CHICAGO, ILL., DECEMBER 29 1906.

NEW THOUGHT MOVEMENTS.

They Are Rapidly Gaining Recruite, While Orthodoxy is Constantly Losing.

The orthodox clergy in the West, are alarmed over the poor attendance at their services, and at several recent meetings of ministers in this and other Pacific coast cities, the subject was discussed: "How shall we reach strong induce them to attend

, One minister said, "Tacoma has a population of 100,000, but more than 60,000 do not attend religious meet-

I know of an Episcopal church in a California town from which fifty mem bers dropped and went to Spiritualist, Christian Scientist, Theosophical, New-Thought or other liberal meetings, 'or stopped going to any religious meet-

There may be many reasons why thinking men and women are no longer to be found in the news of the orthodox churches, but the principal one is be cause they have ceased to believe in an infallible bible, a cruel, revengeful and changeable God, an endless hell, a personal ubiquitous devil, the blood atonement, and the resurrection of the physical body. These doctrines, and many others that the people no longer believe, are still in the creeds and confessions of faith in the churches, and the clergy are compelled to subscribe to them when they take ordination vows. Occasionally a minister is can be a honest enough and bold enough to remeasure. pudiate the old dogmas, but he takes great risk of being thrown out of the church as a heretic. In the Protestant courageous and more intelligent have abandoned the church. This is going | those only are present, as are known on so steadily and so rapidly that the clergy are nearly panic-stricken over it. They succeed still in holding the women and children pretty well, but they want men,—"strong men"—so declared a pastor of a Tacoma church recently. Entire sessions of the "Ministers' As-

sociations" are frequently devoted to the discussion of this important mat-One prominent minister in the state, in discussing the steady and increasing desertions from the church, declared that in his opinion "the preachers do not preach the old-fashioned heli energetically enough nor often enough. But that sort of preaching will not fill his empty seats. Intelligent people can no longor be frightened by the sto-ry of the "Fall"—"that in Adam we sinned all," that God demanded the cruel death of his son as a condition on which he would save a portion of the human family from endless tor

The theologians fail to see that about sixty years ago, we entered upon a new era or cycle. Inventors startled the world by their marvelous inventions; discoveries of inestimable benefit to the world were made; old methods and and new ones were adopted; everything went forward by leaps and bounds except theology. That has advanced somewhat—was pushed forward by the momentum of other progressive move

The clergymen should have kept step with the inventor, the scientist, the physician, the statesman, the school instances. He might have kept his jews filled, but he did not, for he was found hard and fast to the teaching hat all wisdom was given to the world n the distant past and there was nothing more to learn. Because of this non-progressive policy and practice, hundreds of thousands of his flock have come out and have gone over to the

liberalists and are marching on." The Christian Scientists, though more "orthodox" than other liberal sects, yet denying every cardinal doctrine of orthodoxy, has grown into robusiness from the great multitudes tant and Catholic churches

Mrs. Baker-Eddy's church is rapidly taking the cream of the orthodox laity They are building magnificent church houses in both Europe and America, and are spreading "like a green-bay orthodoxy to Christian Science, vet it was as far as the dissatisfied church-

man dared to go.
Others, still less orthodox, and more rogressive, went to the Spiritualists the Theosophists, the Unitarians, and other New Thought societies.

The orthodox clergy are becoming panic-stricken, hence the efforts every where to stop desertions from the church. Many of them are instituting in their houses of worship all sorts of amusements and entertainments. Some of them propose billiards, and ninepins, and theatrical shows, etc.

Now, this is the sensible thing for them to do. I advise them to stop short off preaching old Jewish paganism. and turn their meeting-house cial halls, and reading and lecture rooms, invite the poor, and homeless, and friendless, and not only amuse and instruct them, but when necessary, feed and clothe them, and assist them in obtaining honorable and useful em-

In your lectures drop out the old bloody Jewish Jehovah, discard the immoral and pagan doctrine of the blood atonement which encourages bad just punishment for wrong doing, by consenting to let Jesus pay the debt; teach the youth that he must reap as he sows-that God is spirit, an impersonal, Infinite Intelligence, and that the most acceptable service to God, is our service to our fellow-men.

God needs no beseeching, nor fixttery, nor worship on our part. God's laws are eternally just and right, and it is our business to discov-

er and obey them. 'As a man thinketh, so is he." If we think good, uplifting, loving thoughts, we shall grow to be good, kind and loving, and angelic spirits of the invisible realms, will assist and strengthen us. If we think unkind, hateful, maliand, degrading - thoughts, we shall, ourselves, become that, and inharmony, unrest and misery, will sometime, somewhere, overtake and enshroud us, and punish us, until we, like the Prodigal Son, arise and

back to our father's house. What I have written herein was not said in any spirit of unkindness to-ward my orthodox brethren. I feel sorfor those who still think they ought to cling to the Ignorance, superstition and paganism of the distant past. I bid them to "about face," to remember that they live in the most enlightened day of the world's history. I them to believe that theologies and restigation and criticism as well as the

DIES HOUR AFTER CHILD SAYS DEAD MOTHER CALLED

"Father, Mamma's Calling You," Oried Boy. "I Heard Her Voice in the Steam of the Tea Kettle."

A. F. Hill of Boston, sends the folowing from the Boston American: Brockton, Mass.—"Papa, mamma's calling you. She says, 'Are you coming, Isaac?' I heard her voice in the steam of the tea kettle."

Terror-stricken, little four-year-old Raymond Wilkinson rushed to the bedside of his dying father in their home at No. 191 North Warren avenue, screaming this strange message. Then he went into hysterics.

Within an hour the father died. Mrs. Wilkinson died a few weeks ago. When questioned afterward the boy said that while he was playing in the kitchen he suddenly heard his mother's voice and that it sounded as if it came from the cloud of steam that poured from the nose of the tea kettle on the stoye.

A Remedy for Fake Seances and Other Evils.

To the Editor:—For the advancement of the truth of Spiritualism, we make this suggestion: If we are earnest in our desire as

Spiritualists to advance its truth, its realities, its love for humanity, it becomes as now to adopt such methods as will banish all public seances. This can be accomplished only by a drastic

Let Spiritualists in each state unite as a society, or individuals in a peti-tion to the judiciary thereof, for a prochurches the laity are broader that the hibition of all public seances. No seciergy, and thousands of the more ances in any case whatever, excepting those that are held privately, at which as Spiritualists. We cannot command the respect of

the inquiring minds nor the unthinking public, but we must be as Spiritualists looked upon with scorn and derision. There should be that unity of purpose in the knowledge and faith we possess, to place an emphatic disapproval upon all things that counterfelt our cause, and make Spiritualism foundation for fakes.

A Psychic Investigating Society has been founded in the city of New York, having for its purpose the elimination of fraud by so-called hypnotists, spiritual mediums and mind readers who ply their vocations for money.

There are fraudulent practitioners making between \$20,000 and \$30,000 a year by deluding people.

Thousands of people, particularly women, whose honesty of purpose deserves all the guardianship the state can throw about it, these spiritualistic, can throw about it, consult these spiritualistic, clairvoyants, etc., ad-

It is suggested that for the possibilities of the good or the evil that these practitioners should be examined, and if worthy, licensed, just as the state licenses physicians, dentists and law-

This is a step in the right direction we will receive the commendation and respect if we adopt similar repressive DR. JAMES B. CANDY.

"The Magician."

While sitting alone, by the fire, one evening, I felt the pressure of an un-seen hand. Upon asking: "Who is there?" I was answered, "Poe, get your nen." Reaching for a pencil I wrote the following:

Though the midnight hours are dreary, and the sobbing night-winds roam, And the sea-birds softly calling, o'er the leagues of wind-swept foam; There he sits, while dying embers weave their ghosts upon the floor, Frosted head, in life's December, dely

ing in his mystic lore. And the rattling of the shutter is message he receives; And a tale the night-winds utter as they shout beneath his eaves, .. And the shadows gather 'bout him, on

the long procession sweeps. Though the busy world may doubt him, still his midnight tryst he keeps.

CHART A. PITT. Bellingham, Wash.

teachings of science, medicine, law and philosophy. The church must keep step with the progressive movements of the age, for if it does not, it will inevitably dwindle away and go out of existence.

No book nor creed is so sacred as to be above investigation and criticism. There have been revelations in the past, but there will be greater ones in the future. Science and inventions are in their infancy. Every human soul has a divine parentage. Every child has within him the latest powers of a mighty God. Every human being is a part and portion of the infant One God could not be infinite if one individual soul were "lost" or blotted out. He is the greatest teacher, shows us how to unfold our innate God-

There is no death, or if so, it is as

necessary and beneficent as birth. There could be no birth without death, so-called. The illimitable universe is ceaselessly throbbing with life. All things tend upward. Infinite wisdom is at the helm of things. "All discord is but the fragment of a scale which had we the power to comprehend, would be replete with harmony divine. We are not "poor, miserable worms of the dust who deserve to be endlessly damned." as stated by the orthodox creeds. On the contrary we are children of Infinite Intelligence, love and wisdom, in each of whom reside the infolded powers of mighty arch angels. We are embodied here for a little while in physical bodies, to be taught some neded lessons. If we are ant students we shall, on leaving this kindergarten—this caterpillar state; be promoted to a higher grade in the school of the Infinite Eigher. If we are incorrigibly truant, refractory, and disobe dient, we shall be put into the base ment of the spirit school and kept there until we learn the lessons we neg-

lected to learn here. R. A. DAGUE. Tacoma, Wash.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.-

Hail to the witch! if wise and true.

Makes Catechism on Darwin Plan.

Famous English Scientist Offers Faith That Welds Knowledge and Tradition-Other Worlds Greater-Man Not Highest Form of Life, Says Sir Oliver Lodge; His Future Existence Part of His Theory.—Special Cable Dispatch to the Chicago Tribune, from London, England.

of the young. In a preface Sir Oliver says:

teachers the following clauses have been drafted by me as affording a partially scientific basis for future religious

processes from the lower forms of animal life and with a struggle, and suffering, become man. Q.-What, then, is meant by the fall of man? A.-At

difference between right and wrong, so that thereafter past in the light of the present? A .- I believe in one inwhen his actions fell below a normal standard of conduct he felt ashamed and sinful. Nevertheless, the possibility things exist. I believe the divine nature is specially reof the fall marks a rise in the scale of existence. Creatures below this level are irresponsible, feel no shame, suffer no remorse, and are said to have no conscience.

Q.—What is the distinctive character of manhood? the power of choosing between scool and evil, with free- and that prayer is the means of communion between man dom to obey one motive rather than another.

DEFINES DUTY OF MAN.

Q.—What is the duty of man? A.—To assist his felows, to develop his own higher self, strike toward good in every way and open his powers generally to seek to know the laws of nature and obey the will of God in whose service alone can be found that harmonious exercise of the faculties which is synonymous with perfect

Q.—What is meant by good and evil? A.—Good is that which promotes development and is in harmony with the will of God. It is akin to health, beauty, and happiness. Evil is that which retards or frustrates development and injures some part of the universe. It is akin to disease, ugliness, and misery.

Q.—How does man know good from evil? A.—His own nature when uncorrupted is sufficiently in tune with the universe to enable him to be well aware in general of what is pleasing and displeasing, a guiding spirit of which he himself should be the real, effective portion.

Q .- How comes it evil exists? A .- Acts and thoughts are evil when below the normal standard attained by humanity. The possibility of evil is a necessary consequence of the rise in the scale of moral existence, just as an organism whose moral temperature is far above the absolute zero is necessarily liable to damage by deadly cold, but the efficacy of prayer by pleading the example and merits cold is not itself a positive or created thing.

Q .- What is sin? A .- Sin is a deliberate, willful act of sin is selfishness, whereby needless trouble and pain is in which the divine will is perfectly obeyed. It represents inflicted on others. It is akin to moral suicide.

variety of animal of earth, air, and sea, and in every species of plant.

MAN NOT HIGHEST IN LIFE'S SCALE.

Q.—Are there beings higher in the scale of existence than man? A .- Man is the highest of the dwellers on the to do with science," he says. "They are quite distinct. planet earth, but the earth is only one of many planets Therefore the suggestion so freely made that they are in warmed by the sun, and the sun-only one of a myriad of some undefined way antagonistic, in my opinion is wholly similar suns which are so distant we hardly see them and wrong. It follows I don't regard any effort to unite scigroup them indiscriminately as stars. We may be sure ence and faith on the basis of a catechism can be much that in some of these innumerable worlds circulating good." about distant suns there must be beings far higher in the scale of existence than ourselves. Indeed, we have no knowledge which enables us to assert the absence of intelligence anywhere.

Q.-What caused and what maintains existence? A .-Of our own knowledge we are unable to realize the meaning, origination, and maintenance. All we can accom- scientists in England is defined in the following paraplish in the physical world is to move things about by graph in an article he contributed to the reviews: means of our bodily organisms and leave them to act on each other, but we conceive there must be some intelli- name of religion. These science is bound to criticise. gence supreme over the whole process of evolution, else Testimony is borne to inner personal experience; on that

TRENCHANT QUESTIONS.

a Medium Who Wants the Truth.

Only.

of questions I would like to ask, and let anyone so disposed, answer them. All in the spirit of good will. These

there are no evil spirits. If all is good,

what harm can darkness contain? If

ful and wise, request us to sit in a

dant proof of their powers for good,

why should we not trust them? If we

do not obey our own guides, whose

should we obey? Why do we hear speakers relate the story of Hydesville and the "tiny raps"

hear those manifestations called "phys-

What proof is there that we have

the currents set in from earth toward

the sensitive, especially when facing an

audience, more often than otherwise.

That being the case, why is the phase

known as Inspirational Speaking held

higher inspiration to-day than ever be from fore? Advanced spirits tell me that ens?"

ical" condemned 2

They Are Directed to Spiritualists, by tions?

things puzzle me, and I would be glad and many of the manifestations re-

to gain more knowledge.

Why are we not warned against sit. Is there any proof existing that he had

ting in the dark? We have been told any more respect for the Spiritualism

our guides, having been described to man spake before. Were not those us by the best mediums and seers in wise men from the Rast, who, led by

us by the peat mediums and seers in the country, as able, advanced, power-tul and wise request us to sit in a ful and wise request us to sit in a

with such evident satisfaction; and yet will pray the Father, and He shall send

given us from the rostrum. Why so very much enlarged upon. I have tolerant of that fact, and ridicule she changed my mind. There is a great

of this day.

London, Dec. 15.—Sir Oliver Lodge has issued the text God, and it is it that gustains and enriches all the worlds. of a scientific catechism which was read before a gathering It may take a multiplicity of forms, but its essence and of non-conformist ministers in London, and which is de- higher meaning are specially revealed to dwellers on this signed for the use of teachers interested in the education earth in the form of the divinely human, perfect life of Jesus Christ, through whose spirit and living influence "From the viewpoint of the teacher and the trainer of man may hope to rise to heights at present inaccessible.

ONE ETERNAL BEING OVERRULES.

Q. How may we become informed of things too high for our own knowledge? A .- We should strive to learn Q.—What are you? A.—A being, alive, and conscious upon this earth, my ancestors having ascended by gradual from the great teachers, prophets, poets, and saints of the human race whose writings are opened to us by education. Especially should we learn how to interpret and understand the bible, which the nation holds in such high honor.

Q. What, then, do you reverently believe can be dea certain age of development man became conscious of the duced from a study of the records and traditions of the finite eternal being, a guiding, loving father in whom all vealed to man in Jesus Christ, who lived, and taught, and suffered in Palestine 1900 years ago and since has been worshiped in the Christian church as the immortal son of God and savior of the world. I believe the holy spirit is -That he has responsibility for his acts, having acquired ever ready to help us along the way to goodness and truth and God, and it is our privilege by faithful service to enter a life of eternal communion with God,

What is meant by the life eternal? A.—Whereas our terrestrial existence, our temporary and real existence. continues without ceasing in either the higher or lower form according to our use of the opportunities by means of grace, and that fullness of life ultimately attainable represents a state of perfection at present inconceivable to us.

Q-What is the significance of communion with the saints? A.—Higher and holier beings must possess in fuller fruition those privileges of communion which already are foreshadowed by our own faculties, the language, and sympathy, and mutual aid, and just as we find our power of friendly help not altogether limited to our own order of being so I conceive an existence of mighty fellowship of love and service.

PRAYER OF REAL EFFICACY.

Q.-What do you understand by prayer? A.-That when our spirits are attuned to the spirit of righteousness our hopes and aspirations exert an influence far beyond their conscious range and in the true sense bring-us into communion with our Heavenly Father. By this power or mist refition called prayer we are encouraged to ask anyhing we need as children ask their parents, in a spirit of trust and submission, and we may strengthen our faith in of the Lord Jesus.

Q:-What is meant by the kingdom of heaven? A. of a free agent, who sees better and chooses worse, and The kingdom of heaven is the most essential feature of thereby acts injuriously to himself and others. The root Christianity. It signifies a harmonious condition or state the highest state of existence, individual and social, which Q .- Are there beings lower in the scale of existence than we can conceive. Our whole efforts should, directly or inman? A .- Multitudes. In every part of the earth where directly, make ready its way in our hearts, lives, and in life is possible we find it developed. Life exists in every lives of others. It is the ideal state of society towards which reformers are striving. It is the ideal of a consclous existence toward the said aim.

Sir William Ramsay, criticising the new catechism, contends that Lodge starts with wrong premises.

"Science has nothing to do with faith nor faith anything

HIS VIEWS COMMAND ATTENTION.

Sir Oliver Lodge is one of England's leading scientists. Recently his utterances on various topics of religious belief and dogmas have attracted wide attention. His attitude, which expressed the attitude of many other liberal

"Assertions are made concerning material facts in the things could not be as organized and beautiful as they are. physical science does well to be silent. Nevertheless many Q.—Is man helped in his struggle upward? A.—Man of us are impressed with the conviction that everything has not brought himself into existence, nor can he unaided in the universe may become intelligible if we go the right maintain existence or achieve anything whatever. There way to work, and so we are coming to recognize, on the is certainly a power in the universe vastly beyond our com- one hand, that every system of truth must be intimately prehension. We trust and believe it to be a good, loving connected with every other, and that this connection will power, able and willing to help us and all creatures, and constitute a trustworthy support as soon as it is revealed guide us wisely without detriment to our incipient free- by the progress of knowledge; and on the other hand, that dom. This loving kindness surrounds us every moment; the extensive foundation of truth now being laid by sciin it we live and have our real being. It is the main- entific workers will ultimately support a gorgeous buildspring of love and joy and beauty. We call it the grace of ing of esthetic feeling and religious faith."

> writings of the mediums and prophets deal of fraud; and not all on the part of old, because they contain contradic of "physical" mediums either. Lately I have been much discouraged with the We have repeatedly heard warm outlook for Spiritualism, but I was praises from the rostrum for Paine and shown in a "vision by night" that we ingersoll. Why is this? Those essays are really starting to CLIMB THE

To the Editor:—There are a number of the former on dreams and visions HEIGHTS. I hope it is true for questions I would like to ask, and were silly things to found a religion Yours for truth. Yours for truth.
NELLIE E. VANDYKE. Clyde, Ohio.

upon, do not stamp him a Spiritualist. The latter ridiculed Moses, a medium,

corded of the Spiritualism of that time.

There was One who spake as never

from the uttermost parts of the heav-

If any medium is to be believed, why

not believe the greatest 3. We are admonished to seek the

I commend your attitude toward all

truth. Where shall we seek?

A LULIABY SONG.

Dear little baby, too tired to creep, Dear little eyes, too tired to peep. All snuggled up in a little limp heap Mother is singing her baby to sleep. Lullaby baby, sleep, baby, sleep, Mother is singing her baby to sleep.

ful and wise, request us to sit in a lam. Spiritualisis in the lambda darkened room, why should we not do Paine wrote is sound sense, then those Where are you going, my baby dear? so? When they have given us abunder not wise, but it dollar men, and Mother is singing for baby to hear. Dear little eyes that hardly can peep, vine, were all false.

Tell me that baby is going to sie
If he was a mere man, and the great- Lullaby baby, sleep, baby, sleep, Teil me that baby is going to sleep.

est of all mediums as stated by Modern
Spiritualists, why say that all trumpet
work is Diakka, when He said: "And I
Where are you going, my baby dear?
Mother sings low lest baby shall hear. His angels with a loud sound of the trumpet to gather the elect together from the four winds of the earth and from the utterment for the carth and the carth an Dear little baby has gone to sleep. Where is my baby gone? baby dear,

Gone where the Slumberland fairles play. Angels of goodness my baby will keep Resting in Slumberland, fast asleep. p as the highest.

There are contradictions in plenty there was very little fraud, and that Lullaby lullaby, sleep, baby, sleep,

JAS. C. UNDERHILL. Hammond, Ind.

say:

Who Are the Infidels?

Abstract of Lecture by Dr. George A. Fuller, of New York, Delivered Before the Worcester Association of Spiritualists.

