, I ask you for a little space in your most interesting paper. Regarding the issue of December 30th, I refer to the item of Massacres on the Bible Authority. It states very firmly that one who believes in the Bible believes in murdering.

I am not one to criticize the work of another, but, as the head of Harmony Spiritual Church, Buffalo, N. Y., have received many congratulations and encouraging remarks by referring to the Bible and stating the facts that Spiritualism is not something new, but that it is older than the Bible.

Now, when principles are touched, I feel it my duty to get more information. As for believing in the Bible from cover to cover,

it is most impossible, and one must understand the depth of Spiritualism (1 Cor.:12; Eph. 2:11; Is. 2:5). It is true enough, we cannot receive gifts from the Bible, but we can take many facts, as our daily surroundings show, and which the Bible holds before us as an inspiration received by the writers at that time. And as for witchcraft, and the many lives sacrificed, I am sure one could not take the present war as witchcraft, with all the innocent ones being sacrificed, and yet the many lives are taken away without even giving some a chance.

"Thou shalt not kill," and "Love thy neighbor as thyself." That does not seem much like murdering, to believe in that.

We have a great deal of jealousy and hatred around us today that is continually drawing one after another into crime, and youth robbed of its knowledge (2 Cor. 8:7). Hearts are filled with hatred and jealousy, whether witch or no witch. Lives are taken today, and yet the Bible states this would come (Jer. 5:46).

I am not orthodox, but am working earnestly and hard for Spiritualism and have added many to my congregation by giving the facts that the Bible holds.

There is good and bad in all, and, because the fruits are not all alike, that does not mean that the tree is bad; let us take the good out of everything, the bad will come of itself.

Trusting to see this soon in print, I pray to God and the spirit world that light may be given (1 John:1), that we may understand the word of God, for the word of man is only promising. I am, and expect to remain, a worker for true Spirituality, and president of Harmony Spiritual Church.

J. G. W.

In the above criticism of "Massacres on Bible Authority," the brother has quoted Bible texts that have no application whatever to the subject, he has even quoted a verse that is not in the chapter he names.

F. A. T.

From The Banner of Life, January 20.

Dear Editor: In regard to an address in the Banner of Life last week, will you please publish the Poem? This Inspirational Poem came to me while I was in Galveston, Texas, 1903, and was published in the June issue of the Spiritual Reformer and Humanitarian, Galveston, Texas.

Judge Not
In speaking of another's fault,
Pray don't forget your own;
Remember, those with homes of glass
Should never throw a stone.
If one has nothing else to do
But talk of those who sin,
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like the way he does
We know the world is wide.
Each may have faults, and who has not?
The old as well as young;
Perhaps we may for aught we know
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works full well;
To try our own defects to cure
'Fore we of others' tell.
And though we sometimes hope to be
As good as some we know,
Our own shortcomings bid us let
The faults of others go.

Then let us all ere we commence
To slander friend or foe,
Think of the harm one word might do
To those who little know.
Remember, curses sometimes, like
Our chickens, "roost at home" —
Don't speak of others' faults until
You've clearly cleansed your own.
Franklin A. Thomas.

CHAPTER XIX

WAR AND CHRISTIANITY

*From Science of Life, Hamburgh, N. Y.,
February 24.*

Editor, Science of Life:

In regard to the article in your issue of February 3rd, in answer to my item of December 30th, (Massacres on Bible Authority,) the Bible plainly states, "Thou shalt not suffer a witch to live," (Ex. 22:18). "A man also, or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death" (Lev. 20:27), which means our Spiritualist mediums and ministers.

The writer who answers my article says that Spiritualism is older than the Bible. If it is older than the Bible, it was a truth before the Bible came into existence. If it was the truth then, it is true today. Therefore, you do not have to read the Bible in your Spiritualist meetings to prove Spiritual-

ism to be true, or that spirits return and communicate to their loved ones.

I was taught that the Bible is divine. I believed it. But, in a fortunate hour I listened to the voice of reason, examined the claims of its advocates, read it, and the halo of holiness surrounding the old book vanished.

I am a Spiritualist from the crown of my head to the soles of my feet, seven days in the week and twelve months in the year. I have been a Spiritualist worker for thirty years, and have travelled all over the United States. When I go into a Spiritualist meeting to work and, instead of hearing the president of the society read and explain our Declaration of Principles and the beautiful truths that Spiritualism teaches, I hear him read from the Bible — a book he cannot explain, for it contradicts itself from beginning to end — it makes me shiver all over.

It is the people who read and believe in this book that have caused such stringent laws to be passed, to prohibit our mediums and ministers from performing their duties, and from worshipping their God as they wish; it is these people who have taken away from us our constitutional liberty and right, and

would make us worship their God according to their way.

Pray tell me, why will you in a Spiritualist meeting read from a book that has inspired more wars in Christendom than all else combined? Jesus says, in St. Matthew 10:34, 35, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother and the daughter-in-law against her mother-in-law."

And in St. Luke 14:26 He said, "If any man come to me and hate not his father, and mother, and wife, and children and brethren and sisters, yea, and his own life, also, he cannot be my disciple."

And also St. Luke 19:27, "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me."

If his orders were carried out today imagine, if you can, the millions and millions that would be slain!

Look at the Christian nations at war today! They read their Bibles and prayer books, even carry them on the battle field, praying to their Bible God for victory! This means

that they are praying to God to give them more strength to kill more Christians. One of the European rulers, a short time ago, went into a church and said that God had sent him to save and deliver the people from bondage. He also read his Bible in church, and wherever he went. You never see or hear of such wars among the so-called heathen nations as you do among Christian nations, because the heathen nations have neither Bibles to teach them wars nor a Bible-God to direct their wars, as have the Christians.

There are a hundred versions and translations of the books of the Bible. No two versions of any book agree. The translators and copyists have altered nearly every paragraph. The earlier versions alone contain more than 100,000 different readings.

The original text no longer exists and can never be restored. Every version, it is admitted, abounds with corruptions. Now, to assert that a book is at the same time divine and corrupt is a contradiction of terms.

God, it is affirmed, is all-wise, all-powerful, and all-just. If he is all-wise, he knows when his work is being corrupted; if he is all-powerful, he could have prevented it; if he

is all-just, he would have prevented it. This God, it is declared, is everywhere and sees everything. He watches the sparrows when they fall, and numbers the hairs of our heads. He knows the secrets of every heart. If he made a revelation to his children, upon the acceptance and observance of which depends their eternal happiness, and then knowingly and wilfully allowed this revelation to be perverted and misunderstood, he is not a just, but an unjust God.

The fundamental truths of Spiritualism are scientific, rather than religious, because based upon what is actually known. It is better to know a truth than to believe an error, no matter how sanctified may be the error held up for worship. The persistency of the conception, that in order that human beings should be saved, it was necessary to sacrifice human blood must always remain the wonder of the world. It is the theory and the error of orthodox religion.

Spiritualism has come into the world to do away with such a barbaric conception. We are not bound and tethered to a one-man idea of God, and so we Spiritualists are the most religious people on earth, because of the genuine desire we have to know the truth.

The true Bible is Nature, and he who reads a Bible really written by God studies Nature.

Franklin A. Thomas.

From The Banner of Life, March 17.

Boston — The Spiritualists Union Church, Rev. Franklin A. Thomas, pastor, Wednesday, experience and testimonial service; Friday, reading from photographs. The meetings are well attended. We will celebrate the 69th Anniversary of Modern Spiritualism Sunday, 7:30 P. M., April 1.

Franklin A. Thomas.

CHAPTER XX

LETTER FROM C. P. F.

New York, March 31.

Mr. F. A. Thomas,
Boston, Mass.

Dear Brother:

The enclosed article was given to me to be forwarded to you. I might mention, however, that I do not know the man who wrote this article and have never heard of him.

With best wishes, I am,

Sincerely yours,

John Heiss, Ed. "Immortality."

Letter from C. P. F., New York, March 27.

Mr. F. A. Thomas,

Dear Sir:

I am deeply interested in your article in "Immortality" regarding Organization. This is a matter that has been in my mind for a long time, but what to do to bring it about is the problem. We should be a unit

as much as the Catholic Church is a unit, and I consider the necessary fulcrum is Initiative. We are battered about from pillar to post, legislated against, and our mediums, when made victims of foolish and unconstitutional laws, made objects of ridicule in the press; this, too, in papers that have Spiritualists on their editorial staffs, but lacking moral courage to stand by their convictions. You mention the Christian Scientists. I have many friends who are followers of this comparatively new cult, and I find their organization is wonderful. High and low, rich and poor stand together like Catholics. What is the power that makes this so, if not Faith? Yet Spiritualists have the faith born of knowledge, but we lack the leadership, the effort, or something vital. It has been put forth so many times in the Spiritualistic press "We must organize," but no real effort is made to undertake it. Can not something be done? I have but little money, and very little time myself, but such as it is I will gladly give towards this end, to the extent of my capabilities.

Could not an effort be made to begin to attempt a general affiliation of all the Spiritualistic bodies — and among their members

secure a list of signatures of those who will agree to help, a small periodical contribution for the present, to take care of the expense of the movement—and then endeavor to reach out in endless chains, and thus gradually weld the chaos into one body? With an earnest request to each one to do away with petty jealousies, self aggrandizement, etc., and try to work as a unit for the general good of all.

One phase of the situation appeals to me as wrong, that is the asking of admission to defray local expenses. Why not take up collections as do the Christian Scientists and the Churches? The former body receives a sum thus, far in advance of any possible admission charge, and there seems to be a never ceasing stream of money pouring into their coffers. Can we not devote more time and toil to our philosophy, instead of ever appealing to the love of the mysterious in human nature? The many fakirs to be found in the large cities are another source of trouble—Why not establish a board of censors, and unite as a body to drive them out of business? Then we will have the respect of the world at large, and the makers of our laws. No effort is ever made to do this, and the ques-

tion naturally arises in the mind of the skeptical, if this is a religion, why is there no attempt to weed out the black sheep — the charlatans?

It comes to me that you are in a position to take the initiative in this matter. I am not a medium, just a simple follower, but my heart and soul ever cry out for the progress of our belief and knowledge, and I would so gladly put my shoulder to the wheel for advancement. Organization, once well under way, we could procure a foothold in the Legislative Halls, and gain thus our right to worship in our own way. Hall, centres, homes, all could be procured or built in time, and we could become a power in the land, as we should be today.

Once the snow-ball of determination to succeed is started, we will have assistance undreamed of from the spirit world, and thus working together nothing on earth could stop us. What time in the world's history could be more ripe to meet with the necessary enthusiasm than when the bereaved, and the seekers for light and proof, number millions? Pardon my earnestness, but I am on a subject near my heart, and I really believe that realization may be had even in our present

day and time. Seventeen to twenty million people can be a power felt to the ends of the earth if they have a mind to that end. Let us start with hundreds, then thousands, then hundreds of thousands, and we will eventually be a unit of millions,

Courteously and fraternally,
C. P. F.

*From Immortality, New York, N. Y.,
September 15, 1917.*

One year ago this month we opened a hall on Tremont Street, Boston, and held meetings every afternoon and evening and three times on Sunday. These meetings were well attended. Our hall being on the street level, the song service attracted a great many more people to the meetings. Our hall was also open daily as a reading room.

We were on the go from 4 A. M. to 12 P. M., attending to the public, holding meetings, giving readings and treatments until June 20th when we closed our hall to take a rest, which we took while visiting and working for societies in Maine; from there we went to Brattleboro, Vermont, to a patient, later attending Lake Pleasant, Mass., and Lake Sunapee, N. H., Camp Meetings, for a few days.

On our return to the city we found a stack of mail waiting to be answered. This is our reason for not answering the many inquiries and questions through the columns of "Immortality."

Franklin A. Thomas.

CHAPTER XXI

QUESTION AND ANSWER DEPARTMENT By Franklin A. Thomas

From Immortality, New York, September 15.
To the Readers of this Department:

Owing to the number of questions constantly being received and to the fact that the many duties of Franklin A. Thomas render it impossible for him to give time for the consideration of all questions at each sitting, it will be necessary that the questions be very brief. All suitable questions for this department will be answered in their order. Full name and address must be given, though they will not be used if a request to the contrary is expressed.

We desire to say to all asking specific advice as to personal development that we can not give such in this column. Those who desire to develop mediumship should purchase Franklin A. Thomas's book, "How to

Hold Circles for Developing Mediumship at Home."

Question by A. B. C.—Is there more than one Sabbath?

Answer.—Every day is a Sabbath somewhere. Every day in the week is a Sabbath for some one. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Hebrews and several Christian sects, Saturday; and the remainder of the Christians, Sunday.

Question by F. F. D.—Have there been more years of peace than war?

Answer.—Since 1496 B. C. to 1861 A. D., in 3357 years there were 227 years of peace and 3130 years of war, thirteen years of war for every year of peace.

Question by G. O. M.—Can Congress establish any religion?

Answer.—The Constitution of the United States of America in an amendment of the Constitution of the United States of America proposed by Congress and ratified by the Legislatures of the several states, pursuant to Article V of the original Constitution, Article I of the amendment says: "Congress shall make no law respecting an establish-

ment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

From The Banner of Life, September 29.

Boston Wigwam, Bible Spiritualist Society, Tremont Street. We had a most harmonious meeting. Excellent remarks and messages were given out by Dr. Franklin A. Thomas and others.

From The Banner of Life, October 6.

Malden.—The Angel Messenger Spiritual Society, Pleasant Street, Sunday, September 30, Rev. F. A. Thomas was a speaker and a message bearer in the evening.

From The Banner of Life, October 13.

Malden — Progressive Spiritualist Church, Washington Street. Sunday evening service opened with song service, followed by Scripture reading and invocation by our president. After listening to an interesting talk from our president, the Rev. Dr. Franklin A. Thomas of Boston made many instructive remarks, and gave messages, which were enjoyed by all.

From Immortality, New York, October 15.

QUESTION AND ANSWER DEPARTMENT

By Franklin A. Thomas

Question by C. L. V.

I believe in Spiritualism, yet I have nothing to show for it and it leads me to ask you a few questions. As mediums can converse with the spirits that have left this earthly world to be with the supreme Spirit on high and act on those in life who have not departed,—

1. Why can't the mediums give me my mother's name in full and when she departed from this earthly life?

2. The name of my boy in full and when he departed?

3. How old am I and will I live to old age?

Answer: Mediums are merely mediators between the mortal and the spirit world. They can only give you what they see, hear, feel, sense, or the impressions they receive. Spirits do not go by names, or count time the same as mortals on the earth plane. If your mother while living in her body longed to go to some other place to live or to work but never had a chance to do so, when her spirit left her body it would go direct to the place

it longed to go while living. It may be there months or years before it can find some one living whom it can impress to do, or carry out the work it longed to do while living on the earth plane. There are no idle spirits in the Spirit World — every spirit has its work to do. No spirit can be at any two places at the same time. A spirit can be in New York one minute and in California the next and can go wherever it wants to, provided that while living in its body it had done its work. Every person has a material and a spiritual body, and must or should work for both. If people abuse or misuse the material body, they hurt the spiritual body also and must pay for it either here on the earth plane or in Spirit World. Each spirit must work out its own salvation and is judged by its works, and must go to the home in Spirit world that it has prepared for itself while living in the body.

Question by V. J. J.

Does a man have to be married or avoid evil influences to be a medium?

Answer: No, you do not have to be married to be a medium. Our body is the house in which our spirit lives; for as we think, we attract that class of spirits to us, and they

impress us and cause us to do the things we do; and if they were not around us, we neither could nor would do the things we do. Therefore avoid all the evil influence you can. Think the very best thoughts and lead a clean, pure life.

Question by W. H. M.

Relative to an occurrence that took place in my home a few weeks ago I wish to ask you a question.

Last June of this year a woman came into my house with a lovely boy baby in her arms. She was a stranger, looking for rooms to rent. After asking a few questions, she told me she was a deserted wife and had to work for her living. I told her if she should have to dispose of her child, just one year old, to give it to me. In a few days she brought me the little fellow. I have three grown children who are very much averse to my keeping the boy who is now learning to walk and talk like all babies of that age. He is very noisy. They all put up such a protest against the little fellow that I told the mother she would have to take the child back.

The very night after he was gone a crackling, or popping, noise began in the house.

It started in my room just over the cot the child had been sleeping in, and moved from there to a closet in my room. It cracked around in my room until my daughter came in, when it began in her room. It frightened her so, she screamed, "What is that?"

Just then one of the boys, who is seventeen years old, came into the room. He said: "I heard that noise all night in my room; it kept me awake." I spoke up and said: "I believe that is God's spirit. He is vexed because we sent that poor little boy away."

My daughter cried out: "Jack, let's go and get the baby!" Jack was as willing as Clara, so at ten o'clock they drove away in Jack's Ford car to the orphanage where the woman had carried the baby.

All the while they were gone the noise kept up. It would go from room to room, in the front hall, in the dining room—it just popped and crackled over the entire house. At eleven o'clock they rolled up with the baby, and the noise ceased. Can you throw any light on it, or give me any explanation of this strange occurrence? If so, please do it. The grown children are getting cross and grumbling again about my keeping the little innocent. What must I do? Give up the child, or

keep him in defiance of all? We have recently learned the baby is of illegitimate birth. He is a beautiful, angelic looking fellow and very bright. Tell me what you can see "Spiritually" in regard to this. I want to do what will please God, regardless of the opinion of human beings. Answer this at once as it is of grave importance to me.

Answer: Keep the child by all means. If you do not, something will happen to you or some one in your family. It doesn't make any difference who the father is or how the mother brought the child into the world. He is a wonderful child, and some day you will be proud of him when he is grown up. If developed, he will be a wonderful materializing medium. Never mind what others may say, you keep the child. He can, and he will make more noise than forty other children on account of spirits having control, or working over him. You and your children are more or less mediumistic, therefore you should all develop the power that is lying dormant within you. The mother of the child was led or guided by unseen forces to your home and you are the one to develop the child, and he

will help you all. After you have had him a while all your children will love him, and will think more of him than you now do.

CHAPTER XXII

MY WORK AS A SPIRITUALIST, CONTINUED

From The Banner of Life, October 30.

Somerville — Church of Higher Spiritualism, Fleming Hall, Pearl Street. Sunday at 3 P. M. a very fine service was held and some very interesting remarks were made by the Rev. Dr. Thomas. Messages were given by him and others. At 7:30 P. M. a service of song followed by the reading of Scripture by the president and prayer by the Rev. Dr. Thomas, who was the speaker and one of the message bearers. A large attendance was at each meeting.

From The Banner of Life, October 27.

Ipswich, Mass.— The Spiritual Union held a meeting at G. A. R. Hall Sunday evening. The service was opened by singing, reading, and prayer. We had with us the Rev. Franklin A. Thomas of Boston, who lectured and gave messages.