"The word Infidel has been applied very Rev. men, with all the letters of to every teacher and reformer down the alphabet attached to their names, through the ages. Anyone who has and all the titles the Church of England given new ideas to the world, whose could bestow upon them, met together thought was in advance of the time in to solve this problem. Some of them which he lived, has been termed infidel. handled it very gingerly, while others The Christian church has hurled the met it equally face to face. One good word at the greatest thinkers, the great-bishop remarked, "Why is it that the est reformers, the world has produced name of no noted scientist appears —a synonym seemingly representing upon our membership roll? We have all that was evil in human life.

infidels by the Christian church for made a name for themselves are found many years, and I for one am proud of in our denominations, and why? Simthe title. I believe we are in goodly ply because we have nothing to offer

etics in their time, a Spencer, a Huxley, Tyndall, and yet these so-called infi- the Church of England. While he was dels have been the saviors of the world. criticised on every hand there were a

Whe are the Infidels? The word Infew present who were in sympathy fidel means to doubt, a lack of faith. with the thoughts he expressed. Where do we find the most infidelity However, no one has ever heard of to-day? I say to you there is more infidelity to the square inch within the affirm nor deny the claims of Modern ranks of the orthodox church than is spiritualism; but have more than any found elsewhere; a lack of faith, skepticism and disbelief prevails and to a great extent throughout the other re-of the Church has ever been the same

longer satisfied with faith and hope, evolution became an established fact but requires knowledge. The old queswho has wandered in darkness and of England.
doubt, "Turn your faces toward the What a farce! What blasphemy!

I am in sympathy with the investiga- me: "Come into our denomintion and we have many of them) who have been give you a fine church and a good salinvestigating for thirty and forty years, ary. and have not come to any conclusion, ought to be born again, with brains lieve the creed of your church."

enough to come to some conclusion in He answered, "Oh! that makes no the face of the accumulated evidence difference; you are not obliged to tell

Who are the Infidels?

munion with the land beyond the sea, right."

the wise ones shook their heads and I said to him, "So you would have me cried "Impossible!" A voice was heard become a hypocrite, would you? No, and then the cable broke, and the world never! not for the sake of being resald humbug! illusion! But another spectable, not for the sage of a fine cable was laid, and what was the result? There is not a child over ten your work if you will, you are making years of age in our public schools to doubters day by day. Let them come an established fact. If we can hold vert them and the light of Truth will yond the sea, why can we not hold will be dispelled in the sweet knowlyond the sea, why can we not have some some sea, why can we not have communion with the denizens of the edge which is theirs."

anirit world as well? We turn to phys- The Salvation Army is doing a spirit world as well? We turn to phys. The Salvation Army is doing a leal science and the teacher points to great work in our land to-day, in ac-

stand. The evidence is presented day, by day, both in private and in public.

But right here allow me to say, that

Not long ago I was walking along which is of the greatest importance to the street in the city of Boston, and our movement has been allowed to I heard the drum and cornet of the slip away, and that is the Home Circle. Salvation Army approaching. I decid-Rafely, if ever, do we hear of them ed to remain and listen to their servicin our midst to-day, and yet many of es. It was a cold, dark night, a heavy our greatest mediums have come out mist was in the air, the of our home circle. Speakers traveling through the country twenty-five years faithful workers knelt and prayed, ago, arriving at their destinations Satand pleaded with the hearers to lead urday night, would be invited to enter better lives, to become better men and the home circle which would invariably women, and then my spiritual vision be held each week in the home of every was opened. I beheld a woman come Spiritualist in the land. I remember floating down from the clouds, as it of Leominster, who did much for the and thin, tears streaming down her Cause of Spiritualism in the years past cheeks, with outstretched and gone, by securing speakers and me- hovered over that little band and I diums each Sunday to present the truth heard these words fall from her lips to the people. There was one room in again and again: "Oh! save my boy! her house sacred to the home circle, save my boy!" with an altar dedicated to the truths | For a moment the vision remained of our glorious philosophy. Within that and then slowly faded from my sight, room on Saturday night she called her never to be forgotten. little family together, and whoever was a guest in her house, and herself en- the spirit world who can reach their tranced, there fell from her lips some sons and daughters in this life through of the most beautiful thoughts from the influence of the Salvation Army, those wise and loving souls "out there," and prevail upon them to lead better and messages of love and consolation lives and in this way they are doing a from the dear ones gone before.

It was my privilege to be present on many occasions of this kind. One oc your light shine out and illumine the casion I well remember. There was darkened places; do not keep it under present an agnostic. After the seance a bushel, make no apology for the was over he arose and with tears truth you possess, but show to the streaming down his face, he exclaimed, world by every act of your daily life "I have been to heaven to-night as near the knowledge and freedom that as I ever expect to be in this material yours, a knowledge of the wondrous life. I have to-night secured evidence possibilities of the human soul in the which proves beyond the possibility of a doubt that my friends still live—evihighest expression of Deific life, pos-

not hope to bring out the highest un- lieve that sometime, somewhere, perfoldment of mediumship, for in the haps when we reach the sphere of an home circle the best results are ob- arch-angel, man shall become a very

insane. I am not a Christian Scientist, the eons yet to be. And in the combut when an attack of this kind occurs, ing years the light of Spiritualism I believe every thinking mind should shall illumine the world and its science, protest against it. In the ranks of philosophy and religion shall become Christian Science we find some of the the savior of humanity in the ranks of Christian Science we find culture, education and refinement We as Spiritualists have felt the lash in the days past and gone, and we can which has attracted to its ranks some of the most brilliant thinkers in the world, and which is doing a great work

for humanity. which is the justification of America in the city where I now reside, the to the world, is to be accomplished by attendance at the Baptist churches is constantly decreasing. To create remen, or the rich men, or the business newed interest, one of the clergymen of men, or the respectable men, but by that denomination has introduced vau—the men, and when I say men, I mean deville, employing a whistling soloist to take part in the Sunday services. What would Jesus of Nazareth think to their own personalities, and to if he were in our midst to-day. Think have them count. Men vote because the simple teachings of the Master. Women should vote, that is, take part
Upon one occasion in England there in democracy, because they are wowas a meeting of the high church digmen; that is all. Man's humanity

Il that was evil in human life.

We as Spiritualists have been termed the great scientists, those that have

company.

Many of us can remember those wonderful lectures that were given to the world by that galaxy of noble men, William Lloyd Garrison, Wendell Philiam Lloyd Garrison, Wendell Philiam Lloyd Garrison, Wendell Philiam we have no knowledge, no facts, to present to the world."

He was one of the brilliant lights of

ligious denominations of the world.

Humanity is seeking for truth, no and so-called infidels. After the law of tion still comes ringing down the ages: of the spirit world, they removed his "If a man die, shall he live again?" and lifeless body and reburied it with all the answer comes to every human soul the pomp and ceremony of the Church

light of Spiritualism, and knowledge shall be yours." You say to me, "Have you no doubters in your ranks?" and and eulogized.

I answer, "Most assuredly we have, but I am not in sympathy with them." Some little time ago I was conversible I am not in sympathy with them." tor at all times, but these people (and preach and be respectable, and we will

I replied, "How can I? I do not beall you know; say nothing about it, preach the same as you are preaching When the first cable was laid under now, only don't mention the word the ocean, thereby seeking to hold comSpiritualism, and you will get along all

day but knows the cable message to be over to Spiritualism and we will concommunion with the inhabitants be shine across their pathway, all doubt

the laboratory, to demonstrate its cordance with the teachings of the claims; when we turn to Spiritualism Master. A work that all our fashionawe point to the seance room for evi- ble churches have failed to do. They dence of the truths we present to the are a faithful band of workers, honest world, the foundations upon which we and sincere in their beliefs, working

Not long ago I was walking along pavements earnest soul who lived in the town seemed, with hair disheveled, face pale

I believe there are many mothers in great work for humanity.

Oh! ye Spiritualists of the world, let My friend, until we establish the ent within, shall some day find the opnome circle again in our midst we can- portunity for large unfoldment. I be God in himself, a maker and creator of A few days ago a prominent clergy- other worlds. Out of the star-dust and man of your city attacked Christian the power of creative thought he shall Science, calling it a humbug and decall them into being. Such I believe lusion, and stated its followers were all the possibilities of the human soul in

(Reported by M. Lizzie Beals.)

The Discovery of Democracy.

Brand Whitlock, Mayor of Toledo, Ohio, writing on the Discovery of Democracy, in the Times Magazine, has this significant paragraph:

"The realization of this democracy. which is the justification of America the men of America-not the good women, too; for women are included in democracy; they too, are entitled of a whistling soloist in the place of they are men; that is the only reason. nitaries of the land to discuss the ways gives him this right, and and means of checking the growth of humanity gives her this right. The skepticism and unbelief within their perfect democracy is a sphere, not a ranks. The bishop and priest came hemisphere, and every personality in down from London, the Rev., most Rev., it must play its part for good or bad."

The Hindu Spiritual Magazine.

Edited by Shishir Kumar Ghose, Calcutta, India.

The Progressive Thinker being the largest Spiritualist Paper in the whole world, it leads in all things pertaining to Spiritualistic and Occult Matters, and and takes pleasure in giving this week almost entire the contents of the Hindu Spiritual Magazine. The Readers of The Progressive Thinker are the seconted to, and the man is saved. best posted people on earth to-day in reference to milky fulce that oozes out of the skin erner againsed knowledge by experi-Spirit Return, and its accompanying phenomena. of a toad, is a powerful stimulant! Just ments and the experience of others, and tancy how impossible it would have the Hindus by developing their own fac-Send in your subscriptions and get the "Unknown udation in the skins of toads by ex-Life of Jesus Christ" as a Gift.

7. "Multiple Personality?" or Spirit

[Demoniacal Possession True; Roya Shost Story; A Doctor's Ghost Story.]

Some Occult Phenomena.

A wail from the Dead.

Let us suppose that Andrew Jackso

been affected. But the seer, having s

clear view of the interior, is in a posi-

Thus, if an outside examination shows

hat it is the lungs that are wrong, an

Thus when by internal examination

system is full of it." The lady to whom

ence him to commit a bad or a good

of men; read their thoughts and some

but their souls which animates the lat-

ter. So the seer examines the patient,

Let us now come to the treatment

ergy must be imparted to it to enable

is a herculean task. There are hundreds

But the Hindu method is to ascertain

Thus the properties of the roots, leaves

How could they find the properties of so

the energy is to bad?

soul of the mangoes, on the soul of a wrongly diagnosed and wrongly treat-

A can step out of the

internal examination may show

an unerring manner.

Mysterious Spiritual Lan

8. Contemporary Literature.

(c)

10. Notes.

CONTENTS.

Control? The Aim and Scope of Hindu Spir-

- 2. The Indian Magicians.
- A Ghost Story from Perak.
- 4. About the Invisible. Psychic Clairvoyance.
- 6. Extract from One of Dr. Peebles guage. Camp-meeting Lectures in America.

The Aim and Scope of Hindu Spiritual- , put it into the hands of a clock repair ism. er. He examines the clock from the

"We had so long been cutting the outside; he suspects what is wrong but weeds and tilling the ground. Time has he is not quite sure. He removes the now come to sow the seed. What is cover and then at once sees why the Spiritualism? Usually it means the art clock is going wrong. It is in this manof opening communication with the ner, diseases were diagnosed and drugs dead. What is Hindu Spiritualism? found by the aid of clairvoyance or the It is both a science and an art. As a inner eye of the Hindu method. science, it imparts a knowledge of the spiritual world. As an art, it teaches Davis is or was a seer. Which means us how to make our life in the spiritual he could step out, that is to say, bring world happy and progressive. Hindu his soul out of his body. In that state spiritual philosophy has three cardinal he examined his patients. Being out of principles. One is that there is a per- his body, the internal economy of sonal God, whose love knows no bounds. patient's body was unfolded to Davis. The second is that, He created man for He examined the lungs, fiver, heart, etc., His eternal companion. The third, the of the sufferer. The interior having highest object of existence, is to attain been opened to him, he found no difficulty in ascertaining what organ of his to His lotus feet. We say, Hindu Spiritualism is a science, because we shall patient was in an unsound condition. The Doctors, by an examination from hase all our inferences upon established outside found that, say, the lungs, had No one will be asked to surrender his reason. As an art, Hindu spiritual philosophy teaches us the knowledge as how to make us happy tion to locate the seat of the disease in hereafter, and this knowledge is based upon actual experiments. It is a thin veil which separates the spiritual from the material world. And it is earnest and sincere devotion which will enable the lungs are all right, but it is the a man to lift it."

There are at least two worlds, the a correct diagnosis of the disease is material world and the spiritual world. made, the treatment of, the patient, We say at least, for, there may be still which was an uncertain experiment beanother world, or other worlds beyond fore with delicate organs, becomes more the spiritual world. In the material certain, possibly an absolutely certain world live men, in the spiritual world process. Indeed, when by an internal live men who are dead. Man has his examination it is found that the heart two parts, the material and the spirit- of the patient is the seat of the wrong, ual; so every substance has its two and drugs are administered accordingly, parts the material and the spiritual. the work of healing becomes a more The material part of man lives in the certain proceeding. material world and his spiritual part with his stethescope and thermometer, is transferred to the spiritual world; will say that he believes that he is so the material part of every substance right in the diagnosis of the disease, remains in this world, and its spiritual but a clairvoyant physician will tell part transplanted to the other world.

We say transplanted, that is not it is about. Says Spirit, Phinuit, (Vide exactly. The material part of man is Hyslop's Science and Future Life, Pages cognizant of the material, and the spir- 151-52), "I don't like the treatment.

itual part cognizant of the spiritual The physician gives him quinine, her The material world is the outward ex- this was addressed and the patient, her pression of the spiritual world. Every- sister, "denied that she, the latter, had thing in the material world has its taken quinine," but it was subsequently counterpart in the spiritual. Every ascertained that she had taken quinine material substance has its soul, and without knowing it. meterial substances. That is to say, it enables us en rapport with the soul of B; he can to distinguish one substance from an- locate his diseases if he has any; can other, because each has its distinct soul. read his thoughts and can try to influ-

There are two men, A and B; Their hodies are made up of the same materi- act. Thus spirits enter into the body als. A has his blood and bones, carbon and oxygen; so B has his blood and times control them, and sometimes dibones carbon and oxygen. Yet A and agnose or treat their diseases. B are quite distinct entities. Why? Because of their souls. The soul of A eye, but his spiritual eye; the seer does is quite distinct from the soul of B; not see the external covers of things,

so they are distinct entities. In the same manner diamond and carbon are two different substances, though that is to say, not with a thermometer chemically they are the same. Diamond or stethescope, but the "Dibya Chakshu" has its soul; so carbon has its soul (the internal sight), the internal econ-In the material world men deal with long of his patient. the matter of diamond, in the spiritual world the spirit of men deal with the He sees, for instance, that the heart of spirit of diamond. (We, here, for the the patient is failing and sufficient ensake of convenience, make no difference between spirit and soul, though it to perform its functions. Now where they are not identical). In the material world, men see the material of As he sees the souls of things he has which a mange tree is composed. In not to grope in the dark, but is in a pothe spirit world, the spirits of men see sition to make a search with "open the spirit of the mango tree. In the eyes." His opportunities enable him to world men do not see the ascertain at once the virtues of drugs. spirit of the mango tree: in the spirit- The "European," "the Western," "the ual world, the spirits of men do not scientific method, (they all mean the see the material part of the mango same thing), is to experiment, and find tree. In the material world, men eat out the properties of drugs. Such a mangoes; in the spiritual world, the method of investigation is open to all spirits of men enjoy its taste. We but it is tedious and uncertain, and have the scent here; we have the soul scarcely sufficient for our needs. To find of the scent in the other world. We the properties of drugs by experiment enjoy beauty here; but the soul of beauty, which makes it beautiful, is in the of millions of substances, from a grain other world. In this world your host of sand to a piece of charcoal; each has will put half a dozen of mangoes on a its distinct properties and to find them plate for you. In the spiritual world, all would require the services of billions they will precisely do the same thing of men engaged to work for billions but in another way-they will put the of years. Hence diseases are often

plate before you, for you to enjoy. The spirit of man, in short, sees the souls of things. Assume that a man the properties of drugs with the help can step out of his body, that is to say, of the inner sight, the "Dibya Chakshu." a process), make his soul leave his body comprehensive view, can find what it is and enter the souler or spirit world, seeking in a moment, so a man, with What then follows? He loses sight of his inner sight developed, has the opthe material world; but the souls of portunity of taking a comprehensive things are unfolded, or the souler world view of the properties of drugs with is opened, and the material world closed lightning rapidity, and with a keener to him. Two men, A and B meet, they eye-sight, which is infinite times more gaze at each other, they exchange ideas. powerful than what he possesses while But suppose both of them step out of in body. their bodies and then come face to face Our nation is not growing, so there with each other. They find themselves is no progress. But our ancient books now precisely in the same position they on medical science enumerates thouswere when they had met, face to face, ands and tens of thousands of drugs in the body. But suppose the soul of collected from the mineral, vegetable A comes out of his body and meets the and animal world. The properties of soul of B, who is in body. He comes to each are enumerated in great details, know what he thinks; he gets an op- and the stupendous nature of the work of controlling even the done by the spiritually developed Hinthoughts of B. A does not see the body dus of old days fill us with wonder.

of B, but sees his soul. The man A sees B before him sick in bark and flowers of a creeper are elabbed. B is sick, and A being a medical orately described. They found that from man tries to find out the cause of his cured spleen, and gold most obstinate Illness. He feels his pulse; he applies chronic fevers. They found in quickthe stethescope; he utilizes other meth- silver a most useful and powerful drug. ods known to medical men to discover the seat of the disease of B. He comes many objects? By experiment? . It to a conclusion; he is yet doubtful; he would require, as we said before, an is not quite sure whether his diagnosis infinite age and infinite number of its correct or not. | men to be able to do it. It would be

Now suppose A gives up the ordinary impossible of accomplishment method and tries the Hindu one of the help of printing press, which did finding what B is suffering from. In not exist when the properties of drugs short, he steps out of his body to ex- were ascertained. Now the experience amine the cause of the illness of B. As of one is availed of by the world, besoon as A does that, the internal econ- cause the press makes the discover; omy of B's body is unfolded to him public, but in those days, when the He at once, and unerringly sees and lo-cates the scat of the discase. properties of drugs were enumerated, there were no such opportunities.

Thus a clock is going wrong, and you! The men who enumerated the proper-

were opened out to them. We supposed a case above of heart follure. The clair, voyant sees that the heart of the patient is failing and to save his life it is necessary to impart sufficient energy to it. Where to find it? He examined into the souls of things within range of ils comprehensive view, now wonderful-

ly developed by occult means, and at nce sees their properties directly With his vision, infinite times developed he finds himself in a position to take comprehensive view of the souler world. those who are an rapport with the souls A toad comes across his vision, and he of things, comprehensive view of the souler world, finds that, from the eminences of its. It was in this way that the Hindus rind, an amond fresh and ripe, a large skin cozes out a white liquid, which has cultivated science or acquired knowlbeen to find out the property of the ex- ulties.

whose clairvoyant faculties have been er world, tries to find the drugs which will counteract the evil influences which had unbalanced the mind of the man.

He finds it in the fat of a mad jackal! As a matter of fact, when the heart is failing, the white substance which cozes out from the skin of the toad is a powerful remedy. And it is also a fact. that that fat of a mad jackal is a powerful remedy for insanity. Do you think it would have been possible for a man to find by experiment that toad had something in its skin which could impart energy to the heart or that the fat of the mad jackal would cure a man of his insanity? No, the properties of those substances were discovered by

We have thus far only tried to explain how the art of healing would nev er attain to the position of an exact science by dealing with the functions. but the energies which give life to the functions. Thus a complete revolution is cultivated in the West by following he method described above. Scientists deal with the outward expression of the spiritual world,-material world. They deal with matter, and experiment with them. They either separate these natters or bring them together, and see the results. But the better way is to leave material objects alone and deal with their souls. If the souls of things are opened to your soul as their matecover you will have infinite times better over the material world than now. Let us understand the position clearly. When the soul steps out of the body, it comes en rapport with the souls of things. al world, and in proportion it loses sight of the material world, the souler world is opened out to him. Thus, when within the material cover he sees a rose rose, but he sees the soul of the rose The rose was a real thing to him when he was in his material cover, while its soul was unreal to him. But when he steps out of his body the rose becomes

unreal, but its soul becomes real. principle, namely, what is real man in material body, is unreal to him, when he is out of it, and vice yersa, and what is unreal to him when in the body, be-It follows then, heat is partially un-

real to him when he is in the body. So is light, so is electricity, and many other agents, some known, some par-We now deal with heat, light, electricity, the X rays, and as they are not real to us in the fullest sense of the term, we have to do it in an uncertain manosa, electricity, become as real to us as the steam now is. This heat, light and electricity which were hitherto our masters. But more of

this hereafter. Let us now come to another phase of the question. There are other agents only partially discovered and some yet undis-The seer sees not with his material When all these powerful, nav. irresistible energies become our slaves do we not become the masters of the universe while we are only helpless slaves now? We are utterly helpless ters and we are their slaves.

Science has, of late, shown great progress in the West. Clever theories have been started, wonderful discoveries made, and the path paved for further and still more wonderful discoveries. But how are these theories formed, how are these discoveries made? Men. with a huge fund of imagination, apply themselves to explain a strange phenomenor of nature. The theory seems plausible and is generally accepted. But still it is only a theory. When lo! another comes forward with a better theory, and the older one is rejected, and the new one is accepted to be rejected in its

turn by another still to come. But men with a knowledge of the inner working of nature-men have been permitted an entry into the workshop of nature—has not to depend upon imagination at all for the explanation of a strange phenomenon. For, senses,-senses infinite times developed. how nature brings the particular phenomenon, and he has no need to utilize the services of his imagination. Light has a theory of its own; so has heat. These theories no doubt proclaim the geniuses of the great men, who con-

ceived them. But still they are theo-But to the man who has been able to develop his inner senses, light or heat is no longer an ethereal substance, but as real as any matter is to an ordinary smells light; he reduces it into powder: he mixes it with another substance; he puts it before him as a material object. He has, therefore, not to form any uncertain, theory about heat or light or electricity. For he deals with them as he deals with any material substance. He has not to suess a theory he has only to announce to his less favored fellow-beings what the real matter is with light; of electricity, or with

heat. Thus it comes that Hindu Spiritualism is not only an art, as in America, of opening communication with the dead. also a science. In short, science is founded in the West upon experiments, in India upon spiritual develop

ment! Scientists thus make their discover les accidentally. Being outside, that is unaware of the energy that gives in dividuality and life to a material object. that is to say, having only knowledge of the material part of the substance, they have to experiment patiently. They put two things together, or they separate the component parts of a material mix charcoal, salt-petre and sulphur to gether and make powder. They make such a combination in, a, hap-hazard manner. When they mix the three ingredients a black powder is prepared They do not know its value. Accidentall, however, a spark of fire comes in

to separate their souls from their bod- And thus gun-powder is discovered. les. By this, the souls of all things And it is in this manner that every dis-And it is in this manner that every dis-covery in the West has been made by can attest to its fragrance.

covery in the West has been made by accident.

It is however, quite different with those who see the souls of things. They know beforehand what would be the result of a combination or separation. They have not to watch the result of every combination. It is not a case of accident with them.

It is claimed for Madame Blayatsky that she could create duplicates of material objects. This would be easy with

powerful stimulant properties, and has edge. They had no workshop, no scienpowerful action upon the heart. This tific instrument, no professors generally

Nowheredwas education, spiritual and intellectual so valued as in India. The A mad man is brought before another. people never devoted their energies to highly developed, for treatment and highest object of existence of every man examination. He finds, by an internal of the higher class was the cultivation xamination of the man, the cause of his of his intellect and his apinituality. The insanity. He then, examining the soup Hindus are an intelligent and ancient race. How is it then that the Western Science got very little help from Hin-

> There was a fundamental difference between the modes of researches of the West and the East.

The reason is this: The Westerner study matter; the Hindus studied spirit, because they knew that to know matter was not to know spirit, but to know spirit was to know matter, and something more. In short, they came to the conclusion that men's connection with matter was only for a short period; that the proper study of man was the soul: that the real education meant the development of the soul. They therefore, left matter alone and studied the soul which enabled them to know matter better than those who tried to know it by experiments.

In India, therefore, we have scarcely any books on science except those relating to the healing art and mathematics. Hundreds of thousands of authors have left evidence of their labors behind, and all their works refer to the soul, viz. the mental, the souler, the professors developed their souls and taught their pupils how to do the same. As for a knowledge of the property of matters by experiments, they thought t was not necessary to those who have developed their souls which had opened

Of those who succeeded in securing an entry into the workshop of nature, the highest were the saints, called rishis, the lowest, black magicians. There edge not 46 serve any nefarious purpose out the harmless one of making money as for instance, the celebrated magi cians of India, They exhibited their mastery over nature and made money. The next article headed "The Indian Magicians' will prove what we mean.

The Indian Magicians.

The exploits of the scientists of the 19th and the 20th centuries fill us with admiration, but those of the Indians of days gone by simply bewilder us. If we are to believe the Hindu books on Yoga, we are obliged to confess that: they had absolute control over nature. But though we dennot prove that the Hindu rishie (sellits) could perform all that the soldres of Toga claimed for them, we dem prove that the Hindu ma-gicians performed wonders which are very much like miracles. Now who were these Hindu magicians? They were not rishis—the masters—r had been able to develop their spiritual powers to an extraordinary degree, but they were men, who, somehow or other, had learned some of the minor secrets from the teachers and succeeded in per-forming miracles. These men exhibited their powers for money. As for in

stance. Hari Das. who allowed himself to be buried for months. We know what the Western method is of divining the secrets of nature, that is to say, by experiments. We have described, to a certain extent, what the Hindu method is of doing it, that is to say, by developing the inner powers of men. We shall show that the Hindu method is infinite times better that the former by some of the exploits of the Hindu magicians, the disciples of the masters. Their exploits will simply bewilder the keenest intellect of the pres-

ent-day scientists. India is celebrated for its jugglers, because the people of the West have seen a few feats accomplished by the Indian magicians. Yet when the westerners came to India, the people had already lost the art, for brute force had disturbed Indian society. Conquerors had come and put the peaceful citizens to the sword, enslaved others, and plundered and hurned their cities.

Baber, the Mogul, conquered India His great-grandson, Jehangir, then the greatest sovereign in India, left a description of what he saw of Indian magic. That was four hundred years He was a bigoted Mahomedan and had thus no interest to speak de liberate lies in favor of the Hindus. He wrote his autobiography. That book was translated from the original under the auspices of the Government of India by Major Price. Let us now see what this monarch says of what he and hi court saw: .

"But to descend to matters of less se rious importance. At the period of which I am about to speak, there were to be found in the province of Bengal performers in sleight-of-hand, or jugglers, of such unrivalled skill in their art, that I have thought a few instances of their extraordinary dexterity not un worthy of a place in this memorial. Or one occasion in particular, there came to my court seven of these men, who confidently thousted that they were capable of producing effects so-strange as far to surpass the scope of the human when they proceeded to their operations, they exhibited in their performances things of so extraordinary a nature, as without the actual demonstrathe world; would not have con ceived possible; such indeed as cannot but be considered among the most sur prising circumstatures of the age in

"First. They stated that of any tree that should be named they would set the seed in the earth, and that I should immediately switness the extraordinary result. Khaun-e-Jahaun, one of the no-bles present, observed that if they spoke truly, he should wish them to produce for his conviction a mulberry tree. The men nrose without hesita tion and having in ten separate spot set some seed in the ground, they re cited among themselves, in cabalistica language unintelligible to the standers by, when instantly a plant was see springing from each of ten places, and each proved the tree required by Khaun e-Jahaun. In the same manner, they produced a mango; and apple tree, cypress, a pine-apple, a fig, an almond walnut, and many more trees, and this without any attempt at concealment in the operation; but open to the observation of all present, the tree were perceived gradually and slowly

apple tree in particular producing fruit, which fruit was brought to me, and I

"The fact was not, however, confined to the apple tree alone, for having made. the other trees appear in the manner above described, they said that if I which they requested us to fill with wathought fit to order it, I should taste of ter. When this was done, they spread thought fit to order it, I should taste of the fruit of every tree, which did not a covering over the place, and, after a fail to increase the astonishment already excited. Then making a sort of er, the water appeared to be one comprocession round the trees as they plate sheet of ice; and they desired a moment there appeared on the respec-tive trees a sweet mango without the with the pine, and every other tree of which they had set the seed, the fruit being pulled in my presence and brought to: me, and everyone present vas allowed to taste of it. This, however, was not all; before the trees were removed there appeared among the foinge birds of such surprising beauty, in color, and shape, and melody of song, as the world never saw before; and the more to confirm us in the reality, the birds were observed to whisper to each other; and to flutter, and contend with each other in playful indifference among the branches. At the close of the on eration, the foliage, as in autumn, was seen to put on its variegated tints, and made to apring. I can only further ob-

the trees gradually disappeared into he earth from which they had been have now described had not happened in my own presence, I could never have believed that they had any existence n reality.

"Secondly. One night, and in very middle of the night, when half of this gold was wrapped up in darkness, one of these seven men stripped himself almost naked, and having spun himself swiftly around several times, he took a sheet with which he covered him-elf, and from beneath the sheet drew out a resplendent mirror, by the radiance of duced, as to have illuminated the hemsphere to an incredible distance round o such a distance, indeed, that we have the attestation of travellers to the fact. who-declared that on a particular night, the same night on which the exhibition day's journey they saw the atmosphere so powerfully illuminated, as to seed the brightness of the brightest day that they had ever seen. This also may be considered, I think, among the

extraordinary things of the age. "Thirdly. The seven men stood close together in a group, and without moving either lips or tongue, produced between them such harmony and sweet ness of modulation, as if the whole seven had but one voice, and that forming the most delightful unison. It was at the same time distinctly that the mouth and tongue had not the slightest share in the operation. This also afforded subject of admiration.

"Fourthly. They made for themselves placed on an elevated spot at two bowshot distance from the spot on which they stood, informing me that they would cause anyone, or as many of them as I chose to order, to explode or take fire, without stirring from their places, in my presence. This they accordingly did, and I do not question that they would have set fire to ten at once if I had thought fit.

Fifth. They placed in my presence large seething-pot or caaldron, and, filling it partly with water, they threw Irak of rice: when without the application of the smallest spark of fire-the cauldron forthwith began to boil. In a little time they took off the lid, and full, each with a stewed fowl at top. This also may be considered among things extraordinary. Sixth. On a dry spot of ground they

placed a particular flower, having danced round-it three times successively, an flower, and instantly a shower of roses fell on all below, while not a drop of moisture touched the ground. When this miraculous fountain had continued to play for more than an hour they re moved the rose, or whatever else it of anything humid appeared on the spot where it had been placed. Again: they placed the same flower on the ground. and it threw up at this time, alternately water and flower-shedding fire, and this for nearly two parts of a watch of

day. "Seventh. One of the seven men stood upright before us, a second passed upwards along his body, and head to head, placed his feet upwards in the air. A third managed to climb up in the same manner, and planting his feet to those of the second, stood with his head upwards, and so alternately to the seventh, who crowned this extraordi nary human pillar with his head uppermost; and what excited an extraor dinary clamor of surprise, was to observe the first man, who thus supported on the crown of his head the whole of the other six, lift one foot as high as the shoulder, standing thus upon one leg, and exhibiting a degree of strength and steadiness not exactly within the scope of my comprehension.

"Eighth. One of the men stood upright as before; another took hold of him by the hips from behind, and so on to the number of forty men, each laying hold the one of the other by the hips in the same manner. The first man put forth his strength, and contrived to force the whole of the others in train along the field for some time-a degree of bodily strength which could not be witnessed without considerable aston

"Ninth. They produced a man whon they divided limb from limb, actually severing his head from his body. The scattered these mutilated members along the ground, and in this state they lay for some time. They then extended a sheet or curtain over the spot and on of the men putting himself under the sheet, in a few minutes, came from be low, followed by the individual sunposed to have been cut into joints, in perfect health and condition, and one might have safely sworn that he had never received a wound or injury what

"Tenth. They took a small bag, and having first shown that it was entirely empty, one of them put his hand into the bag. On withdrawing his hand again, out came two game-cocks of the largest size and great beauty, which immediately assailing each other, fought with such force and fury that their winks emitted sparks of fire at every stroke. This continued for the full space of an astronomical hour, when they put an end to the combat by throwing a sheet over the animals. Again they withdrew the sheet, and there appeared a brace of partridges with the most beautiful and brilliant plumage, which immediately began to tune their throats as if there were nothing human present; pecking at worms with the same sort of chuckle (kakkah) as they are heard to use on the hillside. The sheet was now thrown, as in the other instances, over the partridges and when again withdrawn, instead of those frightful black snakes, with flat heads ind crimson bellies, which, with open mouth and head erect, and coiled together, attacked each other with the contact with that black powder, and springing from the earth, to the height until as it appeared they became quite

ties of drugs had, by Yoga, been able this is followed by a blaze or explosion. of one, perhaps two cubits, when they exhausted, when they fell asunder. The sheet was thrown over as before, and when finally withdrawn, there appeared not a vestage of the snakes or of any-

thing else. "Eleventh. They made an excavation in the earth in the shape of a tank or short interval, having removed the covstood, and invoking certain names, in that some of the elephant keepers might be directed to lead their across. Accordingly one of the men set his elephant upon the ice, and the ani mal walked over with as much ease and safety as if it were a platform of solid rock, remaining for some time on the surface of the frozen pond without casioning the slightest fracture in the ice. As usual, the sheet was drawn across the place, and being again removed, every vestige of ice, and even moisture of any sort, had completely disappeared. "Twelfth. They caused two tents to

e set up at the distance of a bow-shot

the one from the other, the doors or en-

trances being placed exactly opposite

They raised the tent walls all

and desired that it might be particular ly observed that they were entirely empty. Then fixing the tent walls to tered, one into each tent, none other of the seven entering either of the tents. Thus prepared, they said they would undertake to bring out of the tents any animal we chose to mention, whether bird or beast, and set them in conflict smile of incredulity, required them to show us a battle between two ostriches In a few minutes two ostriches of the largest size issued, one from either tent, and attacked eoch other with such fu ry that blood was seen streaming from their heads; they were, at the same time, so equally matched, that neither could get the better of the other, and they were therefore separated by the conveyed within the tents. My son. Khoorum, then called for the neilahgao, and immediately were seen to issue from the tents two of those untameable animals, equally large, fat and fierce, which likewise commenced a furious combat, selzing each other by the neck, and alternately forcing one another backwards and forwards for the space of nearly two gubrrles of time, after which they were also separated, and withdrawn into the tents. In short, they continued to produce from either tent whatever animal we chose to name, and before our eyes set them to fight in the manner I have at tempted to describe; and although have exerted my utmost invention to discover the secret of the contrivance it has hitherto been entirely withou success.

"Thirteenth. They were furnished with a bow and about fifty steel-pointed arrows. One of the seven men took the bow in hand, and shooting an arroy into the air, the shaft stood fixed at a considerable height; he shot a second arrow, which flew straight to the first o which it became attached and so with every one of the remaining arrows to the last of all, which striking the unit ed sheaf suspended in the air, the whole immediately broke asunder, and came at once to the earth. This also i would be difficult to explain.

"Fourteenth. They filled a large vessel full of water perfectly transparent and placed it on the floor before me. One of them held in his hand a red ros which he said, by giving it a dip in the water, he would bring out of any color I chose to mention. Accordingly be gave the rose a plunge, and out it came of a bright yellow; and thus at every dip he brought it out of a different kind and color; at one time a gulaul, at another an orange blossom. In short, a hundred times repeated he would have produced at each a flower of a different kind and color. Then they plunged a skein of white thread into the vessel, and brought it first of red, then of yellow color, and so of a different color a hundred times repeated, if re quired so to do.

"Fifteenth. They produced a birdeage, of which the side that appeared next to me exhibited a pair of sweet-singing nightingales. They gave the cage a turn, and though there was no partition to divide it, there now anpeared a couple of beautiful green parrots. Another turn of the cage, and they showed us another sort of speak ing-bird of a scarlet color; another, and we saw a brace of partridges beautifully mottled and colored, and, what appears extraordinary, of most melodious song. Thus at every change of the four sides of the cage, there appeared different kind of bird, and the like if repeated a hundred times. This must I think, have been attended with the greatest difficulty in the performance. "Sixteenth. They spread out a carpet of twenty cubits in length, and of

very beautiful colors and pattern. They turned it upside downwards, and dis played a pattern and colors entirely different; and, in like manner, at every turn, if a hundred times repeated, th carppet would exhibit patterns and colors entirely different, ad infinitum. "Seventeenth. They brought a large ewer, which in my presence they filled

full of water. They reversed the ewer with its face downwards, spilling the water to the last drop; they turned the vessel with its face upwards, and it appeared as full of water as at first. An this they could have repeated a hundred times over with the same effect; which I could not but consider equally curious "Eighteenth. They produced a large

sack, open at both ends. At one end of this they introduced a melon, which at the other end was brought out a cucumber. Then the cucumber at one came out at the other a noble bunch of the finest grapes. Again, they introduced the grapes at one end, and at the other out came a bag of apples, of the true abbas sort; and thus, in a hundred instances, if required, they would in each instance exhibit a similar change; all which could not bet appear extraordinary to the eye. "Nineteenth, One of the seven me

tood up before me, and setting oper his mouth, immediately out came the ead of a snake. Another of the mer seized the snake by the neck and drev it out to the length of four cubits. This being disposed of by casting it to the ground, another followed in the same nanner, and so on to the number of eight, none of them less than four or five cubits in length. These being all cast loose upon the ground, were im mediately seen writhing in the folds of each other, and tearing one another with the greatest apparent fury-a spectacle not less strange than fright "Twentieth. They took a looking-

glass in one hand, and in the other s rose, or other flower of any color at will. They held the flower for an in-stant behind the mirror, and bringing it forward again, it had assumed a diferent color. Thus It became alternately changed by this sort of sleight, to green, and red, and orange, and violet, ind-black and white-very curlous to behold.

"Twenty-first. They arranged in my presence ten empty porcelain jars, all n attendance having witnessed that they were actually and entirely empty. In about half an hour they uncovered (Continued on page eight'



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London, December 10.-The Rome correspondent of the Morning Leader, says that Marconi's conversion to Spiritualism is of quite recent date. It was effected by Princess D'Anntunni del Drago, who, besides being a convinced Spiritualist, is a remarkable medium. She took up Spiritualism after the death of her husband seven months ago. She is studying the matter thoroughly, dedice almost all of her time to it. In interview the princess said:

"Here in Italy my set as a rule do not believe in Spiritualism, which they consider in the light of a huge joke. If they knew I had taken up the mat ter seriously and succeeded in obtain-ing materialistic phenomena in seances they would look on me as exalted. In America and England it is quite different. There science has been brought to bear on spiritualistic phe-

The subject has been raised to a sort of cult and studied on a scillitific basis. I have felt since I was a child of four years, that I had some extraordinary power—something mysterious and undefined—that enabled me to experience sensations denied others. I heard voices, which, of course, at that age I could not explain. Shortly after my marriage the first phenomenon of any importance happened. I was in bed, awake, when the blankets were pulled off violently by unseen hands.

"Strange to relate, I was not alarmed. Suddenly I saw a shadow over the bed, a black shadow, which gradually took the shape of a female figure. I saw it clearly and distinctly, all the smallest details of the figure, its features and dress. The figure spoke, saying:
"'I am your husband's first wife. I

am dead. I came to tell you that you shall have a son, but he will die. Give this to my husband with my love,' and so saying handed me a lock of hair. I cried aloud for my husband. He rushed into the room and saw shadow. He picked up the lock of hair I had dropped to the floor. He had a lock of his wife's hair in a locket. When we compared we found the two identical. When my son was born again saw the figure of my husband's first wife. She pleaded that the child should be baptized, as it would soon die. It had hardly been christened when it died. No doctor could explain the cause of death, as the child was

"I saw my grandmother in Paris the same day and hour she died in Naples. was warned several days before my husband died, when everybody, including himself, believed he was in the hest of health. Lately I began to hold seances here in my palace. I met Signor Marconi a few weeks ago at an entertainment given by the Marchesa Pinolecce. I spoke to him about Spiritualism. He said he did not believe in it, so I invited him to come to my house and assist in a seance. He came last Tuesday. There were only my self, Marconi and the medium. We formed a chain round a small table, and without telling all the phenomena we obtained, it is sufficient to say that when Marconi left he was a convinced Spiritualist and quite determined to study the subject scientifically. He promised to put me in communication with Professor, Crookes. I am anx-lously waiting to see whether the great inventor will succeed in finding an explanation of spiritualistic phenomena."

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Beneath my open left hand rests and not reading its pages, I do not consider myself duly qualified to express by analysis of its contents, a critical estimate of its consistency or logical value to the world of ideas. But I do consider myself competent to affirm that this volume is a compend of universal knowledge on the subjects treated.

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Thursday morning last the mail carrier handed me Hudson Tuttle's new book, "The Evolution of the God and the Christ Ideas"-adapted to educate the most scholarly reader, and not less adapted to enlighten the common mind. Then next morning's mail brought me a newspaper, pub-lished in Great Bend, Kansas, which is "devoted to teaching the discovery that God is a myth like Santa Claus! Thus it was made easy for me to take the step from the sublime to the ridiculous." But this was not my first exploit in stepping through these thrilling and chilling opposites. For I have known talented minds-men, who did not know enough and were not industrious enough to earn a de cent living for themselves and families, but who, nevertheless, could (so they thought) in brief logical argument demonstrate the absolute impos-sibility of "The Great Positive Mind." And yet, absurd and incompatible as it may seem, these same God-annihilators are generally philanthropists and advocates of the best things in mate-

On the other hand, here comes our beloved inspired brother, Hudson Tuttle, with his philosophic wand of unceasing inspiration, unfolding the pro-gressive gradations in the realm of implanted ideas, and developing at the summit two immortal flowers, fragrant with perfume of the truth about God and with the highest and hollest conception of Christ. He has plowed over the whole field of theology and Christology-subsoiling everywhere as he went along .- and we "know that where the share is deepest driven the

In conclusion I will say, that, if you

you can obtain his volume and enjoy the details thereof in the depths of your own spirit. A. J. DAVIS. Boston, Mass.

A SERIOUS QUESTION.

What is the Matter With Spirit ualism?"