From The Banner of Life, November 3.

Everett — Spiritual Mission, Broadway. Sunday evening the meeting was opened by the president, invocation by Rev. Franklin A. Thomas, who also lectured and gave good messages. We hope to have him again soon.

From The Banner of Life, November 17.

Malden — Progressive Spiritualist Church, Washington Street, Sunday evening opened with song service, Scripture reading and invocation by our president. We had with us Dr. Franklin A. Thomas who made very interesting remarks, and gave convincing messages which were recognized.

From The Banner of Life, November 24.

Somerville — Church of Higher Spiritualism, Pearl Street. Sunday at 3 P. M. there was a service and healing circle, with a good number present. At both the afternoon and evening services Dr. Franklin A. Thomas was a speaker and message bearer.

*From Manchester Union, N. H.,
November 24.*

The First Spiritualist Church of Manchester, (N. H.), will hold a meeting in I. O. O. F.

Hall, Hanover Street, Sunday at 6:30 o'clock. Speaker and Message Medium, Rev. Franklin A. Thomas of Boston.

From The Banner of Life, December 8.

Boston — Wigwam, Tremont Street, Bible Spiritualist Society. Meeting opened by Dr. Franklin A. Thomas with Scripture reading, prayer and poem, after which he gave many readings which were all recognized.

From The Banner of Life, December 15.

Cambridge — Cambridge Hall, Massachusetts Avenue. December 9th we opened our service by singing, reading of the Scripture and prayer. Dr. Franklin A. Thomas was a speaker and message bearer.

From The Banner of Life, December 15.

Cambridge — The First Science Bible Spiritual Church, Inc., Massachusetts Avenue. Services opened promptly at 3 and 8 o'clock P. M. In the evening we were surely blessed by true Spirituality as our pastor introduced to us the Rev. Franklin A. Thomas, who gave out plenty of splendid food for thought, in his masterful way. Those who were seeking for the Truth of Immortality to be demon-

strated to them clearly, did not go away disappointed. For they heard message after message voiced to them.

From The Banner of Life, December 22.

Somerville — Church of Higher Spiritualism, Fleming Hall, Pearl Street. Sunday at 3 P. M. a meeting was held and some fine remarks were given by Rev. Dr. Thomas and others. At 8 P. M. there was a service of song. The president read the Scripture and offered prayer. Rev. Mr. Thomas made some excellent remarks and gave messages.

From The Banner of Life, December 22.

Manchester, N. H.— The First Spiritualist Church, I. O. O. F. Hall, Hanover Street. Since last report we have had on our platform good and respected advocates of our cause, giving good satisfaction to fine audiences. Among them, November 25, was Rev. Franklin A. Thomas, of Boston, Mass.

From The Banner of Life, January 12, 1918.

Boston Wigwam, Tremont Street, Bible Spiritualist Society. January 6th, meeting opened with Scripture reading, remarks and messages. We had with us Dr. Thomas, who

is always interesting, and his remarks and messages were most satisfactory. We hope he will be with us again soon.

From the Banner of Life, January 12.

Boston — First Bible Spiritual meetings, Tremont Street. January 6th, the work done by our mediums and healers was of the highest order, and very few left without a message. Dr. Thomas was of the number who took part.

From The Banner of Life, February.

Rev. Franklin A. Thomas of Bickerstaff Street has returned from Kansas, where he was called to the bedside of his brother, who was not expected to live.

ASKS HELP ANONYMOUSLY—A woman writing to Rev. Franklin A. Thomas asking him to help her in behalf of certain things, has perplexed her case, because she did not give her name and address, and now Dr. Thomas is in position to assist her and does not know where to find the unfortunate woman.

From The Banner of Life, March 23.

Cambridge — First Science Bible Spiritualist Society, Inc., Massachusetts Avenue. March 17th at the evening service Dr. Franklin A. Thomas lectured and gave messages.

From The Banner of Life, April 6.

Cambridge — The First Spiritualist Temple, Cambridge Hall, Massachusetts Avenue. Sunday, March 31, Rev. Franklin A. Thomas was a speaker and message bearer.

Cambridge — First Science Bible Spiritual Church, Inc. Services Easter Sunday at 3 p. m. opened with appropriate music. Scripture reading by the pastor; invocation, Rev. Franklin A. Thomas. Solo, "Only a Thin Veil Between Us." Remarks and reading of the Declaration of Principles of the National Spiritualists by Rev. Mr. Thomas, followed by flower and article reading by him. The attendance was good. There was harmony; conditions were of the best and results were good.

From The Banner of Life, April 6.

Boston — Wigwam, Tremont Street. Meeting opened by Dr. Thomas with prayer, reading of Scripture and the Declaration of Prin-

ciples of the National Spiritualists' Association. He gave a very interesting discourse, comparing the principles of Spiritualism with the Bible, afterward giving some very fine readings, all of which were recognized.

From The Banner of Life, April 14.

Cambridge, Massachusetts Avenue, First Spiritual Temple. April 14, in the evening Rev. Franklin A. Thomas was with us, and no one could doubt the truth of our religion after hearing all of the speakers.

From The Banner of Life, April 27.

Cambridge — First Science Bible Spiritual Church, Inc., Massachusetts Avenue. April 21st, 7:30, Rev. Franklin A. Thomas gave a very interesting lecture on "Spiritualism." It was instructive and inspiring as well as convincing to the sceptic and those who call themselves Spiritualists. The lecture was followed by many good readings.

From The Banner of Life, May 8.

Malden — The Angel Messenger Spiritual Society, Pleasant Street. Sunday, April 28, meeting was opened with congregational singing. Invocation and remarks by Rev. Frank-

lin A. Thomas, followed by messages. We hope to have him with us again.

From The Banner of Life, May 11.

Lynn — Lynn Spiritualist Association at Cadet Hall, May 5th. Rev. Franklin A. Thomas of Boston assisted in the circles.

From The Banner of Life, June 8.

Harmony Camp opened on Sunday with a grand good attendance. Owing to the delay occasioned by the scarcity of carpenters, we were not able to serve our dinners so nicely as we have always done the years preceding this, but everything passed off well through the day.

There was a fairly good attendance at the 12 o'clock meeting, and a surprisingly good attendance at the 2, 4, and 6 o'clock services, in which Rev. Franklin A. Thomas took part.

From The Banner of Life, June 16.

Malden — Progressive Spiritualist Church, Washington Street. Sunday evening meeting opened with a song service, and invocation by our president. Next Sunday we will have with us Rev. Franklin A. Thomas of Boston. All come and hear him.

From The Banner of Life, June 15

Cambridge — First Bible Science Spiritual Church, Inc., Massachusetts Avenue. June 9th the 7:30 service was opened with the usual exercises, the invocation being offered by the Rev. Franklin A. Thomas, followed by a poem and lecture; also a number of fully recognized messages. Mr. Thomas is always a welcome visitor at this church.

From The Banner of Life, June 22.

Malden — The Angel Messenger Spiritual Society, Pleasant Street. Sunday, June 16, the 2:30 service was opened by congregational singing. Rev. Franklin A. Thomas, in his remarks, gave many thoughts that were uplifting, followed by messages.

From The Banner of Life, July 13.

Boston Wigwam, Tremont Street, Bible Spiritual Society. Dr. Thomas was with us Sunday, and at his best. All messages recognized.

From The Banner of Life, August 3.

Cambridge — Mount Auburn Spiritual Church, Massachusetts Avenue. The 2:30 and 7:30 services Sunday were opened with

selections from the Spiritualist Hymnal. Remarks and readings by Rev. Franklin A. Thomas were clear and concise.

From The Banner of Life, August 10.

Cambridge — Mount Auburn Spiritual Church, Massachusetts Avenue. Sunday, August 4, the address was by Rev. Franklin A. Thomas, followed by readings and treatments.

From The Banner of Life, August 17.

Somerville — Church of Higher Spiritualism, Fleming Hall, Pearl Street. Sunday, August 12th, Rev. Dr. Thomas was one of the speakers and message bearers both afternoon and evening.

From The Banner of Life, August 31.

Malden — The Angel Messenger Spiritual Society, Pleasant Street. August 25th, the 2:30 services opened with singing, followed by remarks and messages by Rev. Franklin A. Thomas. The 7:30 meeting was opened with music and singing. Rev. Dr. Thomas was our speaker and message bearer for the evening; his work was of the highest order; a large audience greeted him and gave strict attention.

From The Banner of Life, September 28.

Lowell — The Progressive Spiritualist Church, Grafton Hall, Merrimack Street. At the 4:30 p. m. service Rev. Franklin A. Thomas of Boston paid us a visit and spoke words of encouragement to us.

From The Banner of Life, November 16.

Boston — Mineola Spiritualist Society, Tremont Street, Dwight Hall Building. Sunday, November 10th, we were favored by having with us for the afternoon and evening the Rev. Franklin A. Thomas, who gave us two fine lectures, followed by communications that were very convincing.

From Immortality, New York, October.

QUESTION AND ANSWER DEPARTMENT

By Franklin A. Thomas

Question by M. T. Should the Bible be read indiscriminately?

Answer: No. Webster's Dictionary defines "Holy" as perfect in a moral sense; pure in heart; religious; set apart to a sacred use. Bible: "the sacred writings of the Christian Church, consisting of the Old and New Testaments." Some of the so-called

sacred writings are unfit to be read by any one. Aside from many coarse and vulgar expressions contained in it, there are passages so obscene that their appearance in any other book would exclude that book from the mails, and send its publisher to prison.

We refer you to the following: Gen. 19:30-36; Gen. 38; Lev. 15:16-33; 1 Kings 14:10; II Kings 18:27; Isaiah 3:17; 36:12; I Cor. 7:36.

Question by A. B. G. Is there more than one Sabbath?

Answer: Every day is a Sabbath somewhere. Every day in the week is a Sabbath for some one. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Hebrews and several Christian sects, Saturday, and the remainder of the Christians, Sunday.

From The Banner of Life, March 22, 1919.

Haverhill — March 16. Progressive Spiritualist meeting, Main Street. March 16th we had a very good audience to greet Rev. Franklin A. Thomas of Boston. He gave two lectures that were interesting and instructive; his message work was of the best.

From The Banner of Life, November 8.

Boston — Wigwam, Tremont Street, Bible Spiritual Society. November 2nd, after a very enjoyable song service, our meeting was opened by Dr. Thomas by reading the Scriptures, and prayer, after which he made some interesting remarks which were helpful and greatly appreciated by all.

At Brattleboro, Vt.

From The Brattleboro Reformer, May, 1920.

Dr. and Mrs. Franklin A. Thomas are occupying an apartment on Walnut Street for the summer.

At Barre, Vt.

From The Barre Daily Times, October 16.

Spiritualist Society in Worthen Hall Sunday, October 17, at 2:30 and 7 P. M. Rev. Franklin A. Thomas of Boston will speak and give messages.

At Montreal, Canada.

From The Montreal Daily Star, October 27.

UNIVERSAL SPIRITUALIST SOCIETY

Army and Navy Veterans' Hall, St. Catherine Street West. Lecture by Rev. Franklin A. Thomas, of Boston, Author of "Soul

Science" and "How to Hold Circles for Developing Mediumship at Home," etc. Subject: "Our Work in the Spirit World."

From The Montreal Daily Star, October 27.

A lecture under the auspices of the Universal Spiritualist Society will be delivered by Dr. Franklin A. Thomas of Boston this evening at 8 P. M., in the Army and Navy Veterans' Hall. Dr. Thomas, who is the author of "Soul Science" and other works on Spiritualism, has been engaged in educational work. It is claimed that Dr. Thomas has had some wonderful cures placed to his credit, photographs of which will be shown at the meeting.

In and around Boston.

From The Banner of Life, November 6.

Cambridge, Mass.—First Spiritual Church. Services opened at 3 P. M. Dr. Franklin A. Thomas was one of the mediums for the day.

From The Banner of Life, November 12.

Haverhill — Progressive Spiritualist Centre, Merrimack Street. Thursday, November 13, Rev. Franklin A. Thomas of Boston gave new light upon the Truth of our Religion,

showing it was not a dead one, but one very much alive. All messages recognized.

From Boston Ideas, November 13.

Next Sunday, November 14, the Mineola Spiritualist Society, Tremont Street, I. O. O. F. Building, will have as speaker for the day, the Rev. Franklin A. Thomas; subject, afternoon, 2:30: Why We Should Develop Mediumship. Evening, 7:30: Our Work in the Spirit World.

From The Banner of Life, November 20.

Boston — The Mineola Spiritualist Society, Tremont Street, Dealand Hall. Very interesting and instructive service. Afternoon, 2:30, and evening, 7:30, Rev. Franklin A. Thomas was the Speaker and Medium.

From The Banner of Life, November 30.

Everett — Spiritual Temple, Broadway. Sunday, November 30, at 3 P. M., Dr. Thomas assisted in the circle. At 7:45 the meeting was opened with a song service and Scripture reading by the president. Invocation by Dr. Thomas, also lecture and messages by him.

From Boston Ideas, December 4.

Boston Ideas Center. At our social last Wednesday evening we were assisted by Rev. Franklin A. Thomas, who inspired all with his earnest words on Spiritual Ideals, following with comforting messages.

From The Banner of Life, December 7.

Cambridge — Massachusetts Avenue, The First Spiritualist Temple. In the evening a gentleman was heard to remark: "This is the best meeting I ever attended." Rev. Mr. Thomas gave messages and answered questions.

At Nashua, N. H., December 29.

The funeral of Jennie B., wife of Henry H. Thompson, was held from the residence, Broad Street, Sunday afternoon and was largely attended. A large delegation was present from the Sons and Daughters of Liberty. Rev. Franklin A. Thomas of Boston officiated.

From The Banner of Life, January 8, 1921.

Somerville — Church of Higher Spiritualism, Fleming Hall, Pearl Street. Sunday afternoon services were opened at three with

Scripture reading and prayer by the president. One of the Mediums for the afternoon and evening was Rev. Dr. Thomas.

From The Banner of Life, January 15.

Somerville — Church of Higher Spiritualism, Fleming Hall, Pearl Street. At the Sunday afternoon and evening services Rev. Dr. Thomas was a speaker and message bearer, doing good work.

From The Banner of Life, January 29.

Taunton, Mass.— The First Spiritualist Society. Thursday of this week we had Rev. Franklin A. Thomas as our message bearer; increasing numbers at our Sunday services have been the result of having able speakers. We are getting our stride; watch us grow, and help us if you can. We are bound to win.

From The Banner of Life, February 5.

Malden, Mass.— The Angel Messenger Spiritual Society, Pleasant Street. January 30th meeting opened by singing. Rev. Mr. Thomas read the Scripture and gave the invocation, and one hour to lecture and messages.

From The Banner of Life, February 19.

Cambridge — First Science Bible Spiritual Church, Massachusetts Avenue. Sunday, February 13th, we had two very interesting services in keeping with the day, for our loved ones on the other side, to reach their own on this mundane sphere. The speaker for the day was Dr. Franklin A. Thomas, who gave a very fine address and spoke of our religion as growing continually no matter how much it may be trodden to earth by other cults.

From The Banner of Life, February 27.

Everett, Mass.—The First Spiritualist Church held their open meeting Sunday, February 27th, in Washington Hall, Broadway. The hall was very prettily decorated. Every seat was filled and many went away, as even the standing room was taken. The mediums were all at their very best and included Rev. Dr. Thomas.

From The Banner of Life, March 19.

Boston — Wigwam, Tremont Street, Bible Spiritual Society. Among the mediums and workers for the week was Rev. Dr. Thomas.

From The Banner of Life, March 19.

Boston, Mass.—The Spiritual Center, Tremont Street. Sunday evening every seat was taken. The song service was good. Dr. Thomas gave a short talk followed by messages.

From The Banner of Life, April 30.

Malden, Mass.—The Angel Messenger Spiritual Society, Pleasant Street. Sunday Dr. Thomas of Boston was speaker and message bearer for the evening.

From Boston Ideas, April 30.

Malden — The Angel Messenger Spiritual Society, Pleasant Street. Sunday, April 24, Rev. Franklin A. Thomas was the speaker in the evening after which he gave messages.

From Boston Ideas, May 4.

Malden — Progressive Spiritualist Church, Washington Street. Sunday evening meeting began with congregational singing after which Dr. Thomas gave the invocation. He also made many interesting remarks and gave many excellent messages.

At Brattleboro, Vt.

From The Brattleboro Reformer, May 3.

Dr. and Mrs. Franklin A. Thomas of Boston have come to Brattleboro to spend the summer and have taken an apartment on High Street.

CHAPTER XXIII

FROM A LADY IN IOWA

May 16.

Rev. Franklin A. Thomas,
Boston, Mass.

Dear Rev. Thomas:

I was writing you this personal letter — explaining in part my experience — to ask you, an experienced Spiritualist and Instructor in Spiritualism, to please, if you so will, give me some light and tell me what you think, in part, of my progress, where I have probably failed, and what phase I may be fitted for.

First I will say that the Book, “How to Develop Mediumship at Home,” that I received from you about a month ago, is like the catechism to what I have possessed since childhood, though unknown and undeveloped, which has, so to speak, shown and made itself felt at times; in childhood, in odd feelings, and later on in seeing things. Usual-

ly I do not hear things — it is feeling and seeing — except that about six months before my mother passed out of life I heard silver chimes; and now while sitting, a few times I thought I heard subdued voices, this morning, singing.

I have been taking three sittings a day. For convenience of time I chose the early morning hour, the noon hour, and soon after dusk. About the third sitting I saw the clearest sunshine, a strip. To the left of this stood Jesus Christ as we usually see him pictured; to the right of Christ was a red glowing space; in front of this were vines like on a trellis, the leaves had a silvery cast and were the shape of grape leaves; next to this stood an Apostle, with long white beard. When Christ and the red space disappeared, the Apostle walked across the space and also disappeared.

I have seen Christ three different times now, always in his robe, but not the illuminated circle about his head, and always looking at me. The last time he seemed to stand about fifty feet away with his arms folded, for a long time.

From the beginning of the sittings I saw all kinds of objects, things, and people, all

strangers except my parents and angel sister; great columns of soldiers, Indians in rows.

I have been taking from one and a half to two hours for a sitting, this seemed necessary to get fully concentrated. I have been taking my morning sittings before arising, and in this position I have glided away and have seen my body lying there, in a field or rather a green meadow. It is the most wonderful condition to be in, too wonderful to breathe or speak; breathing seems unnecessary; speaking too much of an effort and jar—the slightest noise is a great shock. This state appears in illuminated colors, is the most natural to be in, and the most natural to come out of, while in it; it seems that one could answer almost any question, however difficult it might be.