One hears this question asked quite frequently. That there is something wrong somewhere along the line must be apparent. As an organized move ment Spiritualism is not a success. I is next to impossible to keep a local society alive for any great length of time. A society may well be or-ganized with much promise of a permaent existence. In twelve months it is dead-so dead that even a lecturer of national reputation may fail to draw an audience of a dozen people. Even old-time Spiritualists are conspicuous for their absence.

There are a number of reasons for

this deplorable condition, and first of all we would mention the divergent views of our lecturers. One class of them builds while another class tears lown. One lecturer may preach Spiritualism pure and simple. He does not antagonize anybody's religion. He does not believe that he will be able to build up the cause of Spiritualism by exposing the errors of theology. He assumes that when the people are converted to Spiritualism there WILL BE NO ORTHODOX CHURCHES TO DE-STROY. He reasons it out that he will not be able to win people from the churches by charging them with being imbeciles. Furthermore, he is convinced that if he attend strictly to his work of promulgating the grand principles of Spiritualism—teaching the Fatherhood of God and the Brotherhood of Man-teaching the people to live the lives of righteous men and women, then he will have quite enough

We have too much oratory about the past and future, and too little concerning the practical affairs of life in this world. Not a few of our speakers love to dwell on the mistakes of Moses, or some other man; they live in the past, Their thoughts are of a distant age in which the average man can feel little or no interest. And then there is the lecturer who delves into the future He delights in drawing word pictures of the spirit land, generally indulges in speculations as to what we will be doing a million years hence.

And then we have the radical lecorthodox churches-hates Christianity but more especially does he hate the churches. He has but one motto, and that is to "rip them up the back." By the time he has completed his engagement he has scattered the flock to the four winds of the earth, for it must be borne in mind that a majority of the members of nearly all our societies came from the churches, and while they no longer believe in church creeds, they still respect the faith that af forded their parents so much consola tion, especiallyin times of trouble. And hence it is that no society can prosper under the teachings of radical lectur-

ers. THIS IS AN ABSOLUTE FACT! And another thing: Spiritualism will never succeed until its teachers are able to reach an understanding as to what it really is. And besides it must be separated from all the various isms under which it has been weighed down for the past years. We want pure Spiritualism. We want it as a religion. We want it as a philosophy: We want its phenomena, demonstrated by methods to PRECLUDE ALL POSI-BILITY OF FRAUD. We want lec furers to teach the people, to be pure to be honest, sober and industriousto live noble and unselfish lives. If Spiritualism, does not make men and women any better than they were be fore they were converted to its truths, then the world would be just as well

off without it.

And then we must find some way to separate the fraud mediums from the genuine.

Spiritualism is not a religion. It is defined as a religion by the consultation of the N. S. A. and moreover, IT IS THE RELIGION of a majority of the Spiritualists. That ought to be suf-

Whether we approve it or not, the time is near at hand when we will have Spiritualist churches instead of socie ties; pastors instead of lecturers, and Sunday Schools instead of Lyceums in fact, we have a good many churches

as well as pastors even now.

The fact is, SPIRITUALISM IS NOW A FULL-FLEDGED RELIGION, and just as soon as our lecturer's learn to preach SPIRITUALISM, and let other religions alone, we shall become a power for good in the religious world. Our friends, the Christian Scientists, are thoroughly organized, and work together in harmony. They have but one general purpose, and that is to teach Christian Science. They don't argue—they say nothing ill of other religions and hence their efforts are crowned

with success. Let us repeat it most emphatically that Spiritualism should have its plat form of principles-call it a creed, if you will, but it must have it if it is to colleges? Why is it that the great majority of the local societies must hold their meetings in dingy halls? Simply because men of means do not care to bequeath their money to a cause which lacks the essential elements to make it

In addition to spirit communion, upon which all Spiritualists agree, we must have a correct ethics and a philosophy to meet the requirements of this in telligent and progressive age. Let our lecturers preach salvation—a salvation which may be secured only by right

Let the great purpose of our work be to enlighten our fellow beings to the end that they may be spared the hor rors on an accusing conscience they shall have crossed the dark river -then we shall feel that we have done something for humanity.

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replying to my valued correspondents, I desire, with a of sale my faterest in the books, plates, etc.: heart full of deep gratitude, to acknowledge the voluntary and most emphatic efforts of our progressive thinker, Mr. J. R. Francis, the efficient editor and successful publisher, to arouse the Spiritualist public to subscribe and to pledge themselves to purchase a full set of the books as soon as new editions can be printed. He has continued from week to week this loud call, and I gladly observe that many hearty responses have been received from earnest and loyal friends of Spiritualism

. Many complaints, both oral and written, have reached me during the past two years, from those who state that they have been unable to obtain my books from the publishers, among them the following, from an established newspaper publisher and bookseller in a large city, which will suffice to illustrate the general tenor of most of the others:

"April 24, 1905.

Dr. A. J. Davis, 63 Warren Ave., Boston, Mass. "Dear Sir and Brother:-I wrote to you some time ago in reference to your publications, and the fact that many of them are now out of print. I wrote to the Banner several days ago, requesting a list of the books which they can furnish me, for I advertise them for sale at this office and put the same in my catalogue. For some reason I have received no answer to my letter. My object being to only advertise books which we can supply. It is very annoying to advertise books and then find I cannot supply them."

It appears to me that the general public is entitled to such material information, relating to the matter, as I may have, as it was the spirit and purpose of an arrangement made with the publishers in behalf of the public, to have the books kept "constantly in print and accessible to the public."

Impressed and disturbed by these appeals to me, and not fully understanding the productive circumstances, I concluded to institute an investigation, but strictly in a spirit of friendship, yet in search for justice to all concerned. Accordingly I have secured the services of counsel, Mr. Frederick Atherton of this city, a gentleman who is not prejudiced against any person or principles in our movement.

Dr. Dean Clarke, about three years ago, commenced to agitate a plan to incorporate a Publication Society, which would purchase my plates and keep all the books in print, but nothing came of it. And just here I may remark that and it may in due time be fully realized.

One day my truly loyal friend, Mr. A. E. Giles of Hyde the Banner of Light Publishing Company so that your I will give sixty per cent of the sum required for that purpose and they can pay the balance." To this most generous plan the Banner of Light Company gladly agreed and its officers had drawn up, and signed, the following docu-

To Very Dear Friends, Everywhere: -First, and before ment, while I at the same time conveyed to them in a bill

Promise to Keep Books Constantly in Print, Boston, Mass, July 1, 1903. "We, Albert W. Brown, President, Harrison D. Barrett

Director; and Frederic G. Tuttle, Secretary and Treasurer of the Banner of Light Publishing Company, having purchased of Andrew Jackson Davis his entire stock of stereotyped plates, do hereby agree in behalf of said Banner of Light Publishing Company, to keep his list of books constantly in print and accessible to the public, and we do hereby promise faithfully to continue them in style uniform with past and present editions, and to maintain the existing standard of excellence as to paper, press-work, binding, etc. [Signed]

"ALBERT W. BROWN, "HARRISON D. BARRETT, "FREDERIC'G. TUTTLE."

Not many months after the foregoing agreement, Mr. Fred G. Tuttle passed suddenly from this world, whereupon the Banner establishment came into a new management; under which the troubles above mentioned rapidly multipfied, Subsequently, as I am informed, a new business arrangement was consummated, entitled "The Dartmouth Publishing Co.," and it was reported that by a blanket mortgage taken by the Dartmouth Company, and by a foreclosure, the paper and the valuable assets of the Banner establishment passed into the possession of the

Now, therefore, it is plain that the plates are the property of the Dartmouth Publishing Co., and in order to obtain them, so that new editions can be printed, the management of this new company must be consulted and legally dealt with. But it is no part of my plan to enter the arena of litigation. The forty per cent due me (\$2,000) has never been paid. But I am perfectly willing to agree to let the two thousand dollars remain forever unpaid, if, by so doing, the publication and perpetuity of the books can be accomplished,

And right here permit me to say once for all time, that I sacredly regard my 29 volumes as so many agents (or teachers) adapted to the intellectual, industrial, scientific, moral and spiritual education and advancement of mankind, And I equally sacredly esteem the many books written under inspiration by all our Spiritualist authors both in America and England, in France and Germany, in Italy and in Russia-and I should equally regard it as a the practicability of this plan is now under consideration, profound misfortune if, by any means they were thrown out of print

In conclusion: A simple life is our choice and practice. Park, Mass., said: "If you can make arrangements with For the past thirty years, by means of a modest income from my medical practice, we have lived comfortably, and works can, for the benefit of the public and in the interest have kept the 29 volumes in print. Our prayer now is, of human progress, be certainly kept in print permanently, that some just and efficient way may be found whereby the above proffise of the Banner may be fulfilled. Ever in love and peace,

ANDREW JACKSON DAVIS. Boston, Mass., Dec. 15, 1906. , V' 9

THE POINT OMITTED. Ism, Just to the extent that It fells to the System of the N. S. A.

In a recent issue of The Progressive class, just to that extent does it fail to Thinker, under the heading of "The Point Omitted," I endeavored to call attention to some of the causes operate and will permit no restrictions in its And the mingling of odors with the variety of the causes operate and will permit no restrictions in its And the mingling of odors with the variety of the causes operate and will permit no restrictions in its kissed morning dews. ing to prevent our National gatherings manifestations, and organized move-from being as effective as we desire, ments must yield obedience to this fact or, as the needs of a rapidly expanding or cease to be general agencies of removement demand.

While we can but feel gratified with are "still in arrears," and have failed to reach our ideal of what a National Me will become National in fact as well Association should be. While this may be considered as a healthy symptom, amount of transcendentalism—not even to connect be proposed as a complete and conscientions described. it cannot be pronounced a comfortable companion; and if this condition is ao — can atone for narrowness of views, or cepted as final, then we may prepare the restricted application of ourselves for a more pronounced fail-

ance fall to rise to the occasion; but cover future demands. And this sugthe great majority are loyal and desire to do good work. Evidently the trouble and perhaps there will be less diverlies in some other direction, and will sity of opinion as to its usefulness.

be discovered as time passes. The crucial test of the vitality of any movement, that which gives it the right to exist, is found in its ability to meet the constantly increased demands made upon it; and in this di- some particular society, but place him

comes into action. must be anticipated to a great extent, and provision made accordingly. This proposition is so self-evident that discussion would seem to be unnecessary.

of the "Temple Fund Society," by the recent convention. It's been "long received and answered—a President so situated cannot do justice to himself or the general part the worder it that the property is the received and answered—a President so situated cannot do justice to himself or the general part the received and answered—a President so situated cannot do justice to himself ism is simple, and the wonder is that or the cause he represents.

(its development has been so slow. It When I was a "Rancher" in Kansas will receive a hearty response, for its usefulness appeals strongly to the entire Spiritualistic body. Moses Hull turned our animal out upon the open is and has been for a number of years, anticipating the "coming demands," deal of time went to waste chunting anticipating the "coming demands," but he meets with but scant encouragebut he meets with but scant encouragement. He is, beyond question, moying them up when needed all did as the rest of the "Ranchers," but being very in the right direction, as time will dem-

onstrate. the rank and file of our people to respond heartly to the necessities of the M. P. Institute is traceable to the attitude taken by many of the recognized leaders of our movement, at the birth of this enterprise. It received the cold shoulder then, and it has never fully recovered. Leaving this feature of our work,

et us look at one other.

From the very nature of our movement, having to do and deal with the fundamental issues of the coming civilization, being strictly humanitarian in its purposes; in other words, having to deal with men and institutions as we find them, our Great Movement must be strictly democratic in structure and method. It must of necessity draw its nourishment from the masses, and not from any particular class, or closer in touch we keep with that body of people known as Spiritualists, the

the the beginning

Scattle, Wash. more acherents and greater loyalty, with broader and better results, I may be mistaken, but if not, there are some very marked symptoms of a tention represent only part of the great taught by Adepts of Hermudic Pallos. to appear. Address WILL F. FERRIS movement known as Modern Spiritual.

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Practical Suggestions for improving phenomena, just to the extent that its My garden is laden with the breath of philosophy is diverted and made to do a sweet perfume service to any or to one particular

Failing in this they become narrow the results growing out of these yearly and sectional. And finally the agengatherings taken as a whole, accompacies of dogmatism and bigotry. I am nying this is the realization that we optimistic enough to believe that these tendencies will be corrected; and that

ure in time to come.

As before stated, it will be unwise to attribute this to lack of loyalty on the part of delegates: It is doubtless we believe will assist in uniting our true that a portion of those in attend But this article will permit of but one

One of the most pressing needs of the but whoever may occupy that position in time to come. Not "locate" him over rection good administrative ability in an office, presumably at "headquarters"-and keep him there most of the Coming events and requirements time, so that the people can find him

Barrett; he has simply carried out the It is sustained by the accumulated evi-system (or lack of system) provided dence of all past experience. It follows for him. But a National President who succeed. Why is it that we have no that failure to provide for the future hails from the "land of Canaan;" but will result in a scattering of our forces, and a retrograde movement will be. Texas, or Oklahoma, or the Sandwich Islands, as at headquarters, and with gin.

A case in point was the inauguration

much averse to hunting themowhen desired their use. I always "picketed I believe the failure on the part of the leader," and I usually dound the bal ance of the herd in the immediate vi

cinity. It is time we paid our National President a living salary and furnished an office adapted to the work he has to perform. And by the same process of reasoning it would seem that our Na tional Missionaries should be given some specific work to do and concen trate upon a certain portion of the vineyard instead of covering so much territory and spreading their efforts so thinly that the best results cannot obtain, and should not be expected.

This is not faultfinding. All these

people, so actively engaged, have done work of inestimable value: but the field is too large, and concentration of effort has become necessary.

If we do not exhaust the patience of the editor of The Progressive Thinker we will pursue this subject further in one more article. R. F. LITTLE.

18 Lo . 5.747 . 10 W. TO . .

The fromer of the

MY GARDEN OF FLOWERS.

Of the scent of roses as in the golden

And through its silent magic out of it

The dream of the olden Summers and the blue threaded skies, When the dawn tripped light-hearted, ushering in the day, Scattering the cares and shadows

when my heart was in its May. With my half-closed eyes I fancy the old home near, . And a mother's presence beaming in tenderness and cheer,

And the dear old charm of the humble Come back again to break the heartache and gloom.

On the drift of the breezes wafted over many a lonesome day, On the wings of fancy through the familiar past I stray,
And the songs of the olden Summers with the dear ones I know, Come back with the bloom of youth

warm-hearted and true. Ah! yes, there's the brook, rippling by past banks and mossy dells, Where the blue gentian peeps, the vio lets and the dainty blue bells, And the songs it sings linger through

the year like a spell; No words can paint its charm, no eloquent tongue can tell.

So I look and fancy the old Summers have once more returned, With the golden-hearted part for which my heart has yearned,

And from my flower-scent garden with its tropical bloom My thoughts are weaving pictures in Memory's mystic loom BISHOP A. BEALS

Summerland, Cal. (Advertisement.)



Virginia C. Andrus, Taken in 1877. \$25.00 REWARD will be paid to any one giving the present address, or post-"The Light of Egypt." Nolumns 1 Jennie Andrus, Wee Ferris, who left her and 2. An occult library in itself, a home for Chicago in 1877. Both her patext-book of esoteric knowledge as rents are dead, and it is to her interest

willist . It was a remove the

AN UP-TO-DATE SERMON.

Scintillating With Grand Truths in Reference to Religion, and Explaining the Individuality Therein.

"Work 'out your own salvation."-

Phil. ii., 12.
Religion is intensely individualistic. It is a tree that never twice assumes the same form, nor does it even ear precisely the same fruit. It is as varied as humanity, for it depends on each separate human factor

for its peculiar expression. The search for uniformity in religion is a search for that which does not exist, and the wish sometimes expected by individuals, to have another words and music, including "Only a pressed by individuals, to have another within Vail Between Us," and its comperson's faith is a wish that can never be gratified.

cisely alike, for faces are not made by ter, Miss Whiting writes Prof, Longthe many in a single mold; they grow ley her pleasure at his setting to her out of life; they are shaped and seared poems and declares herself honored out of life; they are shaped and seared and illumined by sensibilities, by emotions, by aspirations, and experiences. words. President Barrett of the N. S. The face is the story of the life, pe A. writes that wherever he goes he cate, Yet, with all the variations. there are types of faces, some that you firms it as his opinion that Longley's would trust, some that repel, the face musical compositions have ennobled would trust, some that repel, the face of the upward life and the face of the downward trend.

So it is with religion. It is not machine made, It is not a mask laid upon the man; it is not applied from without; it grows

True religion springs up in the heart; it is shaped and determined by the experiences, the aspirations, the sources of life's inspirations. Ideally, it is the summing up of all the good that the life has known; practically, it is the expression in deed and word of that

Growing out of the ever-varying inherited qualities, experiences and achievments of each life, it is not only never the same in two individuals, it can never be precisely the same on successive days in the same person, It works out into larger being, grows, and develops. It will not be the same in man as in the boy, nor the same in the boy as in the girl. Some days semighty changes, but, in the living soul,

every day sees some change. This fact has distressed some introspective souls; they lament lost religious convictions, as a man might lament the boy's outlook, the boy's enthusiasms and star-vaulting ambitions. Or they make fruitless efforts to conform themselves spiritually to the pattern of some other saint. Ideals are inspirations, not patterns; it is folly to grieve if you do not reproduce their

To test a man's religion by some rigid mechanical standard is as foolish as to test his vitality by his height. Still greater is the folly of measuring religion by opinions, as though one's health could be determined by his views on the so-called canals on Mars.

Religion is simply the life of the soul the inner being that determines character; it must be measured by its vitality, its strength and purity, and value to the world.

The mechanic will probably continue

with impudent ignorance to invade the realm of the soul; he will set up his rule of thumb creed or single doctrine or virtue or emotion and measure all souls by that. Perhaps he is still in so primitive a condition of soul growth that he imagines his crude standard encompasses all possible good.

Let the man whose heart is growing ignore the attempt to measure the life Price \$1.00. by the standard of things or to make all lives in one style. Let every heart reach after the best;

let every soul live out the good it finds within let every man WORK OUT HIS OWN SALVATION, as he must work out his own character, his own self in the world, through the toll and struggle, through the joy and blessing.
Through life's multiform experiences

strange ways of the sour each one many salvation, each in his own way, finds every spiritualist. Price; cloth, \$2.25.

The eternal spirit is working in all and where that spirit is there is liberty; the infinite breathes through the individual.

Religion first gave man this great thought of his value and his right as a soul; it has worked through the whole leaven of society until we find the law of liberty everywhere prevailing, men working out their lives from within and finding full salvation not in sub jection to some code of perfect action, but in development of the things within, under the IMPULSE OF ETER-

NAL SPIRITUAL LAWS. HENRY F. COPE.

The Late Empress of Germany and Occultism.

A thrilling anecdote is related of the late Mr. Krupp. One day, while traveling with the Empress Victoria of Germany, mother of the present Emperor, who had graciously invited him to spend the afternoon in her railway carriage, some of the ladies present spoke of the occult sciences and of the am sure, Mr. Krupp, being such a prac-strongest and best reasons known to tical man, you must inwardly smile at the world to-day, as substantial evisuch opinions, and may, perhaps, desire to contradict the ladies. Please do not hesitate to do so; I should be several heads of Science, Psychical Requite delighted to hear you discuss the search, Philosophy, Spiritualism. With subject," said the Empress. "I am a special contribution on Immortality afraid I shall have to disappoint your from New Standpoints.

Majesty," answered Mr. Krupp, "as Compiled and edited by Robert J. ubject," said the Empress. my father was a firm believer in occultism. He often told his family and United States to the President of the his friends that he discovered the final French Republic. formula of our famous cannon during his sleep in a railway carriage. He had sunk into deep slumber after in vain trying to solve the problem. His

pencil and notebook lay by his side

As he awoke a few hours later, lo! he

key to the last problem which had so

puzzled him was there. His feverish brain had done the whole work during

leep as well as his hand, and with an

accuracy that never ceased to astonish

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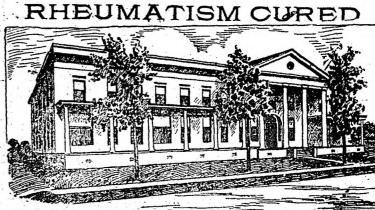
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persons. Finely printed and bound. Price \$2. For sale at th.: office. THE SOUL . ITS NATURE, RE-LATIONS AND EX-PRESSIONS IN HU-MAN EMBODIMENTS. Third edition now on sale. Price \$1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.



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SATURDAY, DECEMBER 29, 1906.

WORDS OF CAUTION.

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

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless othwise stated. THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

France and the Vatican in Deadly Strife.

Opponents of church rule and usur pations are watching with almost bated breath each day's news from France, for the outcome of the great issues there pending. France, next to Rome, has been the main support of Catholicism. And since the Italian revolution, and the wresting of temporal power from the Pope, limiting his control of civil affairs to the Vatican, his reliance for support has come largely from the French.

During the forming stage of Catholicism French scholars in the monasteries contributed largely to the making of ecclesiastical history. The extent of their labors to that direction will be never known; but it is hopeful when the records of the convents and the monasteries are thrown open to the public glimmerings of their frauds and forgeries will come to the light. Eliminate sacerdotals, and literature forged in France, Spain and Italy, and little would remain of the

us back more than a century, indeed, to 1789, and back of that to events leading to the commencement of the French revolution of that date. At that time kingcraft and priestcraft had complete monopoly of the affairs of France. They had been in power for centuries; had tyrannized over the people in the name of religion and God, and compelled them to contribute to the growth and support of the church. The church and nobility owned nearly two-thirds of all the real estate, much of it exempt from taxation. Church structures were the products of money wrongly wrung from the people. Church and state were virtually one, and civil government was administered in the in-

terest of the clerics. But the crushed people of France caught the spirit of the actors in the American revolution, which had just closed, and they rose in their might, The Journal investigation having ac dethroned and executed their king and queen, hurled priest and nobility from power, reclaimed their title to the church structures, and entered on an era of peace and prosperity. Bonaparte, the "little Corsican corporal." gained control of the army; he restored the priests to power, and hundred dollars each, are, we are told, gave them command of the churches, for which he was rewarded with a

and the people again bear sway. They suffered from the oppressions of the this city that send their reports to church, and sought in various ways to the Organ of the Fakes, are measurescape its unjust exactions; but, backed by Jesuits and the priesthood Catholicism still ruled with a high hand. In 1880 the Jesuits were ordered to leave the Republic, and the command was enforced.

Then the Vatican attempted to humiliate France, but the authorities resisted, and determined to reclaim their own, the church property, and compel the priests to become subject to civil law. But the church party resisted. Deriving their authority from God they determined they would submit to no rule other than that of God's vice-gerent, the Pope. His special representative to Paris, who set out to incite an insurrection, was lately arrested, and conducted to the frontier, where, instructed he would be severely treated if again found in

the Republic, he was discharged. But the end is not yet. The entire country is at fever heat. Freethinkers and anti-churchmen uniformly sustain the government. Even in Rome they attempted to placard the plonades with anti-Vatican inscripclons, and at last advices as we write. were planning a public demonstration. Right here comes a doleful lament

American people," issued by Cardinal Gibbons, of Baltimore, wherein he presents the priestly view of these troubles. Whilst he arraigns the leaders of the anti-clerical party in France as "haters of religion," he admits: "There are honest and sincere lovers of a republican government among the anti-clericals." The burden of the Cardinal's grievance seems to be, that the effect of the French law will be to "see tens of thousands of men and women, who happen to be priests and huns, turned out of their homes for no crime but that of loving God and serving their neighbors." He does not stop to tell us all this

trouble comes from an attempt to

override the law, the refusal of the

church to comply with its require-

ments, and obtain a license to con-

tinue church service, just as 80 Cath-

olic diocesian associations have done,

in the form of "an appeal to the

and as have 902 Protestant and 78 Jewish associations. The severe blow, the one doubtless hurts worst, is the withdrawal of government pensions to the clergy, of from \$350 to \$450 annually. This money was raised by taxation of all the people, to support a church for which a majority of those

pearing the burden had no sympathy. Cardinal Gibbons put himself on record by saying: "SHOULD THE CHURCH [OF

LAW, SHE HAS BEFORE HER, VERY LIKELY, A PROSPECT OF GRADUAL EXTINCTION." This is certainly a very desirable consummation, if the church cannot be sustained without special privi-

leges, and pensions from non-clericals for her priests. There is another feature in the Cardinal's lament that should attract attention: He says in substance: "The French law enforced, opens the way for schismatical organizations, which have in fact, in a few cases, been already attempted." That is to say: The division of the church into factions without power to rule, will follow the enforcement of the law. Is not that a result devoutly to be wished? It seems so. When Christianity was united and dominated civilization, it tyrannized over govern ments and people. By division the oppressed have regained many of their rights, and will the residue when this

proper domain in the body corporate. THE COMING ORDINANCE.

great usurper, in the name of a cru-

cified God, shall be relegated to its

and the Lesson to Be Derived There from-The State Association Carefully Watching the Interests of Honest Mediums.

For years we have entreated Spirtualists to drive from our ranks all who were practicing legerdemain fraud or trickery, in connection, with spirit return, assuring them that unless they did so the authorities would eventually pass an ordinance that hurt. would work great harm to the hon-The story of the present troubles in of trouble and annoyance, and maybe of this paper subject matter of the element become in this city, that the authorities have taken the matter in to the Evening Journal.

"Swindling clairvoyants and other impostors of their tribe have come to the end of their rope in Chicago. Be cause of the Journal's crusade against the clairvoyants, Assistant Corpora tion Counsel Leon Hornstein has pre pared an amendment to the municipal code which contains the following

'All persons who hold themselves out to the public as palmists, clairvoyants, trance mediums or as skilled in occult sciences or occult mysteries, or as possessing supernatural gifts skill pretending to tell fortunes by any of the means aforesaid, shall be deemed guilty of disorderly conduct and upon conviction thereof be subject o a fine of not less than \$1 nor more

than \$200 for each offense.' 'This ordinance will be presented to the city council at its next meeting, and is already, assured of passage plished this signal result in the effort to rid the city of these swindlers and fakirs, closes with the story of how one woman exposed the tricks of her

fellows in the craft." The condition of Spiritualism in this city is almost unbearable. The Nichols Sisters, arrested and fined a still manufacturing spirits to order in this city, and others are working on a similar plane, deceiving the gullible. Several dynasties followed; but All of this fake element are loyal to ery possible way. Those meetings in ably condoning fraud and rascality, and henceforth, if they continue in this course, we would prefer that they KEEP THEIR REPORTS FROM

THE PROGRESSIVE THINKER. We desire to say that the State Association is carefully watching this proposed ordinance, and will do all it can to protect honest mediums from the disastrous effects arising from it.

Where the Objection?

Cardinal Gibbons says:

"Minister Briand, the Minister of Pu ic Worship of France, lately said: "'We have hunted Jesus Christ out of the army, navy, schools, hospitals, insane and orphan asylums and the law courts; and now we must hunt him out of the state altogether."

We have no knowledge whether this statement is true or not, but if true is it not a hopeful fact? In a secular government where the people rule, no God, nor junior God has any place in any of the institutions designated. The place for a God is in the hearts of a people. In any other place he will fall into disrepute.

He who is afraid of asking is ashamed of learning.—From the Dan-

The Great. Work.

That is the title of a Book, "It is an epochmaking volume, so much so that we propose in a series of notices to outline something of its general nature, its scope, and the great good it will be instrumental in doing in bringing to the front the Independent Method of with, the ten cents sent in will be ap-Spiritual Self-Development-in a method that has a high ethical standard as a foundation, and any departure therefrom when the gift shall have been fully attained, is accompanied with a loss of the same.

THAT REMARKABLE BOOK. The readers of this paper who fol-"The Great Psychological Crime" in these columns some two years ago, or who have read that book, will recall the fact that its author plainly indicated his intention to publish another volume as soon as he could prepare the manuscript for it. It will also be remembered that the proposed new volume was to give to the world an exposition of what he was pleased to designate as "THE INDEPENDENT METHOD OF SPIRITUAL SELF-DE-VELOPMENT" as he distinguishes this from "THE SUBJECTIVE METH-OD OF HYPNOTISM AND MEDIUM-

By this distinction he clearly indicates that there are two distinct "methods" by which the great and absorbing problem of another life may be solved and the continuity of individual existence may be demonstrated. He states with the utmost assurance that one of these methods invokes a process which is "Destructive" in its effects upon the individual subject to its operation, and that the other involves a process which is 'Constructive" in its effects upon the individual who is subject to its action. THE AUTHOR.

in short, does not hesitate to asally "Right" and the other morally identifies the process involved in suband the method by which it is invoked

was that caused leading Spiritualists ing to share with his readers. all over the country, and in fact all over the world, to sit up and take notice when "The Great Psychological Crime" was under discussion in this paper. This it was also that caused a good many worthy Spiritualists at that time to go into paroxysms of rage, and some of them to strike out wildly regardless of whom they might hit or

As a study in psychology and huest mediums and cause them no end | man nature it would afford the readers | most absorbing interest and worthy of gether. So prevalent has the faking the most profound thought, if they hand, and this is the result according | most interesting discussion. We refer now to the personal letters received by opening the columns of his paper to the discussion of such a work.

Notwithstanding the fact that for himself to be a loyal and consistent Spiritualist, during all of which time has believed to be the best interests of he were a traitor, a fraud, a deliberate rascal whose only purpose was to murder the cause of Spiritualism.

So exceedingly bitter and unreason able were some of the attacks upon him that they would inspire most men with either a deep sense of personal those letters away for future referour work entirely confident that the bitter and unreasonable of our assailpreclate the wisdom of our course. And we are glad to have lived to see the fulfillment of that unexpressed

justified. that was highly interesting, a real in- ruin.

policy-lest there may be those among | For these reasons when "The Great our readers who shall again be tempt- Psychological Crime" was published MATTERS.

lished with the sole desire and pur- many things in harmony with our own pose of advancing in every legitimate experiences and observations that we way the cause of TRUE Spiritualism, were convinced of the author's sincer-

and therefore the best interests of every individual Spiritualist, who reads lowed the symposium discussion of it, nevertheless it is the private and personal property of its editor and publisher; for the conduct of which he alone is responsible. It is a NEWS-PAPER in every sense of the word and its policy is to give to its readers ALL THE LEGITIMATE "NEWS" WITHIN THE HORIZON OF SPIRIT-UAL OR OCCULT INTEREST.

Its columns are at all times open to its readers as a medium of exchanging thoughts, information and experiences that lie within the field of its chosen labors. In the past it has always welcomed contributions from its readers upon any and all sides of any and all questions and problems which are of interest to Spiritualists, and that will be its policy so long as it remains under its present ownership and manage-

ural forum wherein each reader may find an opportunity to express his knowledge, his opinions and his beliefs concerning the vital problems of life, with perfect freedom within its legitimate field, this must not be construed to mean that the editor relinquishes his own right to make use of its columns for the same purpose. In other words, in the forty years or more of his study and investigation of sert that one of these methods is mor- psychic manifestations and problems. the editor has acquired some definite "Wrong." Moreover, with the same knowledge, has formed some more or calm and unqualified assurance he less intelligent opinions, has arrived at some definite conclusions (which jective mediumship as "Destructive" may or may not be correct), and has formulated some definite convictions as the "Wrong" one. This it and beliefs which he is perfectly will-In the future, as in the past, the ed

itorial columns will constitute the

channel through which the editor will endeavor to give expression to his own knowledge, views, convictions, opinions and beliefs in so far as he is convinced they will be of benefit to his readers. He does not insist that his readers SHALL AGREE WITH HIM. Neither must they insist that HE AGREE WITH THEM in the views they express. In truth, there is scarcely an issue of this paper but confrom its readers with which the editor could but read some of the many let- does not agree. But he believes in ters received by the editor during that the right of every honest individual to be heard concerning matters which he believes to be of vital interest to huthe editor taking him to task for manity, and one of his purposes in publishing this paper is to furnish a channel through which his readers may express themselves within legitimore than forty years he has believed mate limitations; quite regardless of whether they agree with the editor or not. In return for this liberty to exhe has worked unceasingly for what he press themselves through his columns, he reserves to himself the right to exour cause, during the excitement of press himself with the same liberty he that most valuable symposium dis- grants to his readers But if at any cussion he was treated by some of time he shall fall into the mistake of those for whom he has labored, as if making statements which are not correct he is perfectly willing to be corrected by any one of his many readers, PROVIDED the correction is made in the SPIRIT OF TOLERANCE. COURTESY AND CONSIDERATION.

The editor of this paper has never assumed for one moment that Spiritdanger or an ungovernable sense of ualism has reached THE GOAL OF anger. But we simply smiled, filed ALL ITS POSSIBILITIES. He has never believed that we are yet in posence, and went serenely forward with session of all that there is to be learned concerning the life that is betime would come when even the most youd the grave. Neither has it appeared to him consistent to assume ants would come to recognize and ap- that the past or present status of mediumship represents all there is in the way of a "method" by which to establish definite communication between finally a Republic came to the front, the Fake Organ, and support it in ev. prophecy. Along with most of those the two worlds. He has endeavored letters we have since then been able to take SUBJECTIVE MEDIUMSHIP to file either apologies from their FOR WHAT IT IS WORTH, APPREwriters or acknowledgments of their CIATE THE GOOD IT HAS DONE injustice. And it is a sincere, and AND RECOGNIZE ITS DANGERS we trust a worthy pleasure thus to AND ITS LIMITATIONS. He has find our judgment and our wisdom looked upon the subject of mediumship in the same manner he looks As is well known, at one time we upon life itself-was an evolution! He opened our columns for a discussion believes tenday that whether there is of the merits or demerits of The or not, there ought to be a more per-Great Psychological Crime, without feet, less harmful, more reliable and personally taking any part therein, less dangerous method of bridging the leaving Spiritualism to be represented gulf between the two worlds than by that grand old veteran worker, LY- through spiplective, mediumship-at MAN C. HOWE, and in a profoundly least in its present state of developable, noteworthy manner did he de- ment, especially among ignorant or fend subjective mediumship, while a unculturedopeople) who do not underprominent STUDENT of the book, in stand how to handle occult matters, a most brilliant manner, defended and often the result is the worst cases the same, resulting in a discussion of obsession, leading to insanity and

tellectual pyrotechnic display of mas- These convictions are not of recent development. We have had them for In this connection it may not be many years. They are the results of amiss to make clear the position of years of personal experience and the this paper as to its management and most careful personal observations.

ed to forget themselves at some time we read it with the most profound inin the future.

We made a careful study of Whilst this paper is edited and public. We found that it contained so

THE UNKNOWN LIFE OF CHRIST will only be sent out to those who send in ONE DOLLAR for The Progressive Thinker, and 10 cents in stamps to pay the postage on the book. The book is an ABSOLUTE GHT to our subscribers. All can have it on the same terms, but remember the conditions. There are thousands of subscribers on our list that lately renewed their subscriptions, but this offer is in no sense RETROACTIVE. When our terms are not complied plied to the subscription of the one sending the same.

ty, and believed that many of his statements were well worthy of the most thoughtful consideration of every honest Spiritualist. We felt that an open discussion of the book would develop wherein the author was mistaken or at fault, if so at all. We believed that the general results of such a discussion would be broadly educational and therefore beneficial to the great cause of Truth. We have since then had ABUNDANT EVIDENCE TO JUSTIFY OUR JUDGMENT.

The author of that book, fulfilling the promise he then made the public, has completed the manuscript of another valume on the general subtec of "THE INDEPENDENT METHOD OF SPIRITUAL SELF-DEVELOP MENT." or "The Constructive Principle of Nature in Individual Life." It is now in the hands of the publishers and will be ready for delivery by the time this issue of The Progressive Thinker appears. The title of the book is "THE GREAT WORK," having special reference to the great work of Spiritual Unfoldment.

We have read most of the manu script of this work, or speaking with precision, we have heard it read by the author himself, and we have a fair understanding of its contents and we believe some understanding and ap preciation of its purpose and value. It is not our habit, custom nor desire. however, to prejudice our readers upon any question which is before the world for its intelligent consideration; least of all do we desire to prejudice our readers upon any question which is of vital importance to the cause of Spiritualism or to the welfare of hu-

For this reason we do not desire to express our own convictions concerning the book or its contents until our readers have had time and opportunity to read it for themselves and form their own conclusions as to its SPIRIT, PURPOSE AND VALUE. This much, however, we are going to say now in the interests of progress. It is our purpose to give this book as wide circulation among Spiritualists as possible, under the firm conviction that it contains information which every man and woman ought to now.

We have met the author, and are entirely satisfied that there is not the SLIGHTEST DESIRE ON HIS PART TO INJURE THE CAUSE OF SPIRIT-UALISM, NOR TO ANTAGONIZE THOSE WHO ARE HEART AND SOUL WITH US. In fact his time is mostly occupied in trying to render communication between the two worlds more complete, more satisfactory, and more in harmony with the constructive principles of Nature; in other words, SPIRIT RETURN in connection with the INDEPENDENT METHOD OF SPIRITUAL SELF-DE-VELOPMENT, will give Spiritualism a new adjunct with which to redeem the world. Whatever may be the attitude of our readers as to the merit of the work itself, we feel that they should understand that it is not the work of an enemy, as some of our number believed when "THE GREAT PSYCHOLOGICAL CRIME" was under discussion.

An advertisement of the book will be found elsewhere in these columns. But those who desire to send to us for it may do so, and we will see that they are supplied as promptly as possible. The price of THE GREAT WORK is Two Dollars, postage prepaid. It is gotten up in fine style, and will command your attention from start to finish.

Exceptionally Important

THE UNKNOWN LIFE OF JESUS CHRIST, BY N. NOTOVICH, TRANS-LATED FROM THE FRENCH BY MR. GHANDI, A LEARNED .HINDU,. IS ONE OF THE MOST STARTLING AND VALUABLE BOOKS OF THE PRESENT CENTURY, THROWING A FLOOD OF NEW LIGHT ON THE HISTORY OF JESUS.

IT IS A MINE OF VALUABLE IN-FORMATION. IT FITS INTO OUR PREMIUM LIST, AS ONE OF ITS MOST VALUABLE PARTS. EXALT-ED SPIRITS WHO HAVE TRACED THE MATTER FROM BEGINNING TO END. DECLARE THAT THE NARRATIVE GIVEN IS TRUE IN ALL RESPECTS. THE BOOK IS NEATLY BOUND IN CLOTH, IS FINELY IL-LUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO SENDS TEN CENTS IN STAMPS TO PAY POSTAGE THEREON, AND ONE DOLLAR FOR THE PROGRESSIVE THINKER ONE YEAR. THE PRO-GRESSIVE THINKER IS DOING NOW WHAT NO OTHER SPIRITUALIST PAPER EVER DID-IT IS SENDING OUT FOURTEEN BOOKS, CONSTI-TUTING AN ENCYCLOPEDIA OF VALUABLE INFORMATION ON SPIRITUALISTIC AND OCCULT

People may outgrow natural ignor ance, but ignorance carefully cultipolished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

In Reference to the Remarkable Works Andrew Jackson Davis.

UALISTS TO RESPOND WITH ENCES AND DIRECT REVELATIONS PLEDGES TO PURCHASE A SET OF HIGHEST VALUE TO THE WORLD. EVERY SPIRITUALIST IN THE WORLD OUGHT TO HAVE ACCESS!

I AM AMAZED THAT MORE THAN TO THEM, AND READ THEM. DIF-ONE CALL SHOULD BE NECES. FER AS YOU MAY FROM ANY OF SARY TO AROUSE 10,000 SPIRIT. HIS REASONINGS, THE EXPERI-THOSE WONDERFUL BOOKS BY WHEN YOU GET ALL BUT ONE TO THE RABELY GIFTED AUTHOR, A. MAKE OUT THE REQUIRED NUM-J. DAVIS. THEY MUST NOT BE BER, I WILL ENGAGE TO FIND LOST TO THE GROWING PUBLIC. THAT ONE, AND POSSIBLY TWO. LYMAN C. HOWE.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Mrs. C. B. Stauffer of Chicago, ualist books, but none by Brother Dawrites: "I wish to subscribe for the complete works of A. J. Davis, subscriber to be raid. I pave read some of his works, and think no library is complete withscription to be paid, I suppose, after out them."

Washington: "Please put me down as drew Jackson Davis' works at twenty a subscriber to A. J. Davis' complete dollars (\$20) per set, as per adverworks. We have a good many Spirit- tisement in The Progressive Thinker,"

Dr. A. R. Rhea writes: "When pub-A. A. French writes from Spokane, lished, I will take a full set of An-

"The Unknown Life of Jesus Christ," a most valuable illustrated work, translated from the French by Mr. Ghandi, a learned Hindoo, is to be sent as a Gift to every subscriber of The Progressive Thinker. It has always sold for \$1.00. We purchased the copyright, and now we have the exclusive privilege of publishing the work, and wholly for the benefit of our subscribers. Before sending in your order, read carefully the following:

"The Unknown Life of Jesus Lamaism, and there became learned in Christ" is a remarkable book. It sup- the lore of that country, he became plies a ventable missing link in the proficient in the study of its antiqhistory of a remarkable personage. It uitles and literature, its religions and fills a hiatus which has puzzled Christian as well as non-Christian scholars, to account for. The New Testament account of the life of Jesus is vitally which told of the visit of Issa (Jesus)

Jesus, except what little was done be- gospel records omit. fore the end of the thirteenth year of the deserts till the day of his showing ature. unto Israel." Chap. 8:23, says, "And And now we are happy to announce

years of age." of his life comprised the years of his stamps to pay the postage on the book. public ministry. Where was he, and | Any one who is now on our list of tieth year?

India, the land of Buddhism and year,

its philosophies.