I was told years ago by a clairvoyant that I had a Guide; who this is I do not know. I do not see nearly so many people as at first, though perhaps a few more formative objects and illuminated spaces.

I was induced to sing while sitting; the melody was familiar, but I could not find the words. Soon after I asked the spirits to give me the words I found it was the hymn "The Home of the Soul on High," as we used

to sing it. I had not been able to sing for some years, but, to my surprise, I could sing wonderfully strong and sweet and have been able to sing ever since, and feel like singing. I was requested to sing at one other sitting, and found it to be the same hymn, "The Home of the Soul," but I did not sing it this time, not knowing it to be proper in this belief.

I must say I have improved in a great many ways: more energy, do not get so fatigued; memory is better, thinking more precise; voice clear and more even. But the eyes have become very sensitive.

Sincerely yours, M. P.

(Reply to the foregoing letter.)

Brattleboro, Vt., June 13.

Dear Friend:

Replying to your letter I must say you have had a wonderful experience; we often receive letters from pupils giving us their experience when they first commence to concentrate according to our book of instructions. It was for such sensitives as you, whom we have met, that we were inspired to write and publish in book form our instructions.

From your early childhood up to the

present time you have not been able to understand yourself, nor do you fully understand yourself now. When a child you did not care to do and to play as other children: you either wanted to be alone or with people older than yourself. There has been around you a spirit of an old lady who is under medium height, medium stout; hair dark, but medium gray before passing out — she used to walk with a cane at times when she would go out on the street. Her spirit is here; we can see it very plainly and can hear her voice, and though she speaks loud enough and we hear her plainly we are not able to understand her for her language is foreign. Her spirit has been with you for some time and has caused you to say and do things in the way you have. She is old enough to be your grandmother. You have been more like a grandmother in your ways and actions than like a young woman.

There is also with you an ancient spirit of a man about medium height, medium full face, rather large eyes, wearing a turban on his head and dressed like the priests, or Magi, used to dress years ago. It is his spirit that has manifested himself to you that you call Jesus Christ. Vishnu is his name.

According to the Hindoo Philosophy he was a god. The Hindoos have many gods, and almost all of the spirits that are around you are ancient spirits.

Your life has not been a pleasant one on account of different spirits around you. One spirit has been trying to impress you to go here and do this thing; and another to go there and do that thing, and this has kept you in an upset condition; if you had had wings, you would have flown to the Eastern continent because of these spirits trying to impress you to go where they were and to do what they did while they were living.

We are going to ask you to please read and study each lesson in the Book of Instructions until you thoroughly understand all of them, and we know that you will be more than surprised at the results. Remember, you have a right to select and call upon the spirit of anyone who has passed into spirit life to come in and control you as your guide. But do not allow any spirit, or spirits, even after you have selected one as a guide, to take control of you to a degree that would cause you to do things that you would be ashamed of or that would bring disgrace on yourself. Never lose your own individuality

if you can help it (although the spirits may have to put you into a trance condition in which you seem to lose yourself for the time being, so that they may be able to impress you to do what they wish); you will learn through development to outgrow that condition and will understand what the spirits want you to do, and it will not be necessary to place you in a trance as they had to do at first.

Never mind what people may say or think about you, or about your ways and actions, as they do not understand you; in fact, you do not understand yourself. Go ahead with your development, and some day you will be known all over the country as a wonderful speaker and medium; then you will be able to laugh at those who talked about you and tried to injure you when in that undeveloped state.

Your entire future life depends upon your development in May, June, and July, 1921. The clouds seem to be rising from the horizon in front of you, and daylight seems to be dawning upon you in your spiritual enlightenment and unfoldment and in your desire to carry out the work and do good, as you have longed to do all through life.

May the angels in the spirit world bless you, and that you may be able to carry out your life mission, which is to do good to all mankind, is my prayer.

With best wishes for your success and happiness, I remain,

Fraternally,

Franklin A. Thomas.

CHAPTER XXIV

MY WORK AS A SPIRITUALIST, CONTINUED

*From The Brattleboro Reformer,
September 8.*

Miss M. H. of Boston came to Brattleboro today to be treated by Dr. Franklin A. Thomas. She will visit her former home in Winchester, N. H., before returning to Boston.

*From The Brattleboro Reformer,
September 21.*

Dr. and Mrs. Franklin A. Thomas, who have been living on High Street during the summer, will leave Friday, September 30, for New York and will sail from there the following day for Jacksonville, Florida, on the Clyde line steamer Lenape. They will make a short stay in Jacksonville, and visit other cities.

From The Banner of Life, September 24.

Dr. Franklin A. Thomas wishes to announce that he will sail from New York October 1st, to spend the winter in Florida, visiting different cities in that State. Letters addressed to him at Post Office "Back Bay," Boston, Mass., will be forwarded to him. Also all orders for books sent to that address will be promptly filled from there.

He regrets that, being out of the city all summer, he has been obliged to cancel his engagements with the many societies in and around Boston.

At Jacksonville, Florida.

From The Daily Metropolis, October 4.

Dr. and Mrs. Franklin A. Thomas were among the arrivals this morning on the steamship Lenape from New York.

From The Times Union, October 6.

Dr. and Mrs. Franklin A. Thomas are spending several days with friends on West Adams Street, en route from Brattleboro, Vermont, to Tampa, where they will spend the winter.

At Tampa Florida.

From The Tribune, October 14.

Dr. and Mrs. Franklin A. Thomas of Brattleboro, Vermont, and Boston, Massachusetts, arrived yesterday from Jacksonville and expect to spend the winter in Tampa.

From The Daily Times, October 15.

Tomorrow evening at 7:45 o'clock at the Odd Fellows Hall, Dr. Franklin A. Thomas of Boston, Mass., will speak under the auspices of the Tampa Spiritualist Church.

Dr. Thomas is a noted author of Spiritualistic writings, and is a very eloquent speaker, so it is hoped that the public will avail themselves of the opportunity to hear him.

In St. Petersburg, Florida.

From The Daily Enterprise, October 17.

Dr. and Mrs. Franklin A. Thomas of Boston, Mass., arrived in the city yesterday and will remain a few days on business.

At Tampa, Florida.

From The Tribune, October 30.

Franklin A. Thomas, Graduate Masseuse, of Boston, Mass., lately practising at Brattle-

boro, Vt., has opened an office in Curry Building.

From This Week in Tampa, October 31.

Franklin A. Thomas, graduate of New York and Chicago Schools of Scientific Massage. Over twenty year's practice. Has had wonderful success in treatment of Neuritis, Rheumatism, Sciatica, Lumbago, Paralysis, Constipation, Nervous Debility, Obesity, Poor Circulation, etc. "Everybody satisfied," my motto. Curry Building, Tampa, Fla.

*From The Brattleboro Daily Reformer,
November 1.*

Dr. and Mrs. Franklin A. Thomas of Brattleboro, Vt., and Boston, are among the New Englanders here for the winter. They visited many of the Florida cities before selecting Tampa for their winter home.—Tampa Morning Tribune.

From The Tampa Tribune, November 4.

Dr. and Mrs. Franklin A. Thomas of Brattleboro, Vt., were among the tourists who registered at the tourist information bureau of the Tampa Board of Trade.

Vermont — Dr. and Mrs. Franklin A. Thomas, Brattleboro.

From The Tampa Times, November 11.

The Golden Rule Psychology Class will meet this evening at 8 o'clock in the club room, Madison Avenue.

Dr. Franklin A. Thomas, noted author and publisher from Boston, Mass., will deliver his lecture on "Our Work Here and Hereafter."

A cordial invitation is extended to the public to attend, as this lecture is one of the finest ever heard under the auspices of this class. Visitors and tourists are welcome.

From The Tampa Times, November 11.

Dr. Franklin A. Thomas, author and lecturer of Boston, Mass., delivered a lecture last night to the members and friends of the Golden Rule Psychology Class in their Club rooms on Madison Avenue. The subject of the lecture was "Our Work Here and Hereafter."

The Doctor said in part: The body in which the spirit lives and works, is material. Everything we see in this material world we see with our material eyes. We work with our material hands, and protect our material

bodies; when our material bodies go through the change called death, the moment the spirit leaves the material body it takes on its spiritual body and also its spiritual clothing — the shade or color of the spiritual clothing depends upon the shade or color most favored by the spirit while living in the body. After so-called "Death" the spirit goes on working in the spirit world just as it did when living in its material body; but, instead of using a material substance as when in the material body, it now works with spirit substance and will try to work for the spiritual body, the same as it did before for the material body; it will also try to find some one, who is still living in the material body, whom it can impress to do what it did, or wanted to do, while living on earth.

If, while living, we were doing good and good was all we knew, then when we pass into the spirit world we take good with us, and we will continue to do good by going to those who are living in the material body. Just so, if we did evil and evil was all we knew while living, then evil is all that we can take into the spirit world, and it is what we will try to impress upon whomever we can;

that is, to do just what we did while we were living.

When a little babe passes into the spirit world, as it has had no time or chance to learn here, it is watched over and cared for by spirit nurses. It gradually matures and is educated as are mortal children. All this time the nurse, or some other spirit, shows it who are its parents and when it is old enough and has finished its education, it does the work it desires to do — helping other spirits or mortals and fulfilling its mission of love. Remember, each spirit is doing something in the spirit world; spirit is life, and life is always active, always moving, always progressing, never standing still, neither on the earth plane nor in the spirit world. You can not stop the progression of life; neither can you stop working, and as you are working here for either good or evil, just so you will work in the spirit world.

From The Tampa Tribune, November 12.

The Soul Scientists have announced a series of open meetings. The announcement is as follows: "Dr. Franklin A. Thomas, author and lecturer, of Boston, Mass., and originator of the Soul Science movement, will conduct

meetings at 2:30 Sunday, November 13, and at 7:30 Thursday evening in the Woodmen's hall, Franklin Street. Dr. Thomas has written a volume called 'Soul Science, the Proof of Life after Death,' which is the result of long years of study, intensive meditation and investigation."

The following Church Notice, except for change of topic, appeared in the Tampa, Florida, papers from November 12, 1921, to January 1, 1922:

From The Tampa Daily Times, November 12.

First Soul Scientist—Services in Woodmen's Hall, Franklin Street. Sunday, 2:30 P. M.; Thursday, 7:30 P. M. Dr. Franklin A. Thomas, pastor. All are welcome.

November 13, Sunday, subject, Open Discussion.

November 20, Sunday, subject, "Jesus and His Works."

November 24, Thanksgiving Day, subject, "What Do Spirits Know."

November 27, Sunday, subject, Open Discussion.

December 1, Thursday, subject, "The Power That Heals."

December 8, Thursday, subject, "Know Thyself."

December 11, Sunday, subject, "Spirit Power."

December 15, Thursday, subject, "The Indian Spiritualist."

December 18, Sunday, subject, Taken from the audience.

December 22, Thursday, subject, "The True Spirit Guide."

December 25, Sunday, subject, "The Spiritualist."

December 29, Thursday, subject, "Fraternal Spirits."

January 1, 1922, subject, "The Modern Spiritualist."

From The Banner of Life, November 19.

Dr. Franklin A. Thomas writes from Tampa, Florida: Mrs. Thomas and I arrived at Jacksonville, Florida, on the Clyde line Steamer, "Lenape" from New York October 4th. After visiting Jacksonville, St. Petersburg, Sanford, and many other cities in the State, we decided to locate in Tampa for the winter, and I have opened an office and am giving treatments.

There are three Spiritualist Societies in Tampa, their meetings being well attended. The Medium's License in the various cities

of the State is \$500.00 per year, which keeps the honest Mediums away from the State, thus giving the frauds and fakirs a chance to come in and cheat the people in the name of Spiritualism, as only those who obtain money dishonestly could afford such high license.

The tourists are coming here by the thousands, many expecting to obtain work to carry them through the winter. Although there is considerable building and work of various kinds here, still there is not more than enough for the native workers to do. Already the State is flooded by workmen of all trades and many cities are refusing to give their work to tourists. Do not come to Florida unless you have enough money to pay your way as rents are high and going higher.

Fraternally,
Franklin A. Thomas.

*From The Brattleboro Daily Reformer,
November 22.*

The following is an extract from a letter received in Brattleboro from Dr. F. A. Thomas, who is spending the winter in Tampa, Fla.:

“Mrs. Thomas and I left New York for Jacksonville, Florida, on the Clyde Steamship Lenape, October 1, and arrived October 4th. We had a lovely voyage. After visiting round Jacksonville we sailed down the St. John’s River to Sanford. It was a beautiful trip and a moonlight night helped to make the scenery more beautiful. In places the river is very narrow. We saw quite a number of alligators in the river and lying on the bank. (By the way, the St. John’s River is the only river in the United States that flows north).

“After visiting other cities in the State, we like Tampa the best of all, and have located here for the winter. In all the towns we visited, or passed through on the train, we saw much building activity.

“Many houses are built on a cheap scale, just boarded on the outside, without any lath or plaster on the inside, with no foundation to speak of and all open underneath the house. When they have a heavy wind it blows such houses off their foundations. During the hurricane here on the 23d ultimo, the wind blew the water from the Gulf of Mexico into Tampa Bay and Hillsborough River until the bay and river rose nine feet

above high tide and flooded the low land along the bay and river front. The wind and water together washed away, or destroyed, some of these cheap buildings. As a whole, however, the storm did very little damage to Tampa. It blew off many oranges and grapefruit, as all of the trees were heavily loaded.

“Meats, groceries, and vegetables are cheaper here than in Brattleboro. Rooms and houses are higher. This state is overrun with working men of all trades, and more coming. The cities and state can not find work for all of them now and some of them will certainly have it hard this winter.”

CHAPTER XXV

WAS THE SAVIOR A SPIRITUALIST?

From The Tampa Daily Times, November 23.

A discourse delivered by Dr. Franklin A. Thomas, at the First Soul Scientist Meeting, Sunday afternoon.

According to the Bible, Jesus of Nazareth was a Spiritualist, lecturer, medium, healer, and teacher. He produced every phase of mediumship known to modern Spiritualism at the present day. His parents were poor people. His father was a carpenter, and Jesus learned the carpenter's trade and worked at it until He was thirty years old. Then He commenced to lecture, teach, heal, and demonstrate Spirit Power.

What did His neighbors say of Him after He had taken up the Spiritual work?

"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters

here with us? and they were offended at him." (St. Mark 6:3).

Again, "Is not this Jesus, the son of Joseph, whose father and mother we know?" (St. John 6:42).

He healed all kinds of diseases: "And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." (St. Luke 6:18, 19).

He told people what they were thinking about. "But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts? (St. Luke 5:22).

He told His disciples where to find a colt, "And (He) saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him." (St. Mark 11:2)

As to the woman of Samaria whom He met at the well, and whom He told to bring her husband, upon her saying that she had no husband, "Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands: and he whom thou now

hast is not thy husband: in that saidst thou truly." (St. John 4:17, 18).

"The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" (St. John 4:28, 29).

"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." (St. John 4:39).

Jesus saw and described spirits. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (St. Matthew 3:16).

He was led by Good Spirits. "And Jesus being full of the Holy Ghost" (Holy Ghost, meaning the Good Spirit) "returned from Jordan, and was led by the Spirit into the wilderness." (St. Luke 4:1).

He was followed by evil spirits: "The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." (St. Matthew 4:5).

He held a seance on the mountain: "He taketh Peter, James, and John his brother,

and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." (St. Matthew 17:1, 2, 3).

He materialized to His brethren: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." (St. Luke 24:36).

He dematerialized: "And their eyes were opened, and they knew him; and he vanished out of their sight." (St. Luke 24:31).

Paul said: "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50).

So Jesus must have appeared to them in spiritual form. "And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God." (St. Mark 10:18).

He said He was a man: "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." (St. Matthew 9:6).

He calls earth, Heaven. "And no man hath ascended up to heaven, but he that came

down from heaven, even the Son of man which is in heaven." (St. John 3:13).

The kingdom of God is within you. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (St. Luke 17:20, 21).

Seek ye first the kingdom of God. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (St. Matthew 6:33).

They ask him who God is; He answered them and said: "God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth." (St. John 4:24).

God is within you. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak but the spirit of your Father which speaketh in you. (St. Matthew 10:19, 20).

He showed them the Father. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I

been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works." (St. John 14:8, 9, 10).

The works that I do, shall ye do also: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall ye do; because I go unto my Father." (St. John 14:12).

He is still with us. "For where two or three are gathered together in my name, there am I in the midst of them." (St. Matthew 18:20). He never built a church he never preached in one. He never proposed a church Fair to pay the debts with which the church was burdened. He never founded a new sect. He never received a salary; he never asked for one. He never wore a black suit nor a white necktie. He made no distinction between sinful men and sinful women. He never hired great musicians or singers to draw people to hear His words.

He never went through a course of theological study. He was never ordained; he was never even converted.

His abiding places were always among the poor, and because the people did not understand Him or His work, after three years of spiritual labor He was put to death.

From The Tampa Daily Times, November 28.

Dr. Franklin A. Thomas became a member of the Tampa Tourist Club today.

CHAPTER XXVI

RELIGIOUS LEGISLATION

Tampa, Florida.

I have noticed in the papers throughout the South how the Churches are trying to get their state to pass laws to compel all people to go to their church. I think it is time for you people who believe in religious freedom to wake up and not allow any church to pass such laws. A large number of Christian people believe that religious legislation is necessary to protect and advance the cause of Christ. With this in view eight large and influential organizations are earnestly laboring to get the congress of the United States committed to the principle of religious legislation, by enacting a Sunday law for the District of Columbia. They believe that the principles contained in the Ten Commandments should be upheld and promoted by civil enactments.

There is another class of people, I am glad

to say, who are decidedly opposed to the state, or the United States, having anything to do with matters of religious character. They believe that if this nation is great for one reason more than for any other, it is that its founders stood for entire separation of religion from civil government. They believe that in matters relating to religious faith and practice all men should be left free to follow the dictates of their own conscience, as it has been enlightened by the Spirit of the Great Creator. Religion is an individual affair, with which civil government should have nothing to do. The Church is an organized body of people who profess religion.

The state does not profess religion. The Church claims it has a special definite work to perform of a religious character. The state has a special definite work to perform of a civil character, and should protect all men in the enjoyment of their civil and religious rights.

So far as the State is concerned, it is the right of every individual to worship God, or not to worship Him at all. It is the right of every individual to choose how he shall worship God, and when he shall worship God. To compel a person to pray who is not

a Christian and who does not believe in Christianity is to compel him to act the part of a hypocrite: And a hypocrite in God's, as well as Man's sight is worse than an open sinner.