In the Buddhist monasteries of Thibet, M. Notovitch relates how he found access to some manuscripts deficient, as passing over in blank si- and his life while there. This narralence a great many years of his earthly tive fills the gap in the New Testament account, from his thirteenth year un-It is the usual understanding of til his return and his public "showing Christian writers and scholars, that unto Israel," as a divine teacher. The the public works and teachings of Buddhist records complete what the

The translation of these Buddhist his age, were comprised in the last records forms an exceptionally interthree years of his life. Luke says esting study to the general reader as (Chap. 1:80) "And the child grew, well as to the more critical scholar and waxed strong in spirit, and was in and student of ancient religious liter-

to the readers of The Progressive Thinker, that, having secured the It is indeed strange that the most plates of this remarkable book, we remarkable character in the world's have concluded in this holiday seahistory should drop out of sight for a son to offer this volume to them as a long period of years, comprising the premium. It will be an actual gift larger part of his life from childhood to each one who sends in One Dollar. on, and no record of that period be for a year's subscription to The Profound. It seems the last three years gressive Thinker, and ten cents in

what was he doing during these years subscribers can also secure this book from about his thirteenth to his thir- as an actual gift, by sending in ten cents in stamps to pay postage on the This remarkable book seems to an- same, and One Dollar to extend the swer the query. He traveled into time of their present subscription one

Tit for Tat.

The civil and clerical authorities in France are grievously at loggerheads. The municipal authorities in a city in the department of Lozere, purchased a hearse for the use of the people on funeral occasions, but it was not decorated with a cross, so the vicar refused to allow it to enter the church and so escaped violence," at a period grounds. The mayor met the senseless usurpation of authority by forbidding the church hearse to enter the

streets. As the church and its appendages. including the burial grounds, have been declared the property of the state, it seems probable the vicar himthe end comes, and the sovereign people will determine what sort of decoraits bounds, and the penalty is being enforced by the Republic.

Country Amusements. Now the figures that 13,000,000 of young people of both sexes do not attend church, and the public press is

trying to cipher the cause. Country youth are said to be better attendants on church service, than those of the cities, and the reason given is, "other amusements are found in the cities which attract attention." The church amusements of the country, must consist mainly in listening to the country parson whooping up hell, for we can't see where else the mirth comes

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of ob taining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our move ment that may be made by preachers, ones? And what scholar, familiar I respectfully request all Spiritualists with the productions of either class.

earliest convenience.

HARRISON D. BARRETT.

A Scholar's Conclusion.

Our Augusta, Me., chronologist writes he has been carefully investigating the period Aretas was king of Damascus, and he finds abundant authority to fix that period when Paul escaped from the Damascenes, "let down through a window in a basket, more distant before our era than Dr. Brown gave in his late articles on Paul, the Essenes, the Buddhists, etc. Indeed he fixes the period so distant as to make it probable Paul, if a real person, may have been one of the missionaries sent out by King Asoka to proselyte for Buddhism. The period self will be required to retire when 244 years before our era is an established date for that event. And the Essenes were the product of that mistions shall appear on their hearses. sionary effort is also an established Priestly tyranny in France overleaped fact. So, too, the proof is conclusive that Paul's Epistles, grossly doctored, and adapted to Christian needs, were written to the Essenian churches

It follows, as our friend suggests, that if there was a Paul who was beheaded 66 years after the beginning of our era, he could not have been the one who wrote the Epistles. So say

But there is no dependence to be placed on Usher's chronology, neither is there on anything coming to us as ecclesiastical history through Catholic hands. Monks, lacking scholarship, picked up anything their hands fell on, adapted it to supply their needs, then imposed those virtually forged documents on the world as inspired history. And the facts are just coming to light.

To make history of any value we must know the author, and his character for truth. Was the reputation of ancient monks better than modern ones? And what scholar, familiar to: forward the same to me at their will give credit to any statement made by them which conflicts with their

Discourse Delivered Through Mrs. Gora L. V. Richmond, Oct. 7, 1906.

saw the Star in the East that rested over where the infant a great many people who would wish, however anxious, to Jesus iay. But the Magians were Persians, or if they were avoid investigating anything called "Spiritualism." Chinc.e, or if they were the "Wise Men of the East," the The truth is, a large percentage of spiritual enlightenstar to them ascended in the East, the knowledge came ment grappling with the "spiritual problem" has come into out of the East, because at that time the East was the New the world through. Spiritualism and it is the knowledge East. Before that time the East was the Old East. The that the spirit must be right before the mind and body western continent "Atlantis" had become submerged; or can be right; and the consciousness that the spirit, pervada portion of it. The ancient civilizations that had passed ing the body, is going to do all that ever can be done for to South America and Central America had yielded up the individual, society and the nation. Now there are their former civilization, and Egypt had passed into "an-

great revolution of the sun around the central sun, when by the ENLIGHTENMENT of the people. We like that the "New Light" should appear. There were always those word better than education: Enlightenment, the ILLUwho told the dawning of the New Light, whether it came to Zoroaster in Persia, whether it came to Confucius in China, whether it came to those ancient nations, "semibarbarie," or whether it came through the old Grecian with which you can convey a message from one person to splendor or Roman power down to modern civilization. You have encircled the globe within the space of your his-

The East is now the West; you have clasped hands across the Pacific with the Orient. Japan is the new nation; it is rising as new stars rise. In the firmament shine the great constellation of western "Oriental" nations, it will be China-the China that will follow after Japan-Japan, and India, and the new Orient (then the new Occident) will appear.

From your western shore will come the greatest civilization; from your western shore will come the New Dawn, the new-watchword of progress and liberty. Empires may take their course westward; but when the East has been gained, and the new object is in view, there and Europe with the broadmindedness incident upon the cultivation of unlimited fields of grain.

Chicago lately, said, "Before many years Chicago will be the metropolis of this country." It must be so, not because it is the center, commercially, of the present circle of commerce in this country. It is also the center of many new kinds of ideas. You have had two or three "Messiahs." in fact almost an epidemic of messiahs, you have had any number of prophets like Dowie. It is not very many years ago since Mrs. Eddy was here. Then we have "cults" and occult societies without number. This building is full of them. One of them is "New Thought," which is a new cult, too. It has been said of some persons and of some organizations that they have the happy faculty of appropriating the best in other cults and calling it new because it is theirs. Of course it is new to the one possessing it for the first time. It makes no difference if you or we have known these things for fifty years, if they are new to them. It is like the little girl who, press-

has just made a star!" But the impression we give you to-day is, to look to the order of government in New Zealand, and Australia, and earth to reach there. It is the center of enlightenment. When you shall have the "Initiative, Referendum" and "recall" you will have advanced as far as New Zealand and Australia.

while looking for her papa, exclaimed, "Oh, mamma, God

A representative government, a "government for the people, of the people and by the people" is what you need. It is the foundation of your Constitution, and your Declaration of independence, and you must have it.

There is coming into your political horizon another man that will do for your present political conditions what Abraham Lincoln did for slavery: WIPE OUT THE DIF-FICULTIES THAT STAND IN THE WAY OF THE POP-ULAR EXPRESSION OF THE POPULAR WILL.

Of course there were many things that your forefathers, in the framing of the new constitution, did not foresee. That which was supposed to be a "representative" government has not succeeded as such under the great influences or pressure that have been brought to bear against it. It was not a representative government, because it could not be with the institution of slavery. We are not talking shout the slaves but the slave-holders. The truth is, that people have advanced mentally and spiritually since that time. Then there was but a handful of patriots, there are millions of them now waiting for the time to come for the Man to appear, for the Woman, for the Teachers to tell them the way to go. People are more ready now than they were then for an actual REPUBLICAN government. Then they had just escaped from the idea of kingcraft, they were but one step removed from it; they were ready to give George Washington a throne or crown, but he would not have it. There were only about a half dozen men that kept them free: Washington, the two Adamses. Jefferson and Thomas Paine-Thomas Paine who has been found neither to be a "Godless" man, nor an "infidel," nor a "materialist," and who to-day for the first time has had suitable recognition. When it comes to be known that Thomas Jefferson for the most part wrote the Declaration of Independence, and formed the Constitution and the other famous names we have mentioned assisted, the world will rise to the perception of knowing that half a dozen men were the founders of this government. And stress and strain of the war of the Rebellion was upon the country because of the existence of chattel slavery, one man with the pen that controlled alike the sword and legislature of that period, and the man of war, the mildest man that has ever been in American politics.

Since the close of that war of the Rebellion two things have occurred. One is that the nation has gone persistently forward in the worship of Mammon, until it is almost the culminating period of that worship of the power of gold; and the power of gold concentrated by gold; the other is, it has gone steadily forward in enlightenment concerning the principles of the Declaration of Independence These two extremes confront you.

In the midst of this a great impetus of great spiritual progress has seized upon the race. That which was a disgrace and was persecuted fifty years ago is now honored and exalted. Men of science have established a scientific body in England for the express purpose of investigating the realm and manifestation of spiritual for es of humanity. It is called by the vague name of The "Society for Scientific Investigation." But, nevertheless, it means the investigation of the spiritual facts that are in the world. which the "Psychic Research" Society fully investigated thirty-five years ago. The Psychic Research Society being the outgrowth of the Dialectical Society of England, in which Dr. Alfred Russel Wallace, Prof. William Crookes spiritual knowledge, in your religion, it means the daily and others made a minority report ascribing the source of particular manifestations to the realm of spirits. Then the American Psychic Rosearch Society took an added step and investigated Spiritualism by that name. Then there sprang into existence, as if by magic, a dozen cults, of which "Mental Science," "Mental Philosophy," "Psychic Research" and "Christian Science" are the various branches thronging upon the way and through the gate opened by Spiritualism. To-day people are less refuctant

It was said that the "Magians" (wise men), watching, names and found they did not like them. Still there are

plenty of good laws; there has been a great deal of excellent legislation—and more that is worse, but legislation But the Magians knew the time of the cycles, of the will not effect the change. The change is to be wrought MINATION OF THE PEOPLE.

There are many sources of illumination in the world to-day that are very active. There is the great rapidity another in human life: the telephone, the telegraph, the wireless telegraph, the printing press,-the ignorant parentage of all this constitute the sources of enlightenment. The daily press, vitiated for three decades or

more, is rallying to the call of the new impetus. You will find in the more popular and liberal magazines of this country a deliberate advocacy of the advance social, political and spiritual thought of to-day. You find ft there because men and women alike who have leisure and ability to investigate the subjects that cannot be investigated by those who conduct the daily press bear forward the initiative knowledge of things that are hidden from daily inspection. It was a woman who laid bare the methods of the Standard Oil Company, Miss Ida Tarbell. And yet they say "women are not equal to men." There are some comes the receding of the conquest of the East. The vast who have been interested in ferreting out the means and granaries of the West have conquered the Atlantic coast methods of the steel and other corporations. All this indicates that the people want to hear about them. The

Some prominent man of affairs from England visiting not wish to know about. It is knowledge that constitutes power and enlightenment. So it is in the spiritual realm, people WANT TO KNOW; and they want to know about the application of spiritual truths to daily life. They do not care so much about the application of the Sermon on the Mount, or the Golden Rule, to the general daily revenues. So in the Sunday-school class, when the text comes up of "It is easier for a camel to go through the eye of a needle than it is for a rich man to enter the kingdom of heaven," it is a very difficult problem for young Mr. Rockefeller to explain to the pupils of his Bible class. We do not wonder

magazines would not publish that which the people did

that he is afraid. The truth is, people want principles: they are sorry for the man, they do not blame the man, it is the foundation of the commercial system that must be altered. Nobody thought of killing the slave holder because he was born and reared to think that slavery was a divine commandment. Nobody thinks of killing the multi-millionaires or ing her face close to the window pane in the early evening billionaires-they are killing themselves as fast as they can-they are going to jail in a few communities. But that which the people want to know is, how this spiritual West for the "signs of the times." You will find the best illumination will affect the counting-rooms, the bankinghouses, the boards of trade, and the corruptions of daily they are wherever you choose to call them, either in the life? What kind of energy it will put into the man's na "Orient" or "Occident." Certain it is from the western or ture who earns his dally bread by the labor of his hands the eastern coast of this country you circumnavigate the or the daily labor of his brain? That is the question. This is the question that is uppermost.

> Now these things that cause changes in the existing conditions do not always come by violent reaction. Violent reaction only comes in a case like Russia, where there is violent oppression, where there is a constant surveillance, where the police detectives and sergeants of royalty are at without the menials of the government hidden behind the walls, where everyone of you would be sent to Siberia to-morrow. The truth is, that when enlightenment comes to a people like those of the United States of America the revolution that is wrought in ten years becomes so startling that people wonder that it has not required bloodshed.

Pardon us for referring to it, but we like to; it is an object lesson. It is only a few years ago that the, so-called, Anarchists were hanged in this city, in the state of Illinois of political power by any religious denomination. for expressing precisely what we are talking about to-day and which every citizen in the city of Chicago has listened to every day since that time. You could not have listened to it before the great event precipitated the attention of the people upon the subjects we are talking about. It was not bomb-throwing, it was the THROWING OF IDEAS that was the crime. The "Anarchists" had nothing to do with bombs, but the ideas were the results of the liberal perception of what was needed by the people. Men do not take their wives and children with them when they are going to throw bombs, and the people began to realize it afterward. Then the Music Hall, now abolished, the largest auditorium in the city, was often filled on Sunday afternoon by the finest intellects of the city and world, who looked forward for the enlightenment of the neonle upon these subjects, were invited to tell the things that those men were hanged for. It shows the progress of the public mind when we tell you that the newspapers, the Chicago Tribune, is to-day publishing articles more incendiary against "capital" and "trusts" than the Anarchists "You must show me," as the man ever thought of publishing. But the world has grown from Missouri says, a single religious

To-day the enlightenment is sought in this way: What shall be the next step? In what way and by whom shall two men the preservers of it: One man, when the great this knowledge come that will lead the people in the right of that god for its object, that personal way? You do not suppose that all this spiritual enlightenment has been going on for nearly sixty years in the world and yet has made no change in people's social and political progress? You do not suppose that the interjection of all this knowledge, that each human life fashions its spiritual state here and hereafter, has had nothing to do with the acts of daily life among people? The reformation has been going on all these years, and the GREAT AVERAGE PUBLIC SENTIMENT in the intellectual, political and religious worlds is more than one hundred years in advance of what it was fifty years ago. Now, you are not surprised when Jenkin Lloyd Jones and several orthodox ministers assemble together on Sunday for the purpose of talking about "civic" methods and "civic" reforms You are not surprised when there are liberal convocations of the clergy of "liberal" and "orthodox" denominations to determine what steps are best to recommend for the school board. You are not surprised now that any problem is taken up in the pulpits. Fifty-years ago a minister would have been ostracised for speaking on Sunday upon municipal or state governments as they exist,

It has often been said: "We do not want you to talk politics." Why not? The state is in your hands, the city is in your hands; whether they are moral or immoral depends upon you. If there is any value in your value. Not simply that you come here or go to any other place of worship, one day in the week, but it is what you do every day in your lives. Until this spirit pervades your municipal government it will not be safe for your women to walk the streets; it will not be safe for your children to go three steps from the door.

The truth is, that the SPIRIT of your SPIRITUALISM, the spirit of your religion must permeate your politics. and your business, or the city and the state and the nation to call it "Spiritualism" than before they tried these other are lost-lost to the Ideal of that Freedom which was in-

ended by those glorious men whom we have named; and those Roman Catholic societies from France was the same by that honored man who stood in the great chasm be- as that of the massacre of the Jews in Russia. No, it is tween you and the solution of the question of slavery, and not the same; the former is not persecution for religion's those who have endeafored, according to the best of their wisdom to bear it forward to a final result.

Now it is another culminating time, it is another time: when a prophet is coming out of the West to lead the peo- of the people in so-called religious societies. It has been ple; it is another) time when other prophets come out of a "principle" there, it is impossible here. It is because the West to teach you spiritually and politically; it is an of that, that the statesmen of the comparatively new reother time when the great question of what is to be done public of France feel constrained to work against the sewith these financial pollems is also to be settled by one cret influence of the agents of the Vatican in their midst. coming out of the West. When Mr. Lincoln said in his You would too, if you knew it, and if those things existed especial message, to Senator Howard, Chairman of the here as there. If they exist here to a limited extent it is Finance Committee, "I have had more trouble with Wall not as there, because you have not had centuries of the street than with the entire rebel army," it was not then Propaganda. understood, you know now what it meant. When he warned the people against the "steadily encroaching power of capital against their individual and industrial liberty," you know now whit he meant. That was in his especia message to congress at the close of the war.

Now that the fulfillment is here, now that you are in the midst of this greater enlightenment there can be no hesitancy as to the steps that you will take when you are invited to take them by the leadership of one-not that you shall blindly worship, not that you shall blindly followthink you ought to do. You do not like the preacher who lowers to rise against the government under which it exone who can tell what you believe, better than you can than you know how to arrange them, the thoughts that are United States. deepest and uppermost in your minds and spirits.

There is coming within the next few decades of years a great political cataclysm. That Star is coming from the West. It is to bring the great Next Step. The next step is not so revolutionary as our socialistic friends desire, because you cannot bring about a great Fraternity of people until there is a great Fraternity of ideas.

The next step relates to average growth of the public mind in this country, which means CO-OPERATION WHEREVER THAT IS POSSIBLE. The co-operation of all the people is just as possible as the co-operation of a represent this step politically; those who will bear forfew in the form of a corporation. Corporations have been the object lesson for Co-operation. The next step is AR- enlightenment of the system of the kindergarten. It does BITRATION, the one final appeal of all nations instead of war. It will be international, and that nation will be a be introduced into every educational institution in the PIRATE nation that does not obey.

The next imminent step is that which must necessarily follow your private ownership of public utilities; it is the great enlightenment on all subjects pertaining to the Spirittogical question you will be called upon to face: The PUB-LIC OWNERSHIP OF PUBLIC UTILITIES is the next been attained until the spirit of each human being enstep. It will come as certainly as the public ownership of dowed with ordinary intelligence shall be taught and public roads and parks, and the public ownership of fresh shall have learned that death is as much an incident as air and sunshine, and it will be a great deal better than birth, that it is the taking of the next step of life, and that the public ownership of fresh air in Chicago with all these the great spiritual purpose of this world, and the world high buildings. This means that the things that most in- impinging upon yours, is to be borne forward unto added terest and are most needed by the people must, therefore, enlightenment of the human race concerning spiritual belong to the people, and are to be owned by the people. things. Now this does not mean "municipal ownership"; that is very different from public ownership. You possibly would in private ownership. "The reason of this-let us talk a which means no perquisites of office. You as a people own same. It will also be found as it has been found in maththe postoffice. You will own the telegraph; you will own the railroads, as you do'the public highways, and you will insist on keeping them in order for the public.

Now the man that is coming, and the women that are woman their way to the ownership of the things that belong to the people? in 1

that he will make no more ripple of thought than Mr. Lin- vancement of the human being. coln did when he stepped into that meeting that convinced him that as long as he lived he would be obliged to Next Step-in life unless you take it here and now. When uplift his voice against chattel slavery. From an obscure this is known and understood, as it will be year after town in Illinois, born just over the border, no one knew year, more and more perfectly, the great spiritual steps your very door, where you cannot worship, as you are in who the man was and nobody cared what he thought; but will have been taken by many more millions of people. e man and-time were there. This New Star is born that is coming to teach you to take the next step.

told you a great many times, but some of the steps are the day and hour when you will be called upon to decide. coming. What with the slaughter of the Jews and If you have adequate illumination, if your mind is suffiother persecutions for opinion's sake, for which the great ciently free to receive the impression, if you understand voice of this nation will be to intercede for all the nations the step you are taking, you will take the step intelligently of the earth for political and religious liberty of con- and press forward. You do not ride in the ancient omscience. At the same time checking any undue possession nibus unless you are obliged to, the stage coach is out of

Roman Catholic father, enlightened and as liberal as he So do not cling to any name of party or creed, or whatcan be, said that the principle underlying the expulsion of ever, that impedes your progress.

sake; you have known of Roman Catholic growth and supremacy in France for many centuries and that country has been dominated by secret work against the liberties

government has not been cruel; it is not against the works of charity; it is not against visiting the poor; it is not against all these things that make for humanity, but against that which menaces the interest and preservation of the Republic. France has fought hard and long for liberty; and between the Bourbons and the Bonapartes, their descendents and friends, who have strong partisan power, many of them in the church and some out of the church, France must be vigilant for her liberty. It means but the one who shall best present to you that which you that any society that can at any time call upon its foltells you something you do not believe, but you like the lists is a danger to that government. If you have any form of worship that would lead you to take up arms tell it. Now we flatter ourselves that we tell you better against the United States, you are not a good citizen of the

What you want now is to make your government fulfill its ideal; the liberty of conscience, the right to "worship prominent Star, that will guide your nation through this God according to the dictates of conscience." You are endangering your fellowman and jeopardizing the liberty under which he exists if you do not secure these things to all If the time ever comes that it is possible for this subject to come before the people we shall have more to say about it later. But at the present time there is a great unity of sentiment forming toward the Next Step.

Furthermore, there are three stars appearing, those who will be newly prominent before the people; those who ward the step that Froebel took in Education, the great not mean for little children only, but that this system shall land, that it shall be the principle of real growth from childhood to maturity, and the third is one who will bring ual nature of man, conserving the knowledge that has

This means that, not only in religious denominations great strides are pending—as there have been great steps have no more rights in municipal ownership than you have taken in the last few years,—but that Religion itself will take on a new undenominational meaning, that the little more about politics—is that there are political UNITY OF SPIRIT will be the grandest presentation of the "rings," political inbosses," political "rulers." You are purpose of the age, because when it has been outwrought going to do away with these in PUBLIC OWNERSHIP, in all languages and amongst all nations they are the ematics, that the basis of all solutions of mathematical problems are the same; the principles are very few and very simple. So will it be found, under this great spiritual enlightenment that it is to spread over the world, that going to help (they are going to help even before they have the proposition of the soul's immortality and the spiritual the privilege of the ballot) are going to show to man and communion of those who have passed beyond the change called death with those who still live in human life, and the permeating spirit of the Infinite form the basis of all I tell you the ninn is born, is almost here we are not Religion; and, that there could have been no Religion but going to tell you his hame to-day (you thought you were for this power that is in the human spirit seeking the Inflgoing to hear it, but you will not), perhaps you will not nite. There could have been no spirit, but for this intelknow him when he appears. Perhaps he will be so simple ligence that seeks expression in human life for the ad-

Now as these stars of spiritual, mental and political progress-three people-are approaching you, or ap-The millennium is not coming immediately, as we have proaching your recognition, there comes active duty, and order, even the best pair of horses are going out of use. There is a great hue and cry about the Roman Catholic You go forward at great speed in physical ways; you wish societies in France that have been expelled. One noble to obtain all within the shortest possible compass of time.

Stark and cold,

Another year

realms of shade.

Toll him out.

Toll him out!

These were the echoes that rose and

As midnight awakened its mournful

But ere the close of its last refrain

The ancient time-piece spoke again,

And with the voice of a joyous lay,

In tuneful measure it seemed to say,

With wealth untold,

In its pride is here.

And the elfin hours in a merry rout,

Went by with the sound of a song and

And they seemed to say,

As they passed away,

Welcome him in!

His lips have smiles, and his heart

With these, he will garland the beau-

Welcome him in,

Welcome him int

These were the echoes that rose and

With the closing chime of the mid-

"Spiritism and Mrs. Leonora E Piper,

and Dr. Thomson J. Hudson's Theories

in Regard to it." By Ex-Judge Abram

H. Dailey. Demonstrates futility and

BELLE BUSH

Welcome him in.

has mirth.

tiful earth.

night bell.

And eyes undimmed by a single tear,

The bright New Year.

Young and bold,

Lies on his bier.

Wrinkled and old.

Now let it be understood once for all, that the French

There can be no preparation adequate for taking the

Eve Glasses Not Necessary

Eye Sight can be Strongthough, and all forms of Diseased Eyes Cured with. out Cutting or Brugglag.

That the eyes can be strengthened so that eye glasses can be disponsed with in the great majori v of cases, has been proven beyond a doubt, by the testimony of of hundreds people who publicly claim that they have been cured by that wonderful little instrument called "Actina." Actina so cures sore and granulated lids, Iritis, etc., also removes Cataracts and Pieryglums without cut ting or drugging. Over 75 the ous and of the experiment, but an absolute fact. The following letters are but samples of those that are received daily:

letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 185th St. New York City, writes: The "Actina" cured me of Iritis after the doctors said there was no cure outside an operation. I have been entirely well recovered for over four months: can see to read and sew as well as before. I can honestly recommend "Actina" for all afficiency of the eye:

New York & Lindon: Electric Ass'n,

Gentleme: — am more than pleased with the "Actina." When I received it I had been wearing giasses for more than 3 years for Astigmatism. I immediately discontinued their use and have not had them on since. It is wonder, ful. I consider it worth its weight in gold. I have recommend it to many of my friends.

Nery truly, (Miss) E. F. Tucker,

201 San Antonio Ave.

E. R. Holdbrook. Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office. "Actina" can be used by old and young with perfect safety. Every member of a family can use the one Actina for any form of disease of the Eye, Ear. Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, bept. 342N., 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on.

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892

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inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents. The Attainment of Womanly Beauty of Form and Features. The Cultivarine" and of his recents. Given Through & mediumship of MKS.E.T. LONGLEY, to its Fuller, and by him dedicated to munuality, is enough to knew this work came through & accellent medium to recommend it. 176 per tion of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest

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ANOTHER ATHEIST'S VIEW. That New Religion That A. H. Nicholas Writes About.

It cannot be asserted too often not too forcibly, that religion when proper as the world has always re ceived and accepted it, is nothing more nor less than a system of faith and worship. It is not, never was, and nev er will be a code of morals that emhodies man's duties to man alone: therefore, his efforts to show that athe ists are religious and have a religion is weak, futile and a failure.

system the world now has or ever did have that does not and did not have for its fundamental basis some kind of a god to rest on; with the worship benefit might accrue or expected pun-

ishment be avoided. Religious doctrines are inseparably connected with fear and ignorance; fear of a God that has no existence, and a belief in absurdities that ignorant credulity along can accept. The word Atheist is applied, to a man who these words: "Some even prostrate does not believe in any kind of a god; themselves before the painting of St. and as gods and religion are insepara- Nicholas and kiss the pavement. Be ble, no play upon words can make an on your guard, however, in such places, Atheist religious of connect him with religion. As an Atheist I object, and religion, and while they cross them positively refuse to have the religious label placed on me. I have no relig-ion; feel the need of none, and see no ssity for any; smandist will require

which is manifest, in severything we without religion. see, we look in vain for a god; and this Instead of tryi see, we look in vain for a god; and this everlasting and indestructible force, which acts at all times, under immutaele laws or modes that are changeless cannot be swayed, influenced or affected by prayer, so I never pray; and as man necessities, and if we will only there is not a recognized religion on keep some good ones and use them in the face of the earth which does not our daily lives, this world will be far regard prayer as an inseparable ad-better than religion has made it. I present this additional fact to show that no Atheist can possibly be

When it comes down to codes of morals that concern man's conduct to his separate and distinct from religion hat it would be just as sensible to say hat air and water are the same thing. ng influence on human conduct; and Price, 30 cents.

vhen a man is seen who is just and equitable in his dealings with others, who has love, charity, and good will in his heart for all mankind, he recognizes a moral man and not a religous one. When he sees a man going to church on Sunday, graver and a lot of fol-de-rol nonsenge about God and his duties to him, then he knows he has found a religious man, a man who believes in religion and

religion and morals as there is in vice and virtue, whiskey and water, or black and white colors; and a man can be very religious in conforming to the customs and ceremonials of the church, and yet be a first-class blackleg and scoundrel. Moral men need no religion, for the

I think this statement acts as auxiliary to mine, and should induce a little something more than the prefix"new" further reflection on the standpoint I to interest me in any idea of religion occupy, that religion and morals are that may spring up in some individual not necessarily connected, and any man with good horse sense, as well as Outside of the life principle in nature an Atheist, can get along quite nicely religion, let us turn in and bury the old

one, for it has a bad odor and is pretty well decayed. CHANNING SEVERANCE.

Los Angeles, Cal.

fellows, rules of action in connection cret of How to Keep Young." By J. M. with life's duties, we have something Peebles, M. D., M. A., Ph. D. Price \$1 "The Kingship of Self-Control.": crimes of the tongue, the Red Tape du-Vo Atheist makes warfare on good ty, the supreme charity of the world, norals, or anything that has an elevation of reserve power, etc.

CHIMES OF THE NEW YEAR. Last night the ancient clock of time, I heard repeat this doleful rhyme, With white locks and visage sere

And like the sound of a solemn rout The hours went by with song and thinks it a good thing. shout. And they seemed to say, There is just as much difference in As they passed away, Toll him out, Toll him out! In the halls of the past his grave we've made, And we summon his ghost to

principles of right and wrong as de fined by reason, are sufficient to insure good, clean lives, honesty, if by nature they can live such or be honest As a rule the more genuine religion a man has the greater is his lack of morals. We all know how religious the Russians are and John L. Stoddard. the noted traveler, refers to them in for pickpockets combine business and selves with one hand, they rob you with the other.'

Instead of trying to build up a new

Morals are all-suficient to meet hu-

"Death Defeated; or the Psychic Se Wm. George Jordan. It treats of the

General Survey.

The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Oyer.

this office, for they will not be returned to the back for a longer series of meetif we have not space to use them.

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS at the m. B. chat the truth as it is un-AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE ers of the 20th century." VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT

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

Mrs. Georgia, Gladys Cooley rethe Psychical Research Society at the address with messages. She is a favorite wherever heard.

city last week on his way to Fruitvale, Dowd, elected president for the Cal. The Doctor is one of the ablest lecturers in the ranks of Spiritualism. and should be kept constantly em-

where they are located for the months pable of doing a most excellent work for Spiritualism.

Magi. He is well posted on this subject, and gave us some interesting things that but few know and under stand, showing that the religions that are in existence to-day have had their origin from the Order of the Magi even before the Christian era, and is in perfect accord with Spiritualism. He will be with us again on January 6, when he will continue the discourse. Mr. Fraser, Mrs. Weinich, and Mr. Durkies all gave encouraging messages. A rare treat was in store for us when Robert Gilray consented to speak for us, as he did on the 16th. He certainly has had a 'change of C. H. Wilson writes from Smith-heart' since being in the 'wild and boro, Ill.: "Mrs. India Hill of Decatur, woolly west," and his talk must have under Mr. Fraser are being well attended, and all are satisfied. He is with us each Sunday evening. On the 26th of December we hold our annual ing. Next one will be on Thursday, fail to hear Mr. Gilray on the 30th, and Mr. Tisdale on the 6th."

nd Mr. Tisdale on the 6th."

F. L. Seiferth writes from Lawrence, Mass.: "Mrs. Abbott, president of the Pemberton Hall meeting, in her open-ing service, introduced The Progressive Thinker, and said that she hoped every Spiritualist would subscribe for it, as IT WAS THE BEST."

This office sent a contribution to the Army under a different name), and well qualified as well here is the reply, illustrating what lady in every respect." found deserving of help. These lists cial and business way."
of names we get from the officers in charge of our institutions and also from letters received through the mails, and by the large public dinner given in the Coliseum on Sunday. De-When you are enjoying your own Christmas at home with your loved ones, 'midst the pleasure and happiness of that occasion, you can be conscious of having contrib-uted something to take Christmas cheer to those who otherwise would have no Christmas. It would be impossible for me to put in words the thankfulness we feel for the assistance which you have given us in this great work. We assure you that your money is placed in good hands; that the deserving poor shall be the direct recipients of the benefit of your contribution and that the work will be conducted economically and conscien-

Dr. L. Stansbury writes from Wellston, Okla., that Spiritualism is getting a good foothold in that section of the country. He says Rev. Alice Baker gave some excellent tests and lectures, and thinks Spiritualists will organize in the rural districts.

A. Merkel writes: "The Spiritualistic Church of the Students of Nature, 461 W. North avenue, corner Milwaukee, had a rare treat last Sunday evening at their hall. Dr. R. Greer, a prominent Spiritualist, a seer ler, delivered a lecture, his subject being 'The Angel's Message.' The audience was well pleased with an assurance of life after death. The society will have a Christmas tree, Sunday, Dec. 30. Many gifts will be given to the little children. Let them come to swell the song of peace and good will to men on earth.'

The Ladies' Aid of the New Thought Society gave a delightful New England supper last evening. There were about 250 present to enjoy the repast, which consisted of brown bread, beans as you liked them, doughnuts, mince ples baked as 'mother used to bake them,' coffee and a great many other good things. The entertainment consisted of music, cards and a few recitations. At the close of the entertainment a large sofa pillow was raffled, the lucky winner being George D. Barden. There were visitors from Sauga-tuck, Rockford, Vicksburg and Allegan.-Grand Rapids Herald.

John B. Chrisney writes from Chrisney, Ind.: "The Spiritualist Quartette, (the Wattles family of Winchester, Ind.), have just held five splendid meetings here. The house has been crowded every evening and the interest was deep and wide-spread. Such evangelistic work as Prof. Wattles is doing is exactly what the cause needs everywhere. He shows that Spiritualism is not merely a series of phenomena, or a philosophical system of belief, but is a life to be lived; and his appeal to people to lead the spiritual

turania de la companya del companya de la companya del companya de la companya de KEEP COPIES of your poems sent to life has moved this community pro ings as soon as their other engagements will permit. These meetings were a grand success, considering that was a revival meeting going on at the M. E. church at the same time derstood by the great scientific think-

Loa Adella Reck writes; "Mrs. Minnie Sharlow of Detroit, Mich., closed her engagement for the month of No-vember with the Independent Association of Spiritualists of Toledo, Ohio. Although coming among us a compar ativce stranger, this being her first visit to our city, her meetings were very well attended, the lectures enjoyed, and the tests satisfactory. Mrs. Sharlow is one who always has the sponded to an earnest invitation from Golden Rule before her, and proves it by her work. Her guides as well as herself have won the hearts of Rockford, Illinois, and addressed them herself have won the hearts of on the evening of the 16th, following many, and we are looking forward

with pleasure to the time when she will be again on our platform. Annual Dr. N. F. Ravlin passed through the election of officers: Mr. Henry E enth consecutive term; Mr. H. Hoffman, treasurer; Mrs. Loa Adella Reck, secretary.

Correspondent writes: "Mrs. Helen George W. Kates and wife are hav-P. Russegue was the speaker for the ing good meetings in Conneaut, Ohio, First Spiritualist Ladies' Aid Society of Springfield, Mass., Nov. 4; on Nov. of December, January and February, 11, Mrs. Sadie L. Hand, and Nov. 18 at 288 Harbor street. They are ca- and 25, Mrs. E. D. Butler. All gave satisfaction, and the meetings were well attended. Nov. 13, the annual Eva L. Stewart writes: "The Hyde election of officers was held, resulting Park Occult Society on the 9th lis-tened to a fine lecture by Dr. C. S. Tis-president; Mr. Wellman C. Whitney, dale, on the Ancient Order of the first vice-president; Mrs. Eliza Woods, second vice-president; Mrs. Clara G Kellogg, clerk; Mr. Charles Thayer treasurer; Mrs. Lillian E. Whitney, corresponding secretary.

M. Hollinshead writes from South Bend, Ind.: "Your Premium Book received with many thanks. I have read Mrs. M. T. Longley's production, and I find much in it the same as I have received through my own medi-umship. You are certainly doing a GREAT WORK for the benefit of mankind. May you live many years yet to continue the same is my prayer." C. H. Wilson writes from Smith-

Ill., just closed a one week's engagebeen from the 'boys up-stairs,' as it | ment with the Spiritualists and truth was spirituality from beginning to the seekers of Smithboro, Ill., and we are He is to be with us again on proud to report that she was able to the 30th of December. Our circles awake a profound interest in our beautiful philosophy. We cannot recommend Sister Hill too highly as an efficient lecturer and message bearer for our loved ones who have passed on election. Our dance which will be on to higher spheres. It has opened up good field in this beautiful thought. and we feel the seeds have been sown January 10. All welcome. Don't in splendid soil for the propagating of a useful society in southern Illinois. We wish to again, thank Sister Hill through our grand paper for her kind endeavors while with us, and hope she will he able to spare us some more of her splendid service in the future. The writer had the pleasure of enter-taining her during her solourn with us, and I wish to say to those desiring talen to serve them, they will do well Volunteers of America (the Salvation by arranging for her services, as she is Army under a different name) and well qualified as well as a perfect

Correspondent writes: "Mrs accept our gratitude for your contri- D. Challen of Toledo, Ohio, a promibution towards the expenses of our annent medium, both of the philosophy nual free Christmas dinner to the poor and phenomena, will next week visit of Chicago, which is conducted regu- Canton, Massillon and Akron, Ohio, larly by us in the following manner: for a week or ten days' stay. She has By the distribution of baskets to poor done work there before and given families who are in need of food and good satisfaction. All who know her whose case has been investigated and will be glad to meet her again in a so-

J. L. Foster writes from Elwood, nd.: "Sister Sarah A. Crossfield of Muncie, Ind., will lecture and give messages for the Progressive Spiritualists in their hall over the Record office, opposite the Interurban depot, Dec. 30, promptly at 2 and 7:30 p. m. All reading this announcement consider yourselves earnestly invited. We expect Spiritualists from Chesterfield, Anderson, Kokomo, Tipton and Alexander. Arrangements have been made to have a lunch in the hall, and hope to spend the day in a grand; good soul feast. Sister Crossfield is a gifted and talented speaker, and all hearing her will enjoy a grand treat."

The Massachusetts State Association will hold its annual meeting in Berkeley Hall Annex, Tuesday, Jan. 1, 1907, at 10:30 a. m. Members are requested to be at the meeting Business session only. Carrie L. Hatch, secretary, George A. Fuller, president.

C. L. H. writes: "Appleton Hall, 9 Appleton street, Boston, Mass. The First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. M. E. A. Allbe in the chair. One of the features of the meeting was the presentation of a gift to our faithful worker, Mrs. Alice S. Waterhouse, the day being the anniversary of birth. The society felt that she had faithfully earned this recognition. After a social hour, the evening meet-ing was held and the following talent the lecture. Spirit messages followed took part: M. A. Hill, Mrs. Kate R. by pastor and others, that gave each Stiles, Mr. Backstrom, Mrs. Shirley, Mrs. Dick. Several of the speakers paid a loving tribute to Mrs. Waterhouse, and told of her readiness to always assist at any and all times: Mrs. Waterhouse responded in a very happy vein and thanked all for their kind words; she only hoped she mer-ited them. Mrs. Hadie Hall sang several selections, Mrs. M. F. Lovering presiding at the plano. Ladies' Aid neets every Friday evening."

Correspondent writes: "At the Golden Rule Spiritualist Society, on Sunday, December 16, 1906, the Lyceum did finely. Our little teacher is progress-ing rapidly and if continued, will bring uccess yet. The meeting in the afternoon was fairly well attended, with usual good work. - The evening brought out a large crowd to listent to our wor tin. She gave us food for thought, and we hope to have her with us soon again. The messages were of the best, Mrs. N. E. Hill, Mrs. Charles Thompson and Mrs. Traver, being the mes-sage bearers. Our speaker for December 30, will be the Honorable Charles Hughes. I wish to call the public at lention to our Watch Meeting, at our Hall, 43 South Paulina street, O'Don nel College Hall. A fine program has been arranged and we expect a grand, good time. Dr. Geo. B. Warne will be with us on that night, and we wish all to come and help make it a Happy

An Appeal for Names of Spiritualists in the State of Washington,

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, with whom to communicate. Address him at No. 1613 Fourth avenue, Seattle, Wash.

'The First Spiritualist Ladies' Aid

Society meets in Appleton Hall,9 Appleton street, Boston, Mass., every The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston , Mass., every Wednesday.

The Ladles' Industrial Union meets

in Dwight Hall, 514 Tremont street, every Thursday.

The ladies of the Sunflower Club will give a tea party on the list day of he year, December 31, at their Hall No. 70 East Adams street, from 2 until o'clock. Mediums will read the cups Come and bring your friends, and have

splendid time. Herbert Childs writes from Wichita, Kansas: "Let me congratulate you upon your determined fight against rauds. The Spiritualistic sky is bright ening. Even with us a change is tak ing place. Previous falls, mediums drop down on us thick as black-birds, but they have evidently found other pastures green. Thanks to The Progressive Thinker, we are not as verdant as we once were.

Married, in the presence of a few friends at the home of Dr. W. O. Knowles, 247 Coade avenue, on the evening of December 10, 1906, Edward Furrout, to Mrs. Marie Antonette Hole mer, both of Grand Rapids," Mich. Their address is 43 Dudley place, after January 1st, 1907. Dr. Knowles oficiated.

Mrs. J. W. Hull writes;"The Spiritialists of North Yakama had brother 3. C. Love of Portland, lecture for them the first two Sundays of December. He explains the bible from the standpoint of Spiritualism. His lectures were well received. Yakima has a good many Spiritualists, some wealthy ones too, and it surprises me that the mis sionaries have so far overlooked this promising field. The harvest is ready and waiting for some good worker to thrust in his sickle and gather the grain. Who will it be?"

Samuel Huntington, -Malden, Mass. writes: "Malden Progressive Spiritual Society, Louise Hall, 138 Pleasant st., Mrs. F. S. Sheriff, president. Sunday services, December 16. The president presided at both services with Miss Mabel Carter, at the piano. The after noon circle opened with a beautiful praise service. Mr. Gleenlaw, our townsman (whose son has lately per fected a 'flexible joint,' aided by his spirit guides, now used on several rail-roads), made interesting remarks The Rev. Mr. Dean also made a short address. Mrs. Carier and guides gave several fine messages. Our ex-presi-dent, Mrs. Alice M. Whall, occupied the platform at the evening session, prefacing her work by reading a beau-tiful poem, "What Constitutes Happiness, and then devoting over an hour to giving many beautiful messages. Mrs. Nettle Holt Harding occupied our platform Sunday evening, December 23. Our society intends holding a "Spiritual Revival" during the month of January, 1907, with the Rev. F. A. Wiggin, of Unity Church, Boston, on

the platform Thursday evening." Mrs. Laura J. Martin writes: "Mrs. Isabella Powderly's Wednesday after-noon class will hold a Watch Social; residence, 321 W. 63rd street, just west of Wentworth ayenue, All are invited to join in welcoming the New Year. Refreshments will be served."

C. J. Barnes, the trumpet medium, is Pennsylvania, at various points. He will take orders on his route for The Progressive Thinker.