To compel a person to keep Sunday for the Sabbath when he has no faith in that day as being the Sabbath, is to outrage the conscience, and it is also plain violation of that clause in our national constitution which declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

It would be just as consistent to enact laws requiring all the people to be baptized and partake of the Lord's Supper, as to enact and enforce laws compelling all the citizens of the United States to keep Sunday.

What a pitiable sight it would be to see the officers of our cities arresting their friends and neighbors and dragging them to the courts to be tried, fined and imprisoned, simply because they could not get the consent of their minds to be baptized, unite with the church and partake of the Lord's Supper. Yet it is not an uncommon thing to hear of persons being indicted for working on Sun-

day after having conscientiously observed the seventh day as the Sabbath.

We believe in religion as a personal affair with which civil government can rightfully have nothing to do. We believe in religion as a growing out of the free choice of the individual, and not as an affair of the state. We are unalterably opposed to using the machinery of the state to compel its citizens to conform to any religious rite or ceremony. We believe in religion for the other man — the man who differs from us and whom we shall try to win, but not to compel.

I think if the Churches were less interested in laws and more interested in life; if they gave more time to the understanding of souls that they are seeking to save; if they gave less time to the vain attempt to shape all men by their own pattern and more time to the saving of human beings, they would be practicing Christianity, and working for the best interests of the nation, the state, the city, the family and the individuals themselves. Is it not time to awake to this subject? Is it not time to inculcate the principles of true Americanism, unadulterated with creed or sectarianism of any kind and op-

posed to any participation of church in the affairs of the State and Nation?

Dr. F. A. Thomas.

From The Tampa Tribune, December 23.

The Golden Rule Psychology Class will meet in the club room, Madison Avenue, Friday night at 8 o'clock. Dr. Franklin A. Thomas of Boston, Mass., will address the class on the subject, "Know Thyself." Music by class orchestra.

The following Church Notice, except for change of topic, appeared in the Tampa, Florida, papers from January 8 to February 16, 1922:

From The Tampa Tribune, January 8, 1922.

First Soul Scientist — Corner Twigg Street and Nebraska Avenue. Services Sunday 2:30 and 7:30 P. M.; Thursday, 7:30. Church open daily from 9 A. M. until 5 P. M. for Spiritualists. Church on ground floor. Dr. Franklin A. Thomas, pastor. Sunday, Open Discussion. All are welcome.

January 15, subject taken from the audience.

January 22, subject, Open Discussion.

January 28, subject taken from the audience.

February 5, subject, "The True Resurrection."

February 12, subject, "The Truth."

IMMORTALITY

JOHN HEISS, EDITOR,
Brooklyn, N. Y.

January 20.

Dr. F. A. Thomas,
Tampa, Florida.

Dear Dr. Thomas:

The article you sent us was printed in our last issue. We shall be pleased to have you send us articles from time to time, and I shall also be pleased to review your book "Soul Science."

Sincerely yours,
John Heiss.

CHAPTER XXVII

A MESSAGE TO SPIRITUALISTS

By Dr. Franklin A. Thomas

From Immortality, New York, January.

The Constitution of the United States says:
“ Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

If all those who profess to be Spiritualists were true Spiritualists and not ashamed to admit it, and would all stand together as they should, Spiritualism would grow, would become the leading religion in the world to-day. Then the law makers would not think, or dare, to make laws against our religion or the free exercise thereof, or to enforce the laws that have already been passed against it.

The Christian religion is the dominant factor at the present time; it is amazing how the churches are going about to "down" Spiritualism, it is very hard to keep in one's mind here that anything of the sort is going on. When we find it is hard to realize the reality of the collapse of the churches,— and yet we see so many closed churches, and when we go into church we see so many vacant pews,— we wonder why? There is not the enthusiasm there used to be; people do not believe, even the church members themselves do not believe as they once did. The churches are trying hard to keep the memories of the Christian religion clear before the people.

We can see how this religion has been kept before the people so long; when we know that the majority of the people are ignorant and easily led and made to believe almost anything, then we can understand how the churches have been kept alive. The ignorant people as a rule are the religious people, and when you educate those ignorant people they will think for themselves and will leave the churches.

Everywhere the church people hold their festivals, go into their grand churches and splendid halls, and into their reception rooms.

They seem always to be eating little bits and throwing the rest away, while there is so much hunger among our unemployed in this country, and hundreds of thousands, yes millions, are slowly starving to death in the old world. Just think for a moment, if you please, what the churches are doing and how hard they are working to keep themselves going, to keep their members together and to get new members. And yet they are losing members year after year, and it will be only a matter of time when they, too, will have to close their church doors. The churches have run their race, they have gone their limit. The church people have done more than any one else to deplete the churches, thus the churches are dying a natural death.

Spiritualism will take the place of the old creed and dogma because it is progressive. Spiritualism is steadily destroying the ancient religious beliefs and their ancient traditions, and replacing them by a modernized educational organization, by drawing herself together and maintaining herself and expanding her rule and culture unimpeded over the whole United States. She will be able to do this if given time to consolidate before her expansion is resumed. There is not much

force in an appeal to the ordinary plain man to interest himself, much less to exert himself, in Spiritualism or Spirit manifestation about which he knows nothing. The misunderstanding he has of the truth and the aims of Spiritualism is largely due to the theological priesthood and the public press, both of which, sad to say, are more often popular reflectors than religious educators.

We have watched the Spiritualistic people and have listened to them and have read about them; there has been no degeneration there, but progress and invigoration, and an insistence on pressing the spark of life until it will illuminate all around them; then each man will rely on his own spirit for light and strength, and so far as he, his wife and his children are concerned, they will live in Heaven here on earth.

Mankind is unaware of, and does not realize, the strength and happiness in the Spirit power. The Spirits show us that as we sow, so shall we reap. Again they come to show us Liberty and to make the beginning of a greater civilization upon our globe. The day will come when every person will be able to see spirits—they will see and know. They will not have to *believe* that they

see Spirits, but will *know* that they do. They will then treat Spirits as they do their mortal friends; Spirits can demand it and they can enforce it. Will you speak to them and treat them as you would like to be treated? Will you do that now or will you drive them away from you and be left alone in this world in utter darkness, not knowing which way to go or what to do?

Much remains to be done by the Spiritualists; most of their work indeed is still to be done, but enough has already been demonstrated here to convince any reasonable man that a new thing, a new instrument, a new organ, has come into human affairs, and that Spiritualism is the thing that the world needs and can not do without. Spiritualism has to grow; this being the case, we may be assured that it will become the symbol and rallying point of all that vast amount of sane humanitarian feeling and all that has hitherto been formless and ineffectual, by reason of the need of such a banner. All the world feels the presence and nearness of Spirits around them, and those who wish to do something,—they know not what,—have set their feet in a path that can only be decided by the individual, because we have had to bear in mind

that in the final and conclusive sense of the word the Spiritualists and all must decide for themselves.

The road to true Spiritual success and happiness is a footpath, rocky, thorny, up and down hill. You can not follow in a limousine with a chauffeur to drive the car for you. You must pursue it sturdily by yourself, carrying whatever burden you may have. Thousands have traveled it in the past, and thousands are traveling it successfully today; you can do so, for you have the power within you; cultivate, develop, and use it. Test yourself; start now, and you will be surprised at what you can do.

From The Tampa Tribune, February 5.

Spiritualist Church — There will be a Spiritualist seance circles tonight at 7:30 o'clock at the Spiritualist Soul Science Church, corner Twigg Street and Nebraska Avenue, first floor. Several mediums will be in attendance. The public is cordially invited.

February 16.

First Spiritualist Church — The First Spiritualist Soul Science Church, corner

Twigg and Nebraska Avenues, Rev. Franklin A. Thomas, pastor, has discontinued services until further notice.

CHAPTER XXVIII

THE TRUTH

A discourse given by Dr. Franklin A. Thomas, at the First Spiritualist Soul Science Church, Tampa, Florida, Sunday, February 12th.

The human mind is groping for relief. It has revolted from "The Pace That Kills." Legislation has not effected a cure nor afforded a panacea, but somewhere there must be a remedy. Neither Nature nor God ever intended that the heart and the mind of man should be deprived of contentment, ease and peace. Or, if so deprived, that men and women might not be able to restore themselves to a normal state by the exercise of a reasonable amount of common sense.

Natural laws have been in existence since the beginning of time. They are within the knowledge of every man and woman willing to obey them. To perceive and follow them is but to remove from the eye of the mind the

veil of prejudice, bias and ignorance. The Creator of all things never concealed the Truth. If it can not be seen, the fault rests with the human mind.

Ever since man began to think and analyze his thoughts he has sought to know the "why" and "wherefore" of his being placed here, on this earth plane, with all its sorrows, its trials and its evil temptations. Even the little children of this present age are beginning to ask serious questions relating to life and the mysteries of life — questions which parents can not answer because, in truth, they themselves know not the answers. And no matter whether it be the child or the adult who asks such pertinent questions, those of whom the answer is expected sadly shake their heads and say, "I do not know." When we ask the clergy for an answer, we do receive some answer from most of them, but these are very vague, to say the least, for, alas, the clergy do not know the truth. Some of them, evading the questions, tell us it is a great sin to ask such questions; others frankly tell us that they do not know, and others seek to confuse us by hiding themselves behind the dictionary and using technical or

other terms which we do not understand, and just let it go at that.

But the time is here when the average man or woman wants his or her questions answered one way or another. The clergy can no longer hide behind mysterious phrases or tell us they do not know. The people want to know and they have every right to know the TRUTH — and if the Church will not teach it in plain, easily understandable language, then the people will go elsewhere. If the Church does not soon come to this realization, its clergy will soon be preaching to empty pews. Their congregations no longer desire to listen to old-time heaven and hell talks, but want and will have the “whys” and “wherefores.”

Man seeks light, and light must be given him. He will not be kept in darkness any longer. He wants more than blind belief, superstitions, unsatisfactory explanations, etc. And he wants to know so that he may be better fitted to raise himself up and thus help raise all others. He isn't seeking TRUTH out of mere curiosity. All his very being cries out for enlightenment! Shall he be deprived of it?

It is not my intention to go into any dis-

cussion as to life after so-called death, because this life is far more important to you right now than any other life you may have in mind. You are here — and you are here for a definite purpose. Therefore, you must know what that purpose is, so that you may fulfill it to the best of your ability. And if you do that — if you live so that you do the very best you know how to do — the future will take care of itself and need cause you no anxiety whatever.

God made man in His image! It is commonly understood that, by this it is meant that God made man in the spiritual image of Himself — the spirit or real part of man, and not the body — although there are many thousands who still think of God as a Being with a body, like unto themselves. Because they have never been taught differently, they think this way, and in so doing come to look upon God as a Personal God.

Now we, as spirits, being made in the image of God are therefore of God, and because each of us (spirits) is of God we are all connected by a common tie; just as are the grains of sand which go to help make up the entire sea-shore; all spirits are alike in quality and go to make up the one whole.

By this we come to see that all spirits are alike. None are different, although because of the various experiences gone through by different spirits, all express as different personalities and in outward manifestations.

In its essence the spirit possesses everything that is perfect, but in its perfection the spirit is unable to realize itself. Thus we see that the spirit requires the body in order that it may come into contact with matter and material things, gain the experiences of this life and so unfold itself.

The spirit may be likened unto the scholar the body as the schoolroom and the world as the teacher.

Now when God placed man here upon earth, encased in a material frame, He did not say to man, "Thou shalt do this, and thou shalt not do that." Instead, He made man absolutely free to come and go, to do or not to do, just as he thought best. But God did decree that if His laws were broken, or attempted to be broken, man should learn His laws through punishment—gentle at first, and more severe as they were broken time and time again. Thus it was that man came to know the Divine Law of Compensation; "As ye sow, so shall ye reap;" as ye fail

to sow, so shall ye fail to reap; and as ye would sow if ye had the opportunity, so shall ye reap according to the strength of the desire to sow.

In our more serious moments we sometimes pray to God and say, "Dear God, let me do Thy will and not mine." But how many of us mean what we say? How many want God's will done? Most people are willing that God's will shall be done on earth just so long as it does not interfere with their will, but when they see that God's will interferes with their will, they put up a stiff "kick" and start in to fume and fuss around, seeking anything to change the condition and bring back their own little man-made paradise where their wills reign supreme. If these people were sincere — if they only knew the first laws of God — if they were only humble enough and thankful for the privilege of living and learning, then they would know that God's Will will be done on earth whether they want it or not. And when these self-same people say, "I will have what I will to have," little do they realize that they are placing their own little finite wills before the great infinite Will of God, and that they

are seeking to change God's laws and decrees to suit their own plans.

Man is lazy. He is too lazy to carry out God's plans and abide by the Will of God, and only does those things that will afford him pleasure; and only when absolutely forced to abide by God's Will, will man carry it on and do the right thing. But once let him get started along the right path and then we see that man comes to know that in abiding by the Will of God the greatest pleasures come to him. Let him consciously realize that the Divine law of compensation will be fulfilled whether or not he likes it, and he will look to himself more closely than before, and begin to do things according to law and order.

Man is able to think, and because thoughts come so easily he seldom, if ever, stops to analyze his thoughts and satisfy himself whether or not they are just the right kind. He seldom knows whether his thoughts are good, bad, or indifferent. But thoughts are very concrete things. Remember that. Thoughts play a very important part in our lives and because of this big fact, we should be very careful of them. The responsibility is great, far greater than most of us realize,

for the responsibility is ours toward ourselves and all others as well. Therefore, the first step we should take is to clean house and analyze our every thought before allowing that thought to express, or manifest itself in definite action.

Thoughts come to be consciously realized through the mind in man. First we become conscious of a thought. That consciousness brings about a realization, and we interpret that realization according to our past experiences and education. We then begin to reason over the thought, come to a certain definite conclusion or decision, give a certain definite command and this brings about a certain definite result.

Now our every thought produces some definite result, usually action, and our actions bring about certain definite results in others.

You hear a humorous tale, at its termination you laugh — whether or not that tale was intended for your ears. The result of that laughter produces a certain pleasurable sensation throughout your body and perhaps results in helping to lighten sorrow or to drive away a fit of “blues.” Now, had you been feeling “blue” and the tale had been other than humorous the result would have

been to make you feel more "blue." Or, if you had been feeling at peace with all the world, it might have made you feel a little less peaceful had it not been humorous or of a nature to make you laugh and feel joyful. So you see that the things we say and the stories we tell are very likely to, (and very often do) fall upon other ears than those of the person to whom the story is being told.

Desire for something possessed by another brings about envy, jealousy, hatred, rashness, and then serious results. That is why we should always keep our thoughts well under control and never allow ourselves, for one moment, to become desirous of something that is in the possession of another.

Remember, we are all dependent upon one another for all we have, have had, and will have. Do you think you are independent? Could you get along all by yourself? Hardly! And gradually you realize how much you are dependent upon others.

Bear in mind that our first duty is to self. If we understand ourselves well, if we take good care of ourselves, then we shall be better able to understand and take care of others. Recognition of universal brotherhood is the solution and key to all our prob-

lems in life. Knowledge of self brings mastery of self, and to be master of self is to gain all you can desire.

Look well to this life, for it is the only life you know. Instead of giving so much attention to what is going to happen after so-called death, be concerned with what is happening here and now. Do not worry about the past. There is nothing you can do to live the past over again. Look back over the past and take to yourself the lessons to be learned from what has happened. Pay more attention to your thoughts here, and then you will be better able to understand the truth in what I have given you. Think before you act. Think before you speak, and reason well over everything that you do. Yours is the responsibility. You are connected by a common tie to every other spirit and that tie cannot be broken.

But you are the keeper of all things here upon this earth plane. How well are you keeping the books? How well will you be able to strike a balance? Remember the Divine Law of Compensation — the Law which cannot be avoided! Think!

CHAPTER XXIX

WHY THE BIBLE SHOULD NOT BE SCATTERED BROADCAST

From The Tampa Daily Times, February 24.

The dictionary defines "Holy Bible:" "Holy — perfect in a moral sense; pure in heart; religious; set apart to a sacred use." "Bible — the sacred writings of the Christian Church, consisting of the Old and New Testaments."

Did you ever think of the wonderful elasticity of the Bible? How it can be stretched to prove any religious belief that could possibly be entertained by the mind of man? Of the more than one hundred and sixty religious denominations, with their contradicting statements and confessions of faith, each one proves its premise, and its teachings, as absolutely true and infallible, by the same Bible!

The name should either be changed or our dictionaries should give a different meaning

of the book. Now, to assert that a book is at the same time divine and corrupt is a contradiction of terms.

Aside from so many coarse and vulgar expressions contained in the Bible, there are many passages so obscene that their appearance in any other book would exclude that book from the mails and send its publisher to prison. The thirty-eighth chapter of Genesis reeks with obscenity from beginning to end.

In proof of the charge of obscenity I refer you to the following: Gen. 19:30-36; 30:-1-16, 38; Lev. 15:16-33; 1 Kings 14:10; 2 Kings 18:27; Isaiah 3:17; 36; 12; Ezek. 4:12-15; 1 Cor. 7:36.

That that part of the Holy Bible is obscene and unfit to be read, is admitted even by Christians.

Noah Webster, a Protestant, edited an expurgated edition of the Bible. In vindication of his work, he says: "Many passages [of the Bible] are expressed in language which decency forbids to be repeated in families and in the pulpit."

The Rev. Dr. Embree, Methodist, of Kansas, in a speech before the Topeka School board, advocating the reading of Bible selec-

tions in the public schools of that city, recently said:

"I would not want the Holy Bible read indiscriminately, I think some of it unfit to be read by any one."

Richard Lalor Shiel, M. P., thus wrote, "Part of the Holy writings consist of history and the narration of facts of a kind that cannot be mentioned in the presence of a virtuous woman without exciting horror. Shall a woman be permitted to read in her chamber what she would tremble to hear at her domestic board? Shall she con over and revolve what she would rather die than utter?"

And if unfit for the perusal of a matured woman, shall innocent childhood be polluted by these vile, indecent tales?

Scattering the Bible broadcast over the land, making it the chief text-book of the Sunday-school and, above all, placing it in our public schools and compelling our youth to accept it as infallible authority, is a monstrous wrong. There are within the lids of this Holy Bible many a chapter sanctioning the bloodiest deeds in all the annals of crime; and this is the book you wish to place in the hands of our sons! There are within the

lids of this Holy Bible many chapters which no modest woman can read without her cheek becoming tinged with the blush of shame; and this is the book you wish to place in the hands of our daughters! If you delight to feast upon such carrion you have the right to do so, but you have no right to thrust it down the throats of your neighbors.

If you discard the Bible, "What", asks the Christian, "will you give us as a moral guide?" Enter a public library blindfolded; take from its shelves a volume at random, and you will scarcely select a worse one. The book you select may not pertain to morals, it may not even contain the word "Moral", but neither does the Bible. Must we go to the ignorant past for our morality? Does human experience count for nothing? Have the most marvelous advances been made in every department of human knowledge during the past two thousand years and none in ethical science? Read Bentham, Mills, and Spencer. Let your children study Count Volney's "Law of Nature", and Miss Wixon's "Right Living". These books are not infallible and divine, they are fallible and human; but they are immeasurably superior to any books that supernaturalists can offer. Not in Moses nor

Jesus, not in the Decalogue nor Sermon on the Mount, is there to be found a statement of moral duties so just and so comprehensive as the following from Volney:

“We conclude that all the social virtues are only the habitude of actions useful to society and to the individual who practices them; that they all refer to the physical object of man’s preservation; that nature having implanted in us the want of that preservation, has made a law to us of all its consequences, and a crime of everything that deviates from it; that we carry in us the seed of every virtue, and of every perfection; that it only requires to be developed, that we are only happy inasmuch as we observe the rules established by nature for the end of our preservation; and that all wisdom, all philosophy, all law, all virtue, all perfection, consist in the practice of these actions founded on our own organization: — Preserve Thyself; Instruct Thyself; Moderate Thyself; Live for thy fellow-men, that they may live for thee.”

Franklin A. Thomas.

CHAPTER XXX

WHY THE BIBLE SHOULD BE READ

From The Tampa Daily Times, March 3.

The Bible has withstood many fierce attacks. This age of lasciviousness, greed, graft, thieving, robbery and murders brings no exceptions. I am sure the great crowds who are guilty of the above and like crimes hail with delight Dr. Thomas' attack on the divine volume, in the issue of the Times of February 24th.

The Doctor was fortunate in the fact that he was born in a land where the Bible sheds some rays of golden truths. Had he first seen light in a land where the Bible has never gone, he might have been fed by his mother to the angry crocodiles. This the heathen mother does to appease the wrath of an offended god. The only book that teaches her better is the Bible. The Doctor in his article seems wonderfully interested in woman. He is forgetful of the fact that where

the Bible has not gone woman is a beast of burden — bound down in abject slavery. There she is a slave, a beast to satisfy the lascivious lusts of the brute beast, man. The Bible lifts her from this low state of degradation. It elevates her by man's side and honors her as his companion and helpmate. Of all characters in the world, woman should be a friend to the Bible.

But, where has the Doctor learned that there is one standard of purity for the woman and quite a different one for man? Why should the writings of any book shock the modesty of woman and not that of man? Where has he learned that should a woman make a misstep in life she must be banished from society and that the demon man, who caused her downfall, may remain in high social standing, if he has money? God requires the same purity in the life of man, as man demands of woman.

But the Doctor says the Bible is an "indecent book." He seems not to have learned that God does not write as man. He tells the bad as well as the good about friend or foe. I challenge him to tell the same in as decent language as the Bible has it. "Unto the pure all things are pure."

The Doctor asks, "Does human experience count for nothing?" Without the light of the Bible, "human experience" leads man farther into idolatry and heathenism. Where the Bible is unknown ignorance and superstition prevail.

However, the Doctor gave us a substitute. Here it is: "Enter a public library blindfold; take from its shelves a volume at random, and you will scarcely select a worse one." That is wonderful advice coming from a man who has the title doctor, and a home in civilization. There is not a truth taught nor a virtue emphasized in all the books of that "public library" that does not owe its origin to the Bible. To it we are indebted for all blessings of life. Without the Bible there would be no libraries, schools, asylums, or civilization, and life, liberty and property would be endangered.

Would the Doctor like to live and rear a family where the influence of the Bible has not gone? We would suggest to him the jungles of benighted Africa. There the Bible will not trouble him, only as some poor missionary comes to bring civilization.

The Doctor fails to see that his argument on "the wonderful elasticity of the Bible"

proves its divinity. "The 160 religious denominations with all their contradictions" only prove the genuine article somewhere. That genuine article is the New Testament church, built upon Jesus Christ as the chief cornerstone. I wonder if the Doctor has ever tried to inform himself about that institution concerning which he, who spake as never man spake, said: "Upon this rock I will build my church."

The dying words of the noted infidel, Tyndal, were: "O God, if there be a God, I desire thee to have mercy on me." How different the last words of Sir Walter Scott: "There is but one book, bring me the Bible."

There is no virtue that the Bible does not commend. There is no vice it does not condemn.

Henderson, Tenn.

A. G. F.

From The Tampa Tribune, March 5.

Dr. and Mrs. Franklin A. Thomas, and Mrs. Thomas's mother, were among the four hundred and fifty members of the Tampa Tourist Club, who enjoyed a trip to Bradentown Friday on the steamer Favorite, char-

tered for the occasion. They were given automobile rides about Bradentown, Palmetto and Manatee.

From The Daily Tribune, March 6.

Editor Tribune:

In view of the keen interest that many sensible people of Tampa and other places are taking in the Spiritualistic meetings being conducted here, I can not refrain from expressing my views on the subject.

Spiritualism is a recurrence of a series of phenomena that one may trace back through the pages of history to and through the dark ages when witches and dragons and kindred species were as much believed in as the creeds that were seared into their minds.

To me it is a direct descendant of the necromancy of the middle ages and related to mesmerism, and other fakes which under various guises or names have enslaved the minds of the credulous for ages.

If we live right in this world and follow the golden rule, as taught by Confucius and Zoroaster a thousand years before the Chris-

tian era, I do not think we need to concern ourselves with, or to fear for, our own future in other worlds.

E. M. S.

From The Tampa Tribune, March 8.

Dr. Franklin A. Thomas was one of the two hundred members of the Tampa Tourist Club, who visited Brooksville Friday, and was given a fifty-mile automobile ride through the country around Brooksville.

CHAPTER XXXI

J. G. S. ANSWERS A. G. F.

Tampa, Florida, March 11.

Mr. A. G. F.

Henderson, Tenn.

Dear Sir:

I have read your letter published in the Times of this city on the third, in reply to a letter of Dr. Thomas of this city. While I have not the pleasure of an acquaintance with Dr. Thomas, I hope to in a short time. It is not my purpose in writing you to answer for him, but rather to acquaint you with the fact that there are many, yes very many people who are waking up to the fact that the Bible is nothing but a conglomeration of many writers and many revisions, and as such has no place — as a book — in our public school system.

I do not think that you make a very good case in behalf of Bible reading in the schools. In your first paragraph you condemn the

greed, graft, etc., of this age, and yet without the divine rays of this book all would be heathenism. If this age is so bad, why not have heathenism? After nearly two thousand years of this book's divine rays falling upon this earth, we are still in the throes of graft, murder, etc. This does not look as though the influence of the Bible has all been beneficent, especially since we have studied some of the Roman and Greek civilizations which existed before the Bible shed its divine influence over the earth.

You think the Doctor fortunate that he lives in a land where the golden truths have softened the rigors of man's heathenism, else he might have been food for the crocodile. Perhaps a being would have been better off as food to the angry or hungry saurian, than to have experienced the torments of this awful age — perhaps to fall before the murderer's knife. The child would have gone — that depending on the variety of its mother's belief — to the mansions in the skies for eternity, while the Doctor is destined to eternal torment. The golden truths turn to eternal hate if they can not permeate the "soul" of man and make him fall on his knees in adoration of a Divine Being about whom he

knows nothing, and about whom no one else knows anything so far as authentic record goes. It is true that Moses claims to have seen his posterior side, but there are some so bold as to declare Moses a myth.

It might be well for you to study something of the civilization of modern China, Japan, and India. These countries according to your theory are heathen and given to superstition and human sacrifices. Then compare them with modern Europe and America. If you will include a study of the World War in this, I think you will find that these pagan countries are about as civilized as your so-called Christian countries.

You claim that without the light of the Bible, man would sink farther and farther into idolatry. Yet the Christian is an idol worshiper. He worships three Gods in one. Some of the churches worship the Virgin Mary, and a host of saints. Of course you may deny this, but this is about what it amounts to among the ignorant.

You are again in error in your claims that there is no truth or virtue emphasized in any of the books of a public library that is not taken from the Bible. This is evidently a slip of the pen. You certainly know, since

you are the President of a College, that there are many books in our public libraries that were written by men who never heard of the Bible — who lived and wrote before the Bible was ever written; the books and writings of these men teem with virtues and truths, just as well as does the Bible.

There are many good things in the Bible as well as many good things in other books. I, as well as the Doctor, resent the attempt on the part of the Supernaturalists to foist the reading of the Bible into our public schools. There is nothing to be gained by it, and much to be lost, since it will arouse the resentment of a large body of men and women who do not believe that it is a divine book, and who know from a study of it that it is very undivine. It is full of coarse and vulgar sayings, and is fit to be read only by those who wish to delve into ancient history and literature; it is also full of foolish and unintelligible sayings — its devotees are not able to decide upon its meaning.

There is nothing to be learned by the school child in reading the Bible that he can not better learn in other books, in books free from superstition and myths.

Let's keep the Bible where it belongs — in the churches — for those who wish to sing and pray and want to live some future day.

Yours very truly,
J. G. S.

CHAPTER XXXII

REPLY TO CRITICISM

From The Tampa Daily Tribune, March 13.
Editor Tribune:

It was with a great deal of interest that I read the letter of E. M. S. in the Tribune of Monday last. I was specially interested in his comment concerning "Spirit Communication."

The predominating thought of mankind throughout the ages has been centered upon the world of physical matter. Men have lived in accordance with, and obedience to, the exterior avenues of sense perception until they have become thoroughly inoculated with the idea that all things in the universe can be brought to their comprehension through the physical senses.

How easy it is for the majority of people, when coming in touch with spiritual manifestations, to cry fraud, illusion, deception, etc., and allow a supercilious smile to over-

cast their features, thereby, if they were only aware of the fact, exposing their ignorance and lack of spirituality.

You can scarcely come in touch with a person who has not at some time in his life come in contact with a spirit manifestation of some kind. He will search the vocabulary of the English language through for a word that will apply to the case, and not being able to find one will say, "Well, I do not know what it was." All this instead of plain truth—spirit manifestations.

How seriously some very brilliant minds attempt to account for psychic manifestations without attributing them to spirit influence,—try to elucidate and explain them by the hypothesis of hallucination, mental telepathy, subconscious and subliminal mind, etc., but one self-evident fact is always noticeable, there is some portion of the phenomenon, or some particular phenomenon that does not harmonize with their premise or hypothesis, thereby showing it is not a truth; while upon the other hand, the spiritual hypothesis will explain every known or knowable psychic phenomenon in nature.

Does it not make you smile, to see some people who never spent two hours in an

honest investigation of the phenomena of Spiritualism in their lives, expose their egotism and conceit by denying the truth of such phenomena, contrary to the statements of such renowned men as Alfred Russell Wallace, Professor Zollner, Professor Hyslop, Professor Funk, Sir Oliver Lodge, Sir Arthur Conan Doyle and others equally eminent who spent years of scientific study and investigation into the phenomena and pronounced it a truth in nature? No wonder the angels marvel at man's stupidity!

"To me Spiritualism needs no further proof; it is as well proven as any of the modern sciences." Thus said Alfred Russell Wallace, Physical Scientist. "To me Spiritualism is an indubitable truth, and has taken its stand among the leading sciences of the present day," said Cezare Lombroso, the renowned Italian Criminologist.

"I do not hesitate to confirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena, (as demonstrated magnetic, somnambulistic, mediumistic, and others not yet explained by science) to be impossible, is one who speaks without knowing what he

is talking about." Camille Flammarion, eminent French Astronomer.

"Any one denying the phenomena of Spiritualism, is not worthy of being called a skeptic; he is simply ignorant." Thomas J. Hudson, Scientist.

Hon. Robert Dale Owen, one of the world's greatest scientists, said: "I began a scientific investigation of the phenomena termed 'Mediumistic' for the express purpose of proving it an illusion, but I soon found the evidence proved the opposite, and now Spiritualism is so fully demonstrated and proven as a truth of nature, that to deny it is not showing good judgment."

If spirit intercourse is impossible why do Catholics hold communion with the saints? And by what law or natural hypothesis is that divine privilege delegated to only a few self-chosen individuals?

That "there is a spirit world with real spirits of those departed from this world in it," was the declaration of a Roman Catholic Priest in an address on Spiritualism before the Catholic Club of the Massachusetts Institute of Technology. "Although there are, no doubt, many unprincipled mediums and clairvoyants at work," he says, "to

every thoughtful observer it is evident that real spirits do exist. The argument that spirits are imaginary cannot stand ground; they have an objective reality and the admission of the spirit world is not hard for Catholics."

Rev. R. Heber Newton, a distinguished Episcopal Divine of New York City, discussing psychical science in an address before the American Institute of Scientific Research, made the assertion that the spirits of the dead communicate with the living, and that clairvoyance is an established scientific fact. "The belief in the existence of unseen spirits and their power of communication with us in the flesh is one of the oldest, most wide-spread and most insistent beliefs of man, and it has revived strongly in our day."

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow, that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom

we call dead, with the living. Anyone who walks with eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present." Pittsburgh, Pa., Gazette.

Franklin A. Thomas.

Dr. Franklin A. Thomas,
Tampa, Florida.

Dear Sir:

I wish to thank you for a copy of your letter sent to A. G. F.

There seems to be a determined and persistent effort on the part of the church people to have the Bible read in the schools, and when they get that they will try to make us attend church, and do everything else that the bigots want.

It is going to take a persistent fight on the part of the friends of freedom of speech and worship to stop these fanatics.

I hope that I may be able to see you before you leave the city, although I usually work late and early and have very little time off.

Yours truly,

J. G. S.

CHAPTER XXXIII

DOES THE CHURCH SAVE THE SINNER?

From Immortality, New York, March.

By Dr. Franklin A. Thomas

Here are some of the most important statistics of 1910, that it has ever been our fortune to come in contact with, statistics that should be in the hands of every clergyman in the United States, statistics that show us where our duties lie and should be carefully studied. Here is a summary of them:

Population of the United States, 1910, 91,972,276. Church members in the United States, 34,517,377. Per cent of church members to the entire population, thirty-six. Number of criminals in the United States penitentiaries, 23,373. Number of criminals that profess the Christian religion, 17,711, showing that while there is one third of the population of this country belonging to the churches, they furnish three fourths of our criminals. What is the matter? Shall we

keep on singing, "The old time religion is good enough for me?"

These statistics given herein itemize the different denominations to which the criminals are affiliated from four different States, showing that Catholics take the lead, followed by the Baptists, then the Methodists, and so on. A great many that are not enumerated as belonging to the Christian religion are Jews and Pagans, and not one Spiritualist is doing penal service in the United States? Are there no Spiritualists in the United States?

A good Catholic the other day asked the Priest, "Father, why is it that these Spiritualists, New Thought people and Liberalists are such good people?" The Priest replied, "They have to be, my son, they have no God to forgive them, nor Priest to say Mass over them."

We were asked by a strict adherent of the orthodox religion this question, "Do you believe, sir, that the doctrine of Spiritualism has as beneficial effect upon humanity as the Christian faith?"

"We believe, sir, that the doctrines of modern Spiritualism constitute an emancipation proclamation that shall characterize the

regeneration of the entire human family; not only that, but it holds in solution the entire problem of human life."

"But," he says, "I can not understand how you expect to neutralize sin and save man when you do not believe in a just God that either rewards or punishes in accordance with the life we lead, and who passes judgment upon us, and as you do not believe in the atonement and forgiveness of sin through the blood of our Lord and Savior Jesus Christ, how do you expect to save man?"

If a belief in the blood of Christ, and the power of a just God to forgive sin, according to your Christian plan of salvation, is the only way that mankind can enter the kingdom of Heaven, and those who do not believe are condemned to everlasting punishment, then conditions in the United States are deplorable in the extreme.

According to the authentic statistics procurable, there is only one third of our population that confess the Christian faith, (and many of those do not really believe it,) so that two thirds of the people of this country are doomed!

Thousands of our noblest men and women,

nearly all of our scientists, nearly all of the advanced thinkers, men and women who have been and still are factors in assisting humanity in its onward march, philanthropists, leaders in the great movements that characterize the period in which we live, no matter how good and pure, just because they do not believe your scheme of salvation, are doomed to everlasting punishment! Think of it! Is it not a great commentary on your Christian Church religion? You have had the world under your religion for nearly two thousand years; why do you and your just God allow such conditions to exist?

According to the last statistics that we have, that were taken on the religious beliefs of the inmates of the Missouri penitentiary on March 29th, 1908, over 80 per cent of the convicts were reared in the Orthodox Sunday Schools and Churches. Do you suppose that they committed their sin believing that at the last moment they could ask forgiveness, confess belief in Christ and be washed as white as snow and enter the Kingdom of Heaven without a spot? Has such a belief a tendency to neutralize sin, or has it a tendency toward the committal of sin?

Spiritualism will neutralize sin, by teach-

ing that there is absolutely no such thing as forgiveness of sin without paying the full penalty of your transgressions and moral responsibility. Nine-tenths of the sin committed is planned in secrecy and depends on secrecy for its fulfillment and secrecy to protect them from the law, and most of them, depend on the Christian scheme of salvation for forgiveness; while, upon the other hand, Spiritualism proves that there is no such thing as secrecy and that the eyes of the Angelic Host of Heaven, of Mother, Father, Wife, Sister, or Brother are continually upon you and that your every action is known to the multitude.

We are living in a period when mankind is asserting and using that divine prerogative of the human mind, "reason," and the air is vibrant and filled with interrogations; among the most important is this, by what law of mathematics, judgment, reason, or natural principles, can two contradicting beliefs both be Truth? For instance, we have one hundred and sixty different religious denominations in the United States, with their beliefs and confessions of faith; many of them are diametrically opposite. Catholics believe that the only route to eternal life

and happiness is through the teachings and doctrines of their church, and nearly every other denomination puts forth the same claim, that their way is the only one. The Catholic Church teaches that in order to secure eternal life, one must become a communicant and partake of the sacrament, while a hundred other churches deny that necessity, and point out a different route to the same goal. Can they all be right?

Does it not appear like one of those inexplicable freaks of nature, that men in this enlightened age, when science has made such wonderful discoveries, the laws of nature being so well understood and demonstrated in the various laboratories and observatories of the world, and when the units of civilization have acquired a knowledge far in advance of any known period of the history of the world, still conscientiously believe in the doctrines of transubstantiation, or consubstantiation; believe that any priest, or other ecclesiastic can, by chanting a litany, or praying over a bit of bread and a glass of wine, at the Holy Eucharist, transform that bread and wine into the actual flesh and blood of Jesus Christ, and the bread and wine cease to exist as bread and wine? A

mortal man bound by the limitations of the physical body having such marvelous power; do you believe it? If so, are you not bound in mental bondage to a priestly hierarchy, to a pagan mythology?