Lately K. Robertson writes: often find myself in the spirit world, making discoveries and conversing with persons who have resided there a long time. I find with them a great desire to get in closer touch with those left on earth. I also find some who do not know they have passed the bor

Mrs. T. J. Boyd writes: "I have been in Washington only a short time, and though I know there are many Spiritualists near me, being a stranger, have failed to find any, or where there are any meetings held. I would be glad if any Spiritualist of Summer, Auburn, Puyalup, or Tacoma would write to me. Address Sumner, Wash, and let me have a chance of joining in your

Spiritualists of America, Attention! The proposed Endowment Fund for N. S. A. has been started and the first money paid in to the secretary, by two aged friends in the state of

Ohio—one seventy-eight, the other seventy-six years old. Will not all Spiritualists follow their example? thousand Spiritualists makes the Endowment Fund an assured success There are those who can give five dollars, ten dollars, fifty dollars, one hundred dollars, one thousand dollars, each to this same fund. Let us hear from them! It is the desire of the promoters of

this fund to make it the bulwark of safety for Spiritualism and protection for our true and worthy mediums. It is to be invested with great care and only the income used each year. Let us follow the noble example of our generous friends in Ohio. If the Methodists can raise twenty millions for their religion, why cannot the Spiritualists raise one hundred thousand dollars to support their great truth? We can do it, if we will but try. Send in your money, one dollar or one thousand dollars, more or less, to Mrs. Mary T. Longley, Secretary National Spiritualists' Association 600 Pennsylvania avenue S. E., Wash ington, D. C. Be sure to mark your letter plainly "For the Endowment Fund," otherwise your offering may

be applied to the general or the pen sion funds of the N. S. A. Speak up, friends, and hasten your offerings on to Washington. NOW is the time to give to render practical services to Spiritualism: MARY T. LONGLEY,

Secretary N. S. A.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twehty cents' per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Becretary.

"Materialization." By Mme. ad-Esperance and Rev. B. F. Austin. Excellent Price 10 cents. Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

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Another Good Man Passed On.

A sadness and gloom fell upon all hearts at the Southern Cassadaga Camp, when early of the morning of Thursday, Dec. 13, the sad news went from one to the other that our beloved brother and co-worker, Horace S. Kellogg, had left the mortal form, and passed silently in the early morning hour "into the land of the hereafter." With blanched faces, quivering lips,

whispered word came, "It is true; he Everyone went with consolation in thought, in word; fa look and act, to the bereaved opmpanion, to express that sympathy that all felt, and to bring the balm of the proof of the glo-rlous philosophy of spiritual truth to her heart, in the hour when its depths

tearful eyes, in voices soft and low the

were stirred. Mr. Horace S. Kellogg, as a member of the board of the Southern Cassadaga Camp, has been one of its most efficient members; helpful in every way; cheerful, genial, kind, sympathetic and resourceful in suggestions for the good of everything pertaining to the camp, and the same can be said of him in regard to the Lake Brady camp, for this was his nature; and so all here feel keeply for his loss, not only as companion and brother, but as co-worker, counselor and helper. But our spiritual hearts must not look through material eyes; we must look with spiritual thought at the high, exalted, and everyway better condition

of his spirit to-day, Still near enough to guide and cheer; His soul ascends life's golden stair, So put aside our care and fear And let our thought reach to him there,

And he will still be worker, friend. Counsellor, guide, companion too, Until this life for us shall end, And we shall see with grander view.

On Friday morning, Dec. 14, at 10:30, after a tender and touching invocation by Mrs. Wheeler of Onset, Mass., and a song, "Come, Gentle Spirits," Dr. Hilligoss, president of the cafp, spoke briefly, pathetically, a few word in home service; after which the journey to the old homestead in Cleveland, Ohio, was begun, where the last words of appreciation will be said with relatives and friends.

Long in thought; by word and deed, will his memory live,—
Peace he left with everyone, and consolation still, will give.

Lake Helen, Fla. ..

IMPORTANT NOTICE

To the Friends of the Lyceum.

May I once again tall your attention to the need of united effort and sup-port of the most important work of Spiritualism. We hope to issue a Lesson Quarterly for our children, but must have some interest shown to warrant it. The Quarterly would contain lessons for each Sunday, responsive readings, gens of thought, and order of exercises. It could be issued for ten cents a quarter. How many do you want? of the have also profity lyceum pins, costing but five cents, each; \$4 per hundred, or \$2 for fifty. Each mem-

ber should wear one; The N. S. As authorizes me to offer three banners to be given to the three schools showing the best record during the coming year. No matter how small your lybram may be now, you

New Years' eve, December 31, at ther have a fair chance to earn; the lovely banner if you show oprogress during the year.

All lyceums desiring to compete for the prize, send not later than January 16, the number of pupils enrolled, avgoing to work in Michigan. Ohio and erage attendance, general conditions, and names of officers; these will be

duly filed, and we will advise your secretary thoroughly regarding the du-ties of competitors. Let me have your hearty sympathy and support that we may make this work beneficial to old and young children. Yours Fraternally, ANNA L. GILLESPIE.

321 S. Highland, Ave., Pittsburg, Pa.

Colorado Talks Back.

The chairmen of the Republican and Democratic State Central Committees of Colorado have denied the statements set forth in a widely conied dispatch from Denver, to the effect that woman suffrage is a failure in that state. Republican Chairman Vivian says the "Interview with recognized leaders of the dominant parties" took place in the too imaginative brain of some reporter.

Attention-Massachusetts State Association.

The annual meeting will be held in Berkley Hall Annex, 3 Berkeley street, Boston, on Tuesday, Jan. 1, 1907, at 10:80 a.m. Only members are admitted to the meeting, as only the annual business of the year, with election of officers; will be attended to. All members are urgently requested to be present at this meeting. The business meetings should be of more importance than the social meetings, so please all congregate at that hour at the above place.

CARRIE L. HATCH. Secretary M. S. A.

A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilon Jellies, No. 301. Union street, Valparaiso. Indiana, and she will send you by return mail her father's book, en-"The Truths of Spiritualism." by E. V. Wilson. This book is intensely interesting as well as instructive. Its author was one of the greatest mediums in Modern Spiritualism. It has a nice cloth binding, and contains between three and four hundred pages. The last edition is almost exhausted Your dollar will help a worthy and truggling woman. Send at once ds Es.W. SPRAGUE.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it.

Price 25 cents.nd . ne "After Her Deam. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and athereal phases of Spiritualism, leading phere of exalted spiritual truth. A book for the higher life. Price, coth, \$1.00. "Life and Moral Axioms of Con-

fucius," is the title of a 62 page pam-phlet, which contains many of the moral aphorisms and terseological moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Ern, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts. FLOWERS AND THOUGHTS.

weet, beautiful flowers and beautiful thoughts, So closely are linked together, That nothing in this world can keep them apart Through brightest days or stormy

Lovely bright blossome appeal to the Engender pure thoughts in our mind They make us more cheerful and loving and true; Teach us to be loving and kind.

The soul that is passive at sight of

sweet buds, Or fragrance of flowers in full bloom sadly in need to awake and review. The cause of its darkness and gloom f beauty and fragrance of flowers are

To groveling souls who just grope, fear that in such naught can stir a good thought: They live, and they die, without hope. J. H. YENNI. Chicago, Illinois.

PASSED TO SPIRIT LIFE.

[Oblinaries to the extent of ten lines nly will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, on Thanksgivng morning, from her home in Great Falls, Mont., Augusta A., wife of James I. Mettlet. The funeral was conducted by the Women's Relief Corps, of which she was a member. The coffin was banked with flowers contributed by friends of the deceased Her family were all present, which consisted of a husband, two sons and a daughter. Death had no terror for her. J. I. METTLER.

Our greatly beloved brother, S. L. McDermit, of Canton, Ohio, has gone the way of all the earth, to try the re-alities of another and brighter sphere He passed out of the material body on Dec. 10... While he was poor in worldly things, he was rich in the spiritual. We feel that very soon we will be able to converse with him as heretofore. He was well versed in the philosophy of our cause, and an earnest worker therefor, having the advantage of many who knew not the why and the wherefore thereof. J.C. MOHLER.

Passed to spirit life, Dec. 6, at Battle Creek, Mich., Mrs. Kittle Arms. Services conducted by Rev. Frank T. Ripley. She was a long-time reader of The Progressive Thinker.

At Flint; Mich., on Nov. 14, the spirit of William Golden was born into the angel world at the ripe old age of 82. He asked his friends to call him early in the morning, but the white, winged messenger whose footsteps he was not permitted to hear had borne his waiting spirit home, to join his beloved wife who had taken the journey twelve years before. writer conducted the services. MRS. MARIAN CARPENTER.

At her home in Battle Creek, Mich. on Nov. 25, Mrs. Lilian Piper, the be-loved wife of Edward Piper, at the age of 46 years; passed to spirit life. Seldom has the hand of death reaped a lovelier soul than that of our dear sister, or laid to sleep a life of nobler memories She knew, what it was to stand as a mediator between the two-worlds. She was a medium, and her sweet-voiced messages and words of comfort will live in the hearts, of those who knew her. - She was firm in devotion to principle and right. Her acquaintances recognized in her nobility of character and broad sympa-thy. She leaves a faithful husband to thy. She leaves a faithful husband to mourn her absence, but he enjoys that restful security, knowing full well that some sweet day they will clasp that some sweet day they will clasp glad hands to part nevermore. Her body was laid to rest just as the sun was mingling with enchanted mists of the shore of the far west. By her request some few years ago, Mrs. Marian Carpenter spoke the words of consolation and comfort.

·E. E. CARPENTER. Passed to spirit life from his home in Chillium, Md., on Friday, Dec. 7, Joseph B. Ager, aged 73. Mr. Ager was a man of strong influence in his community, a successful farmer and dairyman; a prominent officer in the Grange and a staunch Spiritualist. His failure. He had only recently re turned from the annual convention of the Grangers which occurred in Den-ver and was making his plans for the coming year, & Mr. Ager commanded the respectation esteem of all who knew him and his funeral in the chanel of Rock Creek Park Cemetery on Sunday; Dec. 9, drew together a large throng to pay tribute to his worth and memory. The exercises were conducted by Mrs. M. T. Longley of Washington, in the delivery of truly Spiritualistic discourse. Longley feelingly rendered selections of his musical compositions, and the Grangers closed the service with their own beautiful tribute to the ascended brother and friend. Mr. Ager leaves on earth a dear wife and three children, one son and two daughters; one son had preceded him to the spirit world. May the peace and joys of spirit communion be to the companion of fifty-three years and to the children a light to banish everytrace of gloom and pain. .. M. T. L.

On Dec. 14, occurred the transition of Mrs. Elizabeth Alter, after more than two years of suffering by paralysis. . Her age nearly 72 years. had been a medium almost from childhood, and nearly contemporary with the Fox Sisters. She had wonderful demonstrations of spirit power. was a devoted wife; was the mother of twelve children, three of whom had preceded her to the better life. She met the change with joyful anticipa-

ETERNITY OF THE EARTH. Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

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the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Plece."

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The Wisconsin State Spiritualist Asso clation.

Greetings from the Secretary of the Wisconsin State Spiritualist Associa-tion:—Rev. Geo. H. Brooks, president of the W. S. S. A., having completed his report of work done in the state for the Interest of Spiritualism since coming into office last April, I wish to say no officer ever worked as hard and as earnestly under circumstances such as Mr. Brooks had to meet every

Financially he had success, in fact more than we ever dared to antichate when starting out into the field work, not knowing where to stop, but making a most earnest effort for all the good possibly to be gained both for the Spiritualists and the state association. As a representative of the people we

have been able to pay all running expenses; -paid all interest due on notes neld against the W. S. S. A., and have some money in the treasury which we expect to make part payment on some note in order to make our interest less, and we most sincerely thank the good friends in all localities for the kind courtesy shown our president and the help to the W. S. S. A.

While Mr. Brooks was out in the state working hard from place to place, your secretary has tried also to do something in the way of raising money to help defray expense at the next annual convention, which will be held in Milwaukee, April 16 to 18, 1907. I have succeeded in interesting the Ladies of Milwaukee and each one will turn open her home for an afternoon coffee, or entertain in some way, and raise money.

Mrs. Anna Mehrtens of 189 Lloyd street, has announced a flower reading social on January 8, 1907, 2 p. m., to which she invites all friends interested to attend. May the happy Christmas greetings reach each and every one interested in

the truth of Spiritualism.

LOUISE G. LOEBEL,

Secretary W. S. S. A. 202 North avenue, Milwaukee, Wis

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data. 4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable mo

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts, 8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

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sistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A vol-ume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them-selves, and became converts to Spirit-

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the lat ter when its superior merits become

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

reated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be uest be made the name will have of coming of the wireless telegraph, may this department has become excessive-ly large, especially letters of inquiry derstanding. With the discoveries of requesting private answers, and while I freely give whatever information I the subject is yet more clearly within am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

August Clemens, Washington, D. Q. Please give address of Geo.

C.: Q. Plo W. Warder. George Woodward Warder may be taken as pre-eminently a type of the true American. A lawyer, a man of business affairs, with large holdings in real estate, and yet a distinguished popular lecturer and an author of many scientific works into which he has thrown the imagination of the poet, and bewildered the scientists with the corruscations of his theories. Withal he has found time to entific works is well expressed by their titles, as: The Stairway to the Stars; The Universe a Vast Electric organization; Life in Celestial Sun Worlds. His address is Kansas City, Mo., 902 Main street. -

Q. I have been a medium, but now I fear I am obsessed. The trouble came from opposition at home. My husband don't want me to have anything to do with. Spiritualism, as he fears I will become insane. Now my most earnest prayer is to become medium, and go out into the world heralding the truth of this great cause. What do you advise? To "advise" in such domestic

subjects is a matter of great delicacy, and as the advice is usually not what is wanted the adviser gets small honor. But this case, a sample of a great or. But this case, a sample of a great lights might shine, he would in pitchmany, seems so transparent, that one may hazard reply. It is no wonder the husband of a wife who fears "obsession," whatever that may be, and instead of caring for the immediate ness so far as vision is concerned, but demands of home life, has her mind it has the faculty of receiving the vision that the faculty of the content filled with fancies of going out as a herald of the cause, objects to the whole affair. He ought to object, and whole affair. He ought to object, and put in his objection in the very budding of the anticipation. Now to be a medium, and in the quiet of the A BOOK FOR THE NEW home circle converse with departed YEAR AND THE friends is delightful, and brings heaven to one's own hearth. To this no husband would or could object. It object. It would make home a thousand times more sacred. But if into this Eden the horrible possibilities of obsessing spirits, and the insane drivel of their promoters are to enter, better the loss of all communion. If to this is added a wife who will desert all home belongings in Don Quixotic chase after the illusory will-o'-the wisp of reforming the world, some one ought to object against the incipient display of insanity. If in the sacred quiet of the home spiritual influences spiritualize the domestic life, conquers the rudeness of the children, the antagonism of the husband, and like a delicate perfume exhales from every day life, the seed is planted that will bear fruitage for the "heralding of the great cause." There will be no thought of "obsession," or disturbing about influences; no antagonism, and should this book must be regarded as the opportunity come for lighting the torches of neighbors, or giving this bread and wine of life to famished souls, there will be no sacrifice, but giving from a superabundance, with

blessings on the giver. S. O. Stofford: Q. Has anyone satisfactorily accounted for the "homing instinct" of animais, birds, etc?

A. The question refers to the wonderful and almost unbelievable conclusions, is a compend of what has capabilities of these lower order of beings when taken far from their homes, to return in the most direct course. Of all the so-called instincts of animals this is the most mysterious, and all the theories hitherto advanced, none are more than opinion. Volumes might be filled with authentic instances, where domestic animals have been carried hundreds of miles, and found their way home. Dogs have been known to return over five hundred miles of country that must have been unknown to them, as they were transported by railway. Insects have this remarkable faculty. The honey-bee will fly to clover fields miles away, and after visiting the blossoms, zigzagging here, there, up and down in a manner that would utterly confuse the sense of direction in man, arise in the air, and circling round, start on a line as straight as a bullet's

path for its hive. All birds have this faculty, some in tivated in the homing pigeon, until its achievements are almost incredible. Five, eight, and a thousand miles have these loving creatures been carried, across continents and away over the trackless ocean, and when liberated returned. Of all these stories that of the one liberated by Nansen, the Arctic explorer, after thirty months' confinement in the frozen North, is By Prof. Wm. M. Lockwood, lecturer most affecting. It flew over a thousand miles of fice and leeberg, and chic science Demonstrator of the Mo another thousand of ocean and plain, and alighting on the window of Mrs.

her attention by pecking on the window pane. She found the note it brought from her husband, confined Aside from the remarkable fact that it came undeviatingly home, is, perhaps the equally remarkable endurance manifested by this long-sustained flight. We may estimate the flight as

consuming two days and nights of incessant vibration of the wings, and the expenditure of energy in maintaining the heat of the body in an atmosphere for the first 1,000 miles 40 degrees below zero. To accomplish this, perhaps not more than half an ounce of food was consumed. Of course there was a reserved energy If human ingenuity could fashion an engine that would make the same perfect transformation of the heat in coal into force, there would be a saving of so much, that the present devices would appear to waste all. There is nothing to compare with the en-ergy displayed except the force of high

But to return from this digression to the explanation of the whereby the transported animal is enabled to direct its way homeward. Nearly forty years ago when writing "The Philosophy of Spirit," which was published as the second volume of "The Arcana of Nature." I became impressed that the theory of thoughtwaves from transmitting to receiving brains offered an explanation to this mystery. Since that time this impres-sion has strengthened, and with the psychometry and thought transference prove that animals have nearly all the sensuous faculties of man, some of these even in greater intensity. The savage has this faculty of direction. almost equal to animals. He is rarely lost, and it is not all animals, birds or insects that can reach their homes. The trained carrier pigeon is some times bewildered and lost.

The theory is this: If we suppose the receiving instrument of the wire-less telegraph, when it receives the vibrations from the transmitter, endowed with intelligence, and desire, could propel itself, it straight as an arrow's flight to that instrument, as a homing pigeon to its ories. Withal he has found time to write several volumes of poems and at vibrations, and that these are distinct for each and all localities throw off vibrations, and that these are distinct rience of all sensitives. And again it has been over and over demonstrated that in this class of psychic phenomena, distance is an element that does not enter into the problem. In thought transference a mile or a thousand miles are the same.

Hence the homing faculty is sensi-tiveness to these vibrations and the ability to distinguish those from the home from the mingling vibrations of all other places.

To illustrate again, I fear at best this explanation will appear no more than a fancy, a man might go out into the darkest night, and be perfectly assured that he could return in a direct line as long as he could see the lamp in the window. A half-mile, a mile, or if the light was in a tower perhaps five miles, and though other darkness direct his way to that and that alone. The homing pigeon a thousand miles from home is in darkness so far as vision is concerned, but brations from that home, as the eye would receive the vibration of light

YEAR, AND THE NEW TIME NOW READY!

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ts value to the world will be determined by its power to SIRIGITY RESTING UPON IT. appeal to people who think. It may be the richest nugget at 169s pertinent to inquire why some speakers as well as from the mine of universal truth, but only so far as it ar- laymen in our ranks are making such a protest against rests attention and arouses interest can it prove of any "teverend" and a ministry in Spiritualism. Organization

intelligently presented to thinking, unblased, reasoning attempted to cover too much territory, except as he has people, has not only merited, but has usually received a re- accomplished it through deputation to a local ministry. respectful hearing.

discovery of mines, oil wells, springs, etc., has never, to and therefore object to any seeming imitation of it? Cerany extent worthy of notice, been sought after by thinking people, and whenever it has succeeded in gaining attention, it has ended in a disgust of it, rather than in an can be more forcefully applied from the inside than from acceptance of truth which real Spiritualism seeks to bring to the world. H. Be magice.

A spiritualistic ministry is a ministry intelligently understanding the religion, science and philosophy of Spiritualism, with a knowledge of how to intelligently pregent its claims, together with a disposition to faithfully perform all functions pertaining to a genuine servant of the cause of truth. To these qualifications, doubtless, much might be added, but absolutely nothing should be substracted.

"Rev." is too cheap to necessarily constitute one a true minister, especially when, as in some Spiritualistic quarters, it is purchased at so much per head. Even, however, when bought at the exceedingly low price of one dollar. the "Rev." is far cheaper than the price paid. In all such cases, the one selling the title is only disposing of purely fictitious property, and from the outset whoever assumes the burden of this highly attenuated honor (?) dubs himself or herself as an unmitigated fake, and in many instances goes into the highly spiritual (?) business of pretending to have the power to discover mines, find hidden treasures and give tips on the stock markets, and to this is usually added the claim to be able to affinitize men and women, reconcile quarrelsome people, reveal the perfidy and unfaithfulness of husbands, wives and lovers.

According to "The Century Dictionary and Cyclopedia." an up-to-date authority upon definitions, a "reverend" is one "worthy to be revered-entitled to esteem, or réspected, by reasons of one's character." What is there in these qualifications to be, ashamed of? What is to be found in the "one-dollar-per-head" reverends which is in world?" harmony with the standard definition of the term?

It is readily acknowledged that one may be a true and but if one incorporates in his life and in the performance of service to humanity all that is implied by the standconstitutes himself, very logically and legitimately, a very the sick in hospital and home, cheering them with a floral or some more tangible contribution, speaking words of consolation (not in a private "sitting" at so much per There are at least two duties which the Spiritualists word) to those in distress, elucidating