A belief in Plato or Socrates does not make a person a philosopher, as a belief in Euclid does not make a man a Geometrician. A belief in another person's qualifications can not and does not induce these qualities in us. It is only by the slow process of mental and intellectual unfoldment, that man's nature is improved or the cortical area of his brain raised and qualified for higher comprehension of duty, of personal effort and obligation. This idea is fully sustained by the science of physiology, and for this process of evolution and unfolding we inaugurate and establish our system of schools and colleges. It is as rational to affirm that a belief in Sir Humphrey Davy makes a man a Chemist, or a belief in Herschel makes a man an astronomer, as to affirm that belief in Jesus Christ turns a sinner into a saint.

Believing in Christ or a thousand Jesus Christs, (if it could so be,) after a person has done wrong, will not right that wrong, nor pay the penalty for the wrong in this

world or in the world hereafter. God did not make us do the wrong; we did it ourselves, and thus we must pay for our wrong-doing by suffering.

Instantaneous conversion to God or to Jesus Christ at the last moment will never save us nor wash away our sins after we have done wrong. God never damns, nor sends any of us to so-called Hell. We do that ourselves, and we do damn ourselves when we do wrong; that is Hell, and the only Hell there is.

No person can attend a course of lectures in any of the Spiritualist churches without being a better man or woman, for there you are taught the psychic laws of nature, and the astonishing fact that there is no such thing as secrecy, but you are continuously under the surveillance of invisible intelligences. When we learn that truth, we will many times halt on the threshold of crime, or injustice towards others.

Franklin A. Thomas.

CHAPTER XXXIV

AGAIN, WHY THE BIBLE SHOULD NOT BE SCATTERED BROADCAST*

In the issue of the Times, March 3rd., A. G. F. replied to my article of February 24th, "Why the Bible Should not be Scattered Broadcast."

I was taught that the Bible is divine; I believed it. But in a fortunate hour I listened to the voice of Reason; I examined the claims of its advocates; I read it, and the halo of holiness surrounding the Old Book vanished.

In a discussion of this question the champion of the Bible is placed at a tremendous disadvantage, is handicapped as it were, at the very commencement by this fact: While both the advocates and opponents of Bible divinity admit that man exists and has written books, it has not been proven that

*The Editor of the *Tampa Daily Times* refused to publish this, my reply to A. G. F.'s communication.

a God even exists, much less that he has written or inspired a book. But let us concede, for the sake of argument, that there is a God; that he is all-powerful, all-wise, and all-just; and that he can write or inspire a book. Is the Bible the work of such a being? It is not.

I contend that the Bible does not present an infallible moral standard and I have given valid reasons why it does not. So long as men's minds are confused and corrupted by these conflicting and demoralizing teachings, so long will immorality prevail. You can not make men moral while they accept as their moral guide a book which sanctions every crime and presents as the best models of human excellence the most notorious villains. You can not make them moral by teaching them that a lie is better for being called inspired, that a vice becomes a virtue with age, that a dead rogue should be canonized and a live one killed.

You may contend that I mistake the meaning of what I have quoted from this book, but the language is too plain to be mistaken. Do not tell me that it states one thing and means another. This is, you affirm, the word of your God. Is your God wanting in candor?

A. G. F. says: "The Bible has withstood many fierce attacks."

We are triumphantly told that the Bible has withstood the assaults of critics for two thousand years, but as much can be said of other sacred books. Any business will thrive as long as it is profitable. Bibles will be printed as long as there is a demand for them; and there will be a demand for them as long as priests do a lucrative business with them. Considering their abilities, the venders of the Gospel are among the best paid men in the world today. The wealth of men and the smiles of women are bestowed upon them more lavishly than upon any other class. There are thousands in the ministry enjoying comfortable, even luxurious, living who would eke out a miserable existence in any other vocation.

A. G. F. says: "In part the Holy Bible is a divine volume."

If the Bible were divine there would be perfect harmony in all its statements. One contradiction is fatal to the claim of inerrancy and divinity. Now the Bible contains not merely one, but hundreds of contradictions. Nearly every book contains statements that are contradicted by the writers of

other books. This is especially true of the four Gospels. The writers of these agree that a being called Jesus Christ lived and died; but concerning nearly every event connected with his life and death they disagree. Human discord, and not divine harmony dwells in the pages of the Bible.

If the Bible were of divine origin, its moral teachings would be divine. It would be what its adherents affirm it to be, an infallible moral guide. But its moral teachings are not divine, it is not an infallible moral guide. It contains like other Bibles, some moral precepts, but it also sanctions nearly every crime and vice. War and murder, bigotry and persecution, tyranny and slavery, demonism and witchcraft, adultery and prostitution, drunkenness, vagrancy, robbery and cheating, falsehood and deception, are all authorized and commended by this book. It can not, therefore, be divine.

There are a hundred versions and translations of the books of the Bible. No two versions of any book agree. The translators and copyists have altered nearly every paragraph. The earlier versions alone contain more than 100,000 different readings. The original text no longer exists and can not be

restored. Every version, it is admitted, abounds with corruptions. Now, as I stated in my former article on this subject, to assert that a book is at the same time divine and corrupt is a contradiction of terms. God, it is affirmed, is all-wise, all-powerful, and all-just. If he is all-wise, he knew when his work was being corrupted; if he is all-powerful, he could have prevented it; if he is all-just, he would have prevented it. This God, it is declared, is everywhere and sees everything. He watches the sparrows when they fall and numbers the hairs of our heads. He knows the secrets of every heart. If he made a revelation to his children, upon the acceptance and observance of which depends their eternal happiness, and then knowingly and wilfully allowed this revelation to be perverted and misunderstood, he is not a just God.

A. G. F. says: "Had he [Dr. Thomas] seen light in a land where the Bible has never gone he might have been fed by his mother to the angry crocodiles. This the heathen mother does to appease the wrath of an offended God. The only book that teaches her better is the Bible."

Bible lands, we are told, are more moral

than other lands. This is false. The morality of pagan China and Japan, without the Bible, is not inferior to that of Christian Europe. Modern Europe, with its partial rejection of the Bible, is superior in morality to medieval Europe with its full acceptance of it. The morals of the people have improved in about the same ratio that their faith in the Book has declined. A further declination of faith will bring a further improvement in morals. In Christian countries those who have discarded its teachings are morally superior to those who still accept them. It is the ignorant who are the most devout believers in this book. The intelligence and morality to be found in Christian lands are not the results of Bible teaching, but exist in spite of them.

That some great and good men have commended the Bible as a moral guide is true. These commendations are given wide publicity. But the testimonials of these men are, for the most part, not the result of careful reading and study. They have been inspired by the teachings of childhood, by the sentiment that prevails around them, or by a perusal of only the choicest portions of the book. These testimonials, too, are mostly

from men who, while expressing admiration for many of its teachings, do not believe and do not profess to believe in its divinity.

A. G. F. says: "The Doctor in his article seems to be wonderfully interested in woman. He is forgetful of the fact that where the Bible has not gone woman is a beast of burden — born in abject slavery. There she is a slave, a beast to satisfy the lascivious lusts of the brute beast man. The Bible lifts her from this low state of degradation. It elevates her as his companion and helpmate. Of all characters in the world, woman should be a friend to the Bible."

I refuse to accept the Bible as a moral guide because it has degraded woman. The holy offices of wife and mother it covers with reproach. Its teachings carried out, as they were during the centuries of Christian rule, leave woman but two paths in which to tread — the one leading into slavery, the other into exile. Servitude in the house of a husband, or self-banishment into a convent. These are the sad alternatives presented for her choice.

"Thy desire shall be to thy husband and he shall rule over thee." Gen. 3:16.

"Wives submit yourselves to your own husbands." Col. 3:18.

“As the church is subject unto Christ so let wives be to their own husbands in everything.” Eph. 5:24.

“Let your women keep silent in the churches for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church.” 1 Cor. 14:34, 35.

“Ye wives, be in subjection to your own husbands.... For after this manner in the old times the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands, even as Sarah obeyed Abraham, calling him Lord.” 1 Peter 3:1, 5-6.

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” 1 Tim. 2:11, 14.

Oh, the unspeakable outrages that woman has suffered because of that old Jewish fable!

The teachings of the Bible respecting mar-

riage are an insult to every married woman. Christ discouraged marriage, (Matt. 19:10, 12), while a more despicable dissertation on marriage than St. Paul gave in the seventh chapter of 1st Corinthians was never penned.

The laws of the Bible in regard to divorce are most unjust. A husband is permitted to divorce his wife if she displeases him, while a wife is not allowed to obtain a divorce for any cause whatsoever.

"Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun." 2 Sam. 12:11.

Referring to the Bible, America's greatest woman, Elizabeth Cady Stanton, says: "I know of no other books that so fully teach subjection and degradation of woman." Brave Helen Gardener says: "Every injustice that has ever been fastened upon women in a Christian country has been authorized by the Bible and riveted and perpetuated by the pulpit." (Men, Women and Gods, page 14.)

"Women are indebted today for their emancipation from a position of hopeless degradation not to their religion nor to

Jehovah, but to the justice and honor of the men who have defied his commandments. She does not crouch today where St. Paul tried to bind her, she owes it to the men who are grand and brave enough to ignore St. Paul, and rise superior to his God." (Ibid, page 30.)

George W. Foote of England says: "It will yet be the proud boast of woman that she never contributed a line to the Bible."

A. G. F. says: "Why should the writing of any book embarrass a woman and not a man?" Because woman is more sensitive and more refined than the brute, man, and can not stand reading said book's immoral teachings, and vile or indecent tales without being much embarrassed; while man, if he ever had any modesty or self respect, has lost it, or he never would have used such vulgar and obscene language and have written such indecent tales; and men do not deserve the same respect that women do.

A. G. F. says: "God does not write as man. He tells the bad as well as the good about friend or foe. I challenge him [Dr. Thomas] to tell the same in as decent language as the Bible has it. 'Unto the pure all things are pure.'"

The Rev. Father Maguire, Catholic, in his debate with the Rev. Mr. Greg, at Dublin, gave utterance to the following: "I beg of you not to continue such a practice; it is disreputable. I will ask Mr. Greg a question (and I beg of you, my brethren of the Protestant Church, to bear this in mind) I will ask him if he dare to take up the Bible and read from the book of Genesis the fact of Onan — I ask him will he read that? Will he read the facts relative to Lot and his two daughters? Will he read these and many other passages which I could point out to him in the Holy Bible, which I would not take one thousand guineas, nay all the money in the world, and read them here today?"

Many passages are expressed in language so vulgar and obscene that decency forbids me to repeat them through the press, in order to answer your questions; furthermore, I do not believe in using such language or in reading a book that contains such language; and those who advocate the reading of it are the enemies of virtue and the promoters of vice.

James Anthony Froude says: "Considering all the heresies, the enormous crimes, the wickedness, the astounding follies which the

Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been indeed the sword which our Lord said He was sending, and that not the devil himself could have invented an implement more potent to fill the hated world with lies and blood and fury, I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons — is the most culpable folly of which it is possible, for man to be guilty.”

A. G. F. says: “Without the light of the Bible, ‘human experience’ leads man farther into idolatry and heathenism. Where the Bible is unknown ignorance and superstition prevail.”

The fear of the Lord is the beginning of ignorance. This fear has kept the world in intellectual bondage. It is a flaming sword that priestcraft has placed in every highway of learning to frighten away the timid searchers after truth.

“The Clergy, with a few honorable exceptions,” says Buckle, “have in all modern countries been avowed enemies of the diffusion of knowledge, the danger of which to

their own profession they, by a certain instinct, seem always to have perceived."

The Bible and the religion emanating from it are the fruitful parents of ignorance and idiocy. They demand a sacrifice of the very attribute which exalts the man of sense above the idiot. They bid him pluck out the eyes of Reason, and in their place insert the sightless balls of Faith. "Reason should be destroyed in all Christians," says Luther. (L. Ungeds. Pred., p. 106.)

"One destitute of reason," is a phrase employed by Webster to define the word "fool." "We are fools for Christ's sake," exclaims St. Paul. 1 Cor. 4:10.

A. G. F. says: "There is not a truth taught nor a virtue emphasized in all the books of that 'Public Library' that does not owe its origin to the Bible. To it we are indebted for all blessings of life. Without the Bible there would be no libraries, schools, asylums or civilization, and life, liberty and property would be endangered."

Holy Bible, Sunday School Edition Illustrated, Page 64 — XIII, Brief Historical Summary of the Interval between the Old and New Testament, taken chiefly from Josephus and the Books of the Maccabees which

are older books than the Holy Bible. They and hundreds of others do not owe their origin to the Bible, nor even mention the Bible.

The United States of America, the most Christian country on earth, is the only country where men and women are burned at the stake uncondemned and untried. AND YOU call this civilization?

A. G. F. says: "That genuine article is the New Testament Church, built upon Jesus Christ as the chief cornerstone."

The New Testament is based upon the Old. If the foundation is fallible, the superstructure must be fallible also. Both have been declared canonical, both the bound in the same volume and labeled "Holy Bible." The chief apostle declared the writing of the Old Testament to be divine, a claim he did not make for the writings of the New. Besides, the New Testament is as full of errors as the Old.

It has been shown that the Four Gospels are not genuine — that they were not written by Matthew, Mark, Luke and John. It is to the credit of these men that they were not; a knowledge of the fact relieves the Apostles and their companions of a very discreditable

imputation. Were four witnesses to testify in a court of justice and contradict each other as do the Evangelists, they would be prosecuted for perjury.

Franklin A. Thomas.

CHAPTER XXXV

WHY GOD DOESN'T KILL THE DEVIL

The question has been asked by those
Who think their "heads are level,"
"Why, in the name of human woes,
Does God not kill the Devil."

I think it is an easy task,
To give the information,
And for the good of those who ask,
I'll try the explanation.

When there was "war in Heaven" above,
He would have killed him gladly.
But now his hate has changed to love,
He would not act so madly.

Besides the world with those is filled,
Who get their bread by preaching.
And if the Devil should be killed,
Who'd pay them for their teaching?

With this kind aid the preachers run

The thing to suit their notion,
If he were dead naught could be done
To keep the ball in motion.

But while he lives, a horde of priests
In luxuries may revel,
And fat on goose and chicken feasts,
While talking of the Devil.

By many struggles they have gained
A mighty reputation;
But if the Devil should be slain,
'Way goes their occupation.

The Bible God could not enjoy
Himself, and keep things running;
His friends would be without employ,
Without the Devil's cunning.

The goose which lays the golden egg
On which God's cohorts fatten
He will not kill, no use to beg,
His head he will not flatten.

The preachers would be unemployed,
And down would go each steeple,
Their power to rule would be destroyed,
They would be common people.

No doubt the Devil will survive
While man is in condition
To help old errors keep alive,
By hugging superstition.
From my Scrapbook.

CHAPTER XXXVI

WHO WROTE THE BIBLE, AND WHEN

March 22.

From The Tampa (Florida) Daily Times.

Asia has been the fruitful source of religions and Bibles. The seven great religions of the world, Bramanism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism, Judaism and Christianity — all had their birth in Asia; and the so-called sacred books which are used to uphold and propagate these faiths were nearly all written by Asiatic priests and prophets.

SACRED BOOKS OF INDIA

Vedas.— The vedas are the oldest Bibles in the world. There are four of them, the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. Devout Hindoos believe that these books have always existed — that they are co-eternal with God. Scholars agree that they are very old, that the Rigveda, the oldest of the four, and one of the

oldest books extant, was composed between 3,000 and 4,000 years ago. Each Veda is complete in itself and consists of religious teachings, prayers and hymns.

Puranas.—The Veda and Puranas are the most important of the sacred books of the Hindoos. The Puranas, more than any other works, have contributed to mould the doctrines of the popular Brahmanical religion of India. They are eighteen in number, of which the Bhagavate, containing a history of Krishna, is the one best known.

Tripitaka.—This is the Buddhist Bible. It was compiled 300 years before the Christian era. Self conquest and universal charity are its fundamental teachings.

Upanishads.—These are sacred books which treat of the Creation, of the Supreme Being, of Spirit, Brahma, and of the nature of the human soul and its relation to Brahma.

Tantras.—The tantras are sacred books relating chiefly to the God Siva.

Ramayana.—The Ramayana is one of the great epic poems of the world. It gives the history of Tama, one of the incarnations of the God Vishnu.

Mahabharata.—This is another epic poem, a larger one, containing more than 100,000

verses. Like the Ramayana, it is believed to be of divine origin. It has been described as "The great manual of all that is moral, useful and agreeable."

Institutes of Menu.—Menu is regarded as the law giver of the Hindoos, as Moses is of the Jews. The Institutes of Menu are in many respects similar to the so-called Laws of Moses.

SACRED BOOKS OF CHINA

Yih King.—This book contains a cosmological treatise and a compendium on morals. It was written in 1143 B. C.

Shu King.—This contains the teachings and maxims of certain ancient Chinese Kings. These are documents over 4000 years old.

Shi King.—This is the Chinese Hymn Book. It contains three hundred sacred songs and poems, some of which are very old.

Le King.—The Le King is a text book on manners, customs and ceremonies. It has been one of the chief agents in moulding the social and religious life of China.

Chun Tsien.—The Chun Tsien is a historical work compiled by Confucius. It gives a record of his own times and those immediately preceding him.

The above books, called the Five Kings,

are the canonical books of Confucianism, the religion of the educated classes of China, with the exceptions noted, they were mostly written or compiled about 500 B. C. They are considered sacred by the Chinese, but not like other sacred books, a revelation from God. Confucius recognized no God. His religion is preëminently the religion of this world and is thus summed up by him. "The observance of the three fundamental laws of relation between sovereign and subject, father and child, husband and wife, and the five capital virtues,—universal charity, impartial justice, conformity to ceremonies and established usage, rectitude of heart and mind, and pure sincerity."

SACRED BOOKS OF PERSIA

Zend-Avesta.—This is one of the most important of all Bibles of the world, although the religion which it teaches numbers but a few adherents. It was written by Zoroaster and his disciples about 3,000 years ago. It was an enormous work in size, covering, it is said 1200 parchments. The Zend-Avesta proper consisted of twenty-one books. All of these, save one and some fragments of the others have perished. They dealt chiefly with

religion, but touched upon almost every subject of interest to mankind. They were believed to be a faithful record of the words spoken to the great prophet by God himself. Both Jews and Christians borrowed much from the Zend-Avesta.

Sadder.—The Sadder is the Bible of the modern Parsees, and contains in an abridged form the religious teachings of Zoroaster.

SACRED BOOKS OF ISLAM

Koran.—The Mohammedans believe that divine revelations were given to Adam, Seth, Enoch, Abraham, Moses, David, Jesus and Mohammed, and that each successive revelation in a measure superseded the preceding one. The books given to Adam, Seth, Enoch and Abraham have been lost. The Pentateuch, the Psalms and the Four Gospels are accepted by them, but the interpolations and corruptions of Jews and Christians, they claim have greatly impaired their value. The Koran is with them the book of books — God's last and best revelation to man. It was written in rays of light on a tablet before the throne of God. A copy bound in white silk and bedecked with gems was carried by Gabriel to the lower Haven, where from time to time,

during a period of twenty years, portions of it were transmitted to Mohammed until the whole was given to the world. The book is divided into 114 chapters.

Sunna.—The Sunna is a large work containing many thousand legends of Mohammed. It is a sacred book, but of less authority than the Koran.

SACRED BOOKS OF THE JEWS

Torah.—The book of the Law, now commonly called the Pentateuch, is the most sacred of all Jewish books. Jews as well as Christians believe that it was written by Moses and dictated by God. It was not divided into five books as we have it. In the oldest Hebrew manuscripts the entire work forms but one book. It was subsequently divided into parshiyoth, or chapters, and those into sedarim or sections.

Nebiim.—The law and the Prophets were the Chief Authorities of the Jews. The books of the Prophets called Nebiim were believed by the orthodox Jews to be divinely inspired, but were esteemed of less importance than the Torah.

Cethubim.—This collection of writings

comprised the hymns, poems, and other books now known as the Hagiographa.

Talmud.—The Talmud, while not regarded as a divine revelation, like the Law and the Prophets, is in some respects the most important of Jewish works. It is almost a library in itself, and constitutes a vast storehouse of information pertaining to Jewish history and theology.

SACRED BOOKS OF THE CHRISTIANS

Holy Bible.—The Christian Bible consists of two collections of small books, one collection called the Old Testament, the other the New Testament. The Old Testament comprises the Torah, Nebiim, and Cethubim of the Jews. It is divided into thirty-nine books, including the Apocryphal books accepted by the Greek and Roman Catholic Church, about fifty. The New Testament is a collection of twenty-seven early Christian writings which originally appeared in the various churches of Asia, Africa and Europe.

The Bible is but one of many books for which divinity is claimed, Christians deny the divinity of the other books, however, and affirm that they are of human origin—that their book is God's only revelation to man-

kind. The Orthodox claim respecting its divinity is expressed in the following words:

“Behind the human authors stood the divine Spirit, controlling and suggesting every part of their different messages.” (Birks).

The title Bible, from the Greek *Ta Biblia*, meaning The Book or more properly, The Books, was given to the sacred book of the Christians, it is claimed, by Chrysostom in the fifth century.

For a period of one hundred and fifty years the sacred books of the Jews alone constituted the Christian Bible.

The books of the Old Testament were called The Scripture, or Scriptures, by early Christians. After the books of the New Testament were recognized as canonical and inspired, the terms Old and New Testament were employed to distinguish the two divisions. Tertullian, at the beginning of the Third Century, was the first to use the term New Testament.

About one half of the books of the Bible, Joshua, Isaiah, Matthew, etc., are named after their alleged authors. A few like Ruth and Esther, take their names from the leading characters of the books. The Pauline

Epistles bear the names of the Churches, people or persons to whom they were addressed. The title of Judges, Kings, Chronicles, Psalms, Proverbs and a few others, indicate the subject of the books.

The division of the books of the Bible into chapters was made in the thirteenth century; the division into verses, in the sixteenth century. These divisions are to a great extent mechanical rather than logical. Paragraphs are frequently divided, in the formation of chapters, and sentences in the formation of verses.

Circumstances rather than merit determined the fate of these books. Books of real merit and of high authority in some of the early churches were cast aside because these churches ceased to exist or changed their creeds; while books of little merit survived as authorities because their teachings supported the doctrines which survived. The religion of the primitive churches underwent many radical changes. The Christianity of the second century was not the Christianity of the first. Books teaching the new theology superseded those which taught the old, and thus the earlier writings became obsolete. Of all the Christian books written prior

to the middle of the second century only a few epistles have been retained as authorities.

There is no proof that all the books of the Old Testament existed in a collected form before the beginning of the Christian era. There is no proof that even the Law and the Prophets existed in such a form before the Maccabean period. The Rev. Frederick Myers, an able authority on the Bible, makes this candid admission: "By whom the books of the Old Testament were collected into one volume, and by what authority made canonical we do not know." ("Catholic Thoughts on the Bible." Page 56.)

The New Testament did not exist in the time of the Apostles. It did not exist in the time of the Apostolic Fathers. It was not in existence in the middle of the second century.

There was no New Testament in the time of Papias. Dr. Samuel Davidson, the highest Christian authority on the canon, says: "Papias (150 A. D.) knew nothing so far as we can learn, of a New Testament canon." ("Canon of the Bible", Page 123.)

Justin Martyr knew nothing of a New Testament canon. I quote again from Dr.

Davidson: "Justin Martyr's canon (150 A. D.) so far as divine authority and inspiration are concerned, was the Old Testament" ("Ibid Page 129).

For nearly two centuries after the beginning of the Christian era, the Old Testament — The Old Testament alone — constituted the Christian canon. No other books were called scripture; no other books were considered inspired; no other books were deemed canonical.

To Irenæus, more than any other man, belongs the credit of founding the Roman Catholic Church; and to him also belongs the credit of founding the New Testament Canon, which is a Roman Catholic work. No collection of books corresponding to our New Testament existed before the time of Irenæus. He was the first to make such a collection, and he was the first to claim inspiration and divine authority for its books.

Dr. Davidson says: "The conception of canonicity and inspiration attaching to the New Testament books did not exist till the time of Irenæus." ("Canon of the Bible," Page 163.)

In the work of establishing the Roman

Catholic church and the New Testament canon Irenæus was succeeded, early in the third century, by Tertullian and Clement of Alexandria. They adopted the list of books made by him. The books adopted by these Fathers were selected from a large number of Christian writings, then extant — forty or more gospels, nearly as many Acts of Apostles, a score of Revelations and a hundred Epistles. Each church had one or more books which were used in that church. No divine authority however, was ascribed to any of them.

Many believe that the Council of Nice, held in 325 A. D., determined what books should constitute the Bible. This council did not determine the Canon. So far as is known, the first church council which acted upon this question was the Synod of Laodicea which met in 365.

Various councils, following this, adopted canonical lists. One council would admit certain books and the next council would reject them. The Third Council of Carthage in 397 adopted the list of Augustine which admitted the Apocryphal books and Revelation and rejected Lamentations.

The Roman Catholic, Greek Catholic, and

the Protestant canons, no two of which are alike, were fixed by modern councils. The council of Trent (1545-1563) determined the Roman Catholic Canon. The Greek Catholic Canon was determined at Jerusalem in 1672.

Two divisions of the Protestant church, German and English, declared against the authority of the Apocryphal books. The Westminster Assembly (1647) formally adopted the list of books contained in our authorized version of the Bible.

The Church of Latter Day Saints, numbering one half million adherents, and including some able Bible scholars, believe that the modern book of Mormon is a part of God's word, equal in authority and importance to the pentateuch or the Four Gospels.

The greatest name in the records of the Protestant church is Martin Luther. He is generally recognized as its founder; he is considered one of the highest authorities on the Bible; he devoted a large portion of his life to its study; he made a translation of it for his people, a work which is accepted as one of the classics of German literature. With Luther the Bible superseded the Church as a divine Authority, and yet this greatest of Protestants rejected no less than six of

the sixty-six books composing the Protestant Bible.

Luther's Bible.—The principal German version of the Bible was made by the leader of the Protestant reformation. On account of its superior literary merits and its large circulation it is, next to our authorized version, the most important of the Protestant versions.

Wycliffe's.—The translation of Wycliffe which appeared in the latter part of the fourteenth century, was the first English translation of the Bible.

Tyndale's.—Tyndale commenced his English translation of the Bible about the same time that Luther commenced his German translation. He did not live to complete it, and a portion of the Old Testament was translated by others.

King James.—The authorized English version commonly called the King James Bible, was published in 1611. It was made by forty-seven English scholars, working in six companies, two at Oxford, two at Cambridge, and two at Westminster. The basis of this version is Tyndale's translation. The Apocryphal books, which were not accepted as canonical by the English Church, were placed

in an appendix. They are now generally omitted. The King James Bible is admittedly one of the most incorrect versions; but dressed in the strong, quaint English of Shakespeare's time, it possesses considerable literary merit. It has been translated into nearly every tongue, and has had a larger circulation than all others combined.

New Version — The new or Revised version of the King James version. The revision was made by a committee of twenty-seven English scholars, whose work was revised by an American committee. It was begun in 1870 and finished in 1882. In this version the matter is divided into paragraphs instead of chapters and verses.

Douay — The Douay Bible is an English translation of the vulgate. It is the standard English version of the Roman Catholic Church.

The first Bible printed in this country was in the Natick Indian language in 1663 by John Eliot. The first English Bible printed in this country was 1782.

The foregoing are but a few of the numerous versions of the Bible, ancient and modern, that have appeared. Nearly every nation of Europe has from one to a score. Luther's

version is nearly 400 years old, and yet Germany had seventeen translations, and consequently seventeen versions, before Luther's was published. England had many versions besides those named. There are a hundred versions and translations of the books of the Bible. No two versions agree.

Franklin A. Thomas.

CHAPTER XXXVII

THE SEVENTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM

Its Origin, Early History, and Progress
in America.

By Franklin A. Thomas, D. S. S.

From The Tampa Daily Times, March 31.

On a lonely country road about one mile from the station of Newark, New York, was situated at one time a modest cottage which has become one of the most notable houses in the world. For here, according to the Spiritualists, was proven the continuity of life beyond the grave; here the hope of immortality. The greatest goal of the race was reached. Here the first spiritual telegraphy known to the world was instituted through the agency of excarnate spirits and the mediumship of children; here a Philosophy and Religion were founded. To this cottage in December, 1848, moved John D. Fox with his wife and two little daughters.

The parents, a worthy couple, had, for many years, been members of the Methodist Church and bore a record of honor and strict integrity, but the most unwelcome trust imposed upon them, of becoming pioneers of Spiritualism, brought with it overwhelming sorrow, scorn, ostracism and persecution. They were expelled from Church Fellowship, and so great were their trials, that the hair of the Mother turned white in a single week.

About a month after their occupancy of this wooden dwelling, strange noises began to occur,—loud raps, footsteps, a tremulous jar of the house, with other demonstrations, the cause of which was searched for in vain by people of all walks of life. This continued until on the night of March 31st of the following year when intelligent responses to questions were gained by raps. One rap meant “No;” two, “Don’t know;” and three, “Yes,” By this means it was learned that this little house had been the scene of a tragic event, the murder of a peddler, Charles B. Rosna, who was passing the night there. The motive of the crime was to get \$500 which he carried, and the contents of his pack. His body was buried in the cellar, so the spirit affirmed, which was

afterwards confirmed by finding the bones in the place indicated.

This cottage has been bought by the Spiritualists, to preserve it, and they have moved it to the Spiritualist Camp Meeting Ground at Lilly Dale, New York.

On the 31st day of March, the seventy-fourth Anniversary, these events are told in song and story all over the civilized world. Go where you will, you will hear the message, "There is no death," which has been proclaimed from this humble beginning. There are millions of Spiritualists in the United States and all over the world. There are nearly two hundred distinct papers and magazines devoted to the interest of modern Spiritualism, and printed in all languages. Churches have been built, temples erected, societies organized, children's progressive lyceums instituted, while thousands of books have been printed on Spiritualism and occult subjects. In our country we have The Order of Fraternal Spiritualists, The Independent Spiritualist Association, The National Mediums' Alliance, The National Spiritualist Alliance, The International Spiritualists' Union, The National Spiritualist Association, and

state associations, with affiliated local societies in every state in the Union.

The pioneers of the movement suffered many hardships. The early Spiritualists who accepted the revelation were sneered at and persecuted. The Fox Sisters were accused of deception and at one time were rescued from an angry mob by Isaac and Amy Post. But the passing years have fully vindicated them.

Some of our daily papers and leading magazines are ever catering toward sensationalism, thus filling the minds of the general public with erroneous ideas until they confound and associate Spiritualism with fortune-telling, divination, prophecy, witchcraft, devil's-works, etc., all of which are as foreign to true Spiritualism, and have as little to do with its true philosophy as they have with Catholicism, Methodism, or any other Ism.

The true workers in the ranks of Spiritualism do not tell fortunes, give "tips" on the stock market, or tell you whom you are going to marry. They give you true Spiritual advice, which is uplifting in every respect.

Millions have been convinced of spirit return by the chosen instruments of the spirit world in the last seventy-four years. The result of a more general waiting upon the

spirit world and intercommunion therewith, would be the banishment of doubt from human minds as to the future life, a great influx of joy and rejoicing into human lives, and much divine consolation to the bereaved and afflicted.

Among the great scientists, scholars, authors, philosophers, statesmen, and clergymen who have accepted Spiritualism as the philosophy of life and as the basis of belief in immortality, we will mention a few: Titus Meritt, Dr. Adam Clark, Theodore Parker, Harriet Beecher Stowe, Elizabeth B. Browning, John Ruskin, Ella Wheeler Wilcox, Victor Hugo, Rev. Dr. Heber Newton, Prof. Hyslop, W. T. Stead, Alfred Russell Wallace, Sir William Crookes, Lombroso, Flammarion, Sir Oliver Lodge, Sir Arthur Conan Doyle, Dr. J. K. Funk, Rev. Dr. Minot Savage, William Lloyd Garrison, Dr. A. J. Davis, Johann Zöllner, Dr. J. M. Peebles, besides hosts of other scientists and titled people such as eminent jurors, artists, literateurs and professional people of all walks of life.

CORROBORATIVE

The following article is inserted here, from *The Banner of Life*, Boston Mass., which

copied it from *The Boston Journal*, November 23, 1904.

Rochester, N. Y., Nov. 22, 1904 — The skeleton of the man supposed to have caused the rappings first heard by the Fox Sisters in 1848 has been found in the walls of the house occupied by the sisters, and clears them from the only shadow of doubt held concerning their sincerity in the discovery of spirit communication.

The Fox sisters declared they learned to communicate with the spirit of a man, and that he told them he had been murdered and buried in the cellar. Repeated excavations failed to locate the body, and thus give proof positive of their story.

The discovery was made by school-children playing in the cellar of the building in Hydesville, known as the "Spook house," where the Fox sisters heard the wonderful rappings. William H. Hyde, a reputable citizen of Clyde, who owns the house, made an investigation, and found an almost entire human skeleton between the earth and crumbling cellar walls, undoubtedly that of the wandering peddler who it was claimed was murdered in the east room of the house, and whose body was hidden in the cellar.

Mr. Hyde has notified relatives of the Fox sisters, and the notice of the discovery will be sent to the National Order of Spiritualists, many of whom remember having made pilgrimages to the "Spook House", as it is commonly called. The finding of the bones practically corroborates the sworn statement made by Margaret Fox April 11, 1848. The Fox sisters claim to have been disturbed by rappings, and finally by a system of signals got into communication with the spirit.

According to Margaret Fox's statement, the spirit was that of a peddler, who described how he had been murdered in the house, his body being buried in the cellar. There were numerous witnesses to the rappings, but, although the cellar had been dug up many times, no traces of the body were found until the crumbling cellar walls revealed the skeleton.

The name of the murdered man, according to his revelation to the Fox sisters, was Charles Rosna, and the murderer a man named Bell. In 1847 the house was occupied by Michael Weekman, a poor laborer. He and his family became troubled by these mysterious rappings, which followed in succession at different intervals, especially dur-

ing the night. The family became so broken with fear and loss of sleep that they vacated the house. On December 11, the Fox family moved in and two months later the rappings were resumed and the family became frightened. Finally Margaret and Cathie grew bold and asked questions which were answered, revealing the murder.

Note by the editor of the *Banner of Life*.—Attention is drawn to the fact that a portion of the skull (which the foregoing report declares to be missing) was discovered during the digging operations at the time of the “Knockings” — 1848.

NOT HAS, BUT IS

For man to say he has à soul,
Is not the truth to say:
He has no soul but is a soul,
And has a house of clay.

Which house is but his transient home,
Ere long he'll move away,
And leave it cold and tenantless,
To moulder and decay.

Were I to say I have myself,
'Twould be a phrase as fit,
As 'twould to say I have a soul
For I myself am it.

This clay with which I now am clad,
Is not I as some suppose;
Because when shed 'twill lie as dead,
As do my worn-out clothes.

When I am gone don't view my clay,
And think that I am dead,
For what you see will not be me,
But only what I've shed.

If these right views were more impressed
Upon the human mind,
Man then would feel himself more blessed
And more to faith inclined.

For when he thinks himself must die,
And that his soul — not him —
Is all that shall be borne on high,
So long will death look grim.

But when he learns he is a soul,
And that his clay alone

Is all that dies, he'll then rejoice
 With joy before unknown.

Death then will seem no sadder thing
 Than casting off the clay
 To glide with guardian angels
 To the spirit land away.

May heaven haste the happy day
 When all shall comprehend
 That they themselves shall never die —
 Shall never have an end.

For when the heavenly day shall come,
 All earthly tongues shall sing,
 O grave where is thy victory;
 O death where is thy sting!
 From my Scrapbook.

From The Tampa Daily Times, April 15.

Dr. and Mrs. Franklin A. Thomas of Brattleboro, Vt., having visited many important places on the west coast, and making Tampa their home for the winter, will leave Monday for Jacksonville for a brief stay, visiting friends, before sailing from there Wednesday on the steamer Persian, stopping

en route at Savannah, Norfolk, Baltimore and Boston before going to Brattleboro.

At Jacksonville, Florida.

From The Florida Times-Union, April 18.

Dr. and Mrs. Franklin A. Thomas of Brattleboro, Vermont, who have been in Tampa all winter, are visiting friends here for a few days. They will sail Wednesday for Boston on the steamer Persian. Dr. Thomas is a firm believer in a brilliant future for Florida.

From The Daily Reformer, Brattleboro, Vt., April 23.

Dr. and Mrs. Franklin A. Thomas, who have been spending the winter in Tampa, Florida, will leave there April 17th for Jacksonville, where they will visit for a short time with friends. They will sail from there on the Merchants' and Miners' Transportation Company's steamer, Persian, and expect to arrive in Boston April 28. They will come to Brattleboro May 1st to remain during the summer. Dr. Thomas writes that tourists are now leaving Tampa by the hundreds every day.

CHAPTER XXXVIII

THE TRUE RESURRECTION

By Dr. Franklin A. Thomas

From Immortality, New York, April.

Theme of a discourse given at the First Spiritualist Soul Science Church, Tampa, Florida, Sunday, February 5, 1922.

After consideration of any proposition from every point of view, the critical observer and analytical mind will invariably decide that there is only one way to arrive at a proper understanding of any question under consideration, and that is, to weigh carefully the evidence on all sides, and then subject it, without prejudice, to that living attribute of the human mind, "Reason," which is the co-partner of judgment.

No person is capable of rendering a correct decision on any question if he allows preconceived ideas, or previous opinions, to interfere with his reason and judgment. No judge on the bench of justice is capable of

rendering a just decision upon a point in controversy, if his mind is biased, or if he has previously formed an opinion in regard to the guilt or innocence of the parties in the case.

A true investigator of any subject is one who holds Truth at inestimable value, and stands ready to sacrifice any previous opinion, or elaborate inductions, as soon as they are found to be erroneous.

Our education and knowledge are matters of unfoldment, and are always in accord with the environment and the conditions under which we obtain our experience, experience being the only real teacher; therefore, your opinions and beliefs may be diametrically opposite to mine, each of us honest, conscientious and truthful in our opinion, these opinions being the outgrowth of conditions and customs under which we have been reared and educated.

Therefore let us be charitable at least, and remember that finite men can not be perfect, and each and every one of us is no exception to the rule.

There are theological sects: they believe in the resurrection of the physical body, and

nearly all orthodox religions believe in the physical resurrection of Jesus Christ.

Resurrection means a rising again, a springing again into life and vitality. Viewing that definition, all organic life is a resurrection. If we analyze the soil from which all vegetable life springs, we find that the only elements contained therein from which nutrition or sustenance can be obtained is decomposed organic matter. Such being the case, the physical in both animal and vegetable is a veritable resurrection.

Now think of the general resurrection of the physical body, when untold millions of bodies shall be called from their beds of dust, among them the martyrs, whose bodies have been burned to ashes and scattered to the four winds of heaven by their persecutors to prevent their resurrection. Thus their ashes have fattened the soil, as our battle fields were enriched by the flesh, blood and bones of the poor soldiers. This soil has produced vegetation which has been eaten by the cattle upon a thousand hills; those cattle, made fat upon that which was once flesh of our flesh, bone of our bone, have in their turn been slain and eaten and gone into our bodies, have borne fruits and cereals that have also

been eaten by men; the fluids that have composed their bodies have risen many times in the atmosphere, condensing, falling in dews and showers, washing the banks of rivers and being drunk by man and beast. While the very elements that entered into the composition of their bodies have been thus eaten by man and beast, where were their spirits during that time? Who is going to claim these elements at the resurrection?

I find it is asserted by scientific writers that the number of persons who have existed on this globe is nearly thirty-seven quintillions, an amount that is utterly incomprehensible to the human mind; but if that number be reduced to smaller numbers by reducing all the terra firma on the globe to square rods and dividing thirty-seven quintillions by that number, we find that there have existed 1,283 human beings for every square rod of dry land on the earth, one square rod being sufficient to accommodate only about ten graves with each grave containing one hundred and twenty-eight persons. Therefore, this earth has been dug over one hundred and twenty-eight times to bury its dead. By this it will be seen that there is not enough dirt in the

world to rebuild all the bodies that have existed, let alone the millions upon millions that will still exist before the resurrection day. But some may claim that God will turn the entire globe into physical bodies, which is about as reasonable as many religious doctrines, or many of the myths contained in religious literature today.

But there are many theologians who do not believe in the resurrection of the physical body, who do believe that Jesus was physically resurrected; who hold it to be a Bible statement, and, therefore, a truth. Let us examine into the proposition:

Jesus gave two tests by which to try those born of the Spirit: First, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (St. John 3:6.)

Second, "They who are born of the Spirit, like the wind, go and come, and you cannot tell from whence they come or whither they go." (St. John 3:8.)

Now let us apply these rules to Jesus after His so-called physical resurrection. The various appearances of Jesus are enough to convince an honest observer that He did not bring His flesh up from the grave. Had His flesh been made alive, He would have been

seen by the whole Jewish nation, and thus they would have been convinced of immortal life.

Jesus says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." (St. John 6:33.)

"And when He (Jesus) was demanded of the Pharisees when the Kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you." (St. Luke 17:20, 21.) According to Jesus's teaching, how could there be a physical resurrection, if it is as Jesus says it is, that the kingdom of God is within you?

And again Jesus says, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (St. Matthew 6:33.)

If we will seek first the kingdom of God and His righteousness, all things shall be added unto us.

We will then know ourselves and know that God has given us both material and spiritual bodies; with our spiritual eyes we will be able to see spiritual as well as material

things, and we will know the work that God would have us to do. We will then know that the kingdom of God is within us, and that we are in Heaven today; and the saying shall be fulfilled.

If the kingdom of God is within us, and the kingdom of God is in Heaven, then we are in Heaven also. How then could there be a physical resurrection?

Therefore Jesus's resurrection was a spiritual one. He was seen in His spiritual body and was recognized by those who knew Him.

St. Paul said, "Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," (1 Corinthians 15:20), which means that there could be no physical resurrection.

Suppose Jesus were physically resurrected; His body was material the same as the bodies of other men. He would have to be clothed to protect his body. He would have to eat and sleep the same as men, or His physical body would die; and if he were to ascend up into Heaven where there are no material substances, how could He live in Heaven in His physical body? If Jesus was a man the same as other men, which according to the

Bible, He was, He could stand only so much of physical suffering before He would die, as there is a limit to the endurance of all men.

Captain John A. MacReady, Chief of the flying section, United States Army, Air Service, at McCook Field, Dayton, Ohio, reached an altitude of 40,000 feet, where the thermometer registered 87 degrees below zero. He used a LePere biplane equipped with a General Electric supercharger or Oxygen "booster." This is the highest altitude ever reached by man. The sun's rays were so bright he had to wear goggles to protect his eyes; besides all his clothing, he had an electric pad around his body with electric wires connected with the pad to the dynamo of his engine, in order to keep his body from freezing. Jesus's body was material; He never could have ascended as high as Heaven with His physical body without freezing it. How, then, could He have been physically resurrected?

Jesus was a man, the same as men of to-day; born under the same law, lived as do the men of today. He ate, drank, grew weary, slept, and when He was crucified His body passed into decomposition as do all other bodies, and helped to fertilize the gardens and

olive groves of Jerusalem. As St. Paul so truly said, "He had a physical body and a Spirit body, and when He died His Spirit body passed on into eternal life."

According to the teachings of Soul Science, the Resurrection morning will come, but there will never be a day when all the billions and billions of people who have lived in this world will rise in their material bodies and be known or judged for the good or evil deeds done while in their bodies; that would be utterly impossible. At death our material world comes to an end; we lay aside our material bodies. That is *our* resurrection day, for immediately we receive our spiritual body. Every person who lives must die; so at death it does not make any difference where we may be at the time, there and then will be our resurrection morn.

How beautiful appear these passages of scripture when one has outgrown the prejudice, the erroneous idea of a physical resurrection which is contrary to every known law and principle of nature, and when one is capable of examining into things with a clear vision and spiritual perception.

If in speaking of the resurrection you mean the resurrection of the spirit of man,

there is no such thing; it can not rise again, because it is never down; it can not be revitalized, because it is vitality. The Spirit in man, is a portion of the active working force, or principle, that forms the basic hypothesis of the universe; it can not cease action for the smallest fractional period of time; if so, the laws of the infinite would not be perfect, and chaos would reign — globes, orbs, and solar systems could not retain their position, and destruction would be the order of the day.

Even while you sleep your Spirit, is ever active; so when you are passing through the change called death, the Spirit does not cease to be active, but a dissolution takes place between the spirit and the physical existence. It is the re-birth spoken of by Jesus, born again into spirit life. How can the spirit sleep? Where does it sleep? We know that the body disintegrates, it can not remain there. All nature points to the absurdity of a physical resurrection.

When we draw a comparison between the doctrine of physical resurrection, and a true doctrine of spiritual birth into higher life, how quickly our inner sense harmonizes the truth with our highest ideals; how beautifully it harmonizes with every known law of nature

in its innumerable avenues of the phenomenal working of her formative and constructive energies. The spirit of man! Life, Spirit, Force, ever active, can not slumber or remain dormant; working forever under the eternal laws of progress, unfolding every moment of time; ever reaching out for something higher, grander, more beautiful, coming closer in touch with the Master, the Divine, the Infinite.

From Immortality, New York, April.

I have been holding meetings in Tampa every Thursday and Sunday for three months. The meetings were all well attended, but I was obliged to discontinue them as many of my patients desired treatments at the same hours the meetings were held.

When Mrs. Thomas and I first came to Tampa last October, I commenced to treat a gentleman seventy-eight years young who was paralyzed and could not move or speak a word. He can now speak, and is able to stand up. I have been with him much of the time, and was not able to attend Lake Helen Spiritualist Camp Meeting, as well as many other places we would have liked to visit.

We are members of the Tampa Tourists

Club, which has excursions running out of Tampa every week, either by boat or rail. I have lectured and given messages for the Tampa Spiritualist Church, and lectured for the Tin Can Tourists Club in their Auditorium at De Soto Park, Tampa; I have also lectured several times for the Golden Rule Psychology Class, at their Club Rooms, and have had many other calls to speak that I could not fill.

When we came to Florida I expected to have a rest, instead of that I have been busy all the time either one way or another. We leave Tampa April 17th for Jacksonville; will sail from there on the 19th for Boston by way of the Merchants' and Miners' Transportation Company Line, Steamer Persian, stopping at Savannah, Norfolk, and Baltimore, and arriving at Boston the 28th. We expect to leave Boston for Vermont May 1st.

After April 10th please address my mail to my post office, Back Bay, Boston, Mass., and oblige,

Fraternally,

Dr. Franklin A. Thomas.

At Brattleboro, Vt.

From The Daily Reformer, May 4.

Dr. and Mrs. Franklin A. Thomas, who spent the winter in the South, have rented an apartment in the Hooker Building, Main Street, for the summer.

At Boston, Mass.

From The Banner of Life, May 6.

The Editor: We had a pleasant call Saturday last from Rev. Franklin A. Thomas, who has just returned from Tampa, Florida, where he had been during the winter months. He left Monday for Brattleboro, Vermont, where he is to locate for the summer.

May 6.

Somerville, Mass.—The Church of Higher Spiritualism, School Street. Sunday, April 30, the services were opened with prayer by the president. Rev. Franklin A. Thomas was one of the speakers and message bearers. They all did fine work.

May 6.

Boston — Wigwam, Tremont Street, Bible Spiritual Society. Four splendid meetings for the week. Many of our best workers with us all doing excellent work for the cause of Spiritualism. The manager of *the Banner*

of Life was with us Sunday evening and favored us with a very interesting lecture on the advance of Spiritualism. Dr. Thomas followed with a brief history of the rapid advance and progress of the cause in which we are interested. Many fine messages were given by our workers, all being recognized.

CHAPTER XXXIX

CRITICS FAILED IN LONDON

*From The Banner of Life, Boston, Mass.,
May 13.*

We think our readers will be interested in reading the following article copied from the "*Two Worlds*" of April 21, 1922, (published in Manchester, England), when they learn that the Mr. Marriott is the same man, who in his syndicate letter, that we understand is being published all over the United States and which was run in the Boston Post Sunday, April 30th, 1922, says that he can duplicate any phase of mediumship of any medium and it is ALL a fake — here is a case where he failed to make good his boast:

In accepting Mr. Stuart's challenge to debate the subject of "Spirit Photography" in Manchester, offered in the Essex Hall, London, Mr. Marriott also claimed that he could produce a similar result to that exhibited by Mr. Stuart and under the same conditions.

Messrs. Bryant & Spedding, photographic chemists, had packed and carefully sealed four plates from a packet from their stock. These had been taken by Mr. Stuart to his home, where he, Mrs. Stuart and their daughter, with a doctor and his wife, each handled the packet for ten minutes, in the course of their usual circle. The plates were then brought to Messrs. B. & S., who certified that the seals were intact and the packet, to all appearances, had not been tampered with. Messrs. B. & S. then opened the packet and developed the plates. Two of them showed supernormal markings, on one of which Mr. Stuart was able to distinguish the face of his brother, who had been killed in a flying accident in 1912. This was the case which Mr. Marriott offered to duplicate.

Prior to the Marriott-Oaten debate on April 10th, Messrs. Stuart and Marriott met at 3 P. M. at the Victoria Hotel, Manchester. They were accompanied by Mr. Albert Wilkinson, Mr. Curzon, of the "Daily Dispatch," and Bryant & Spedding's representatives, who brought the sealed packet containing four plates. Each of the five sitters held the packet for ten minutes (70 minutes in all). The packet was then taken to the photo-

graphic department of the "Daily Dispatch," opened and developed in the presence of four of the company, Mr. Marriott not being present. The result was that all plates developed perfectly clear, and showed no markings whatever. Mr. Marriott, therefore, did not produce similar effects to those included in the challenge.

The terms of challenge may be judged by the following extracts from letters:

Mr. Marriott to Mr. Stuart, March 25th.

"Let us have the issue clearly defined. All that I can say is that I will guarantee to reproduce whatever any spirit photographer, amateur or professional, has produced up to date, under the same conditions."

Mr. Stuart to Mr. Marriott, March 31st.

"What you have to do is to imitate my final test. . . . and unless you are a psychic yourself, and abuse your privilege as such, you will get nothing on the plates in question. Trusting I have now made the issue quite clear, etc."

The test was tried, and Mr. Marriott failed.

On April 10, 1922, at the Victoria Hotel, Manchester, we, the undersigned, sat between the hours of 3:30 and 4:40 P. M. for seventy

minutes for the purpose of obtaining a psychograph similar to that obtained by Mr. Stuart at his home last summer. The plates were packed and sealed by the photographic chemists, Messrs. Bryant & Spedding, exactly as they had been for Mr. A. J. Stuart in every detail, and each member held four plates enclosed in the sealed packet for ten minutes each, and altogether for twenty minutes. The packets were then taken over to the photographic department of the "Daily Sketch" Office and developed by one of the staff in the presence of all except Mr. Marriott. The four plates were blank in every detail.

For and on behalf of Messrs. Bryant & Spedding.

H. Siddal, M. P. S.

Albert Wilkinson.

A. J. Stuart.

At Brattleboro, Vt.

From The Banner of Life, June 3, 1922.

Dr. Franklin A. Thomas, Brattleboro, Vt., writes: Since the first of this month on our return from spending the winter in Florida, I have had several calls to serve societies, as many seem to think that I am now living in

Boston. We arrived in Boston Friday, April 28th, and left Monday, May 1st. This is the only time I have been in the city for a year. I shall not be ready to serve societies until my return to Boston the first of October, as my time will be taken up in giving treatments until then.

Please address all letters for 1922-23 engagements to me, at Brattleboro, Vermont.

At Springfield, Mass.

From The Springfield Union, July 8.

International Spiritualist Union, McKinney Hall, South Main Street. Sunday and Tuesday evening services at 7:45. Sunday, July 9, Rev. Franklin A. Thomas was the lecturer and message bearer.

*From The Banner of Life, Boston, Mass.,
July 8.*

Springfield, Mass.—Internationalist Spiritualist Union, McKinney Hall, South Main Street. Sunday, July 9, Rev. Franklin A. Thomas, D. S. S., of Brattleboro, Vt., will act as lecturer and message bearer. He will speak on "Why Every One Should Develop Mediumship." Dr. Thomas comes to us

highly recommended and we are sure we shall all enjoy a very pleasant evening.

From The Banner of Life, July 15.

Springfield, Mass.—International Spiritualist Union, McKinney Hall, South Main Street, Sunday, July 9, 7:45 P. M. Our services opened with music and invocation. Rev. Franklin A. Thomas of Boston and Brattleboro, Vt., occupied our platform and gave a very interesting lecture on "Why Every One Should Develop Mediumship." He explained very clearly that by learning the laws of mediumship every one could develop so as to get these things themselves. We found the lecture very stimulating. Following the lecture he gave out messages which were recognized by all who were fortunate to be reached.

CHAPTER XL

DEATH'S MYSTERY

A Great Astronomer Reconciles SPIRIT- ISM and SCIENCE

From The Boston Herald, Sept. 30, 1922.

Camille Flammarion, now an octogenarian, began at least half a century ago an investigation of "psychic phenomena" for himself, and has since reached conclusions which show, as Crookes and Lodge have shown, that "spiritualistic" beliefs are perfectly consistent with devotion to the aims and methods of science. . . . He submitted evidence to show that mind activity in man does not depend upon a physical setting, but upon the existence of a soul separable from the body; the testimony now added goes toward establishing as a fact that, as the living may project their soul forms or "phantasms" to a distance, so the dying or dead may thus announce their passing to relatives, friends or acquaintances, and may

do this not only as apparitions, but also as mental images, by noises and various other uncanny experiences.

Besides quoting occasionally from psychical literature, the author brings forward the results of his own 50 years study in this field, asserting as he presents the cases, all of them documented, that they represent only a minimum of those in his possession. As outcome he holds that, after all errors and possibilities of deception have been allowed for, such phenomena as those witnessed are now finally proved "beyond refutation," with the certain establishment of the so-called "supernormal" powers of the soul and of the truth of its survival after death. In announcing this conclusion, M. Flammarion has much to say regarding people who refuse to accept the testimony, or who, convinced against their will, remain of the same opinion. Himself a declared foe of credulity, he demands complete surrender once the phenomena have been lifted by scientific procedure into the clear air of fact.

He writes of those "who are afraid to speak out regarding what they have seen or know," and of "men who have no doubt of the undeniable existence of these phenom-

ena, yet dare say nothing, through meanness unpardonable in minds of real worth," calling them "unworthy of the name of savants." He recognizes "three kinds of adversaries virtually unconquerable — those who make sport of everything, but are interested in nothing; materialists convinced on principle that matter produces every thing, and human beings confined within a narrow dogma, whatever their religion, sure of their beliefs and satisfied with them. "But he is not dismayed; he looks for the germination of "the good seed," and his final word is: "Let us never despair of progress."

DEATH

Passing from the shadow
Into Eternal Day;
Why do you call this death,
This sweet going away?

HOW TO HOLD CIRCLES FOR DEVELOPING MEDIUMSHIP AT HOME

Twelve Lessons that Every One can Understand and Apply.

By REV. FRANKLIN A. THOMAS, D. S. S.

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By REV. FRANKLIN A. THOMAS, D. S. S.

Who will assert that Man is Wholly Clay—ALTOGETHER PHYSICAL?

Who will deny that the SPIRITUAL in Man is the better part of him? What would Man be without it?

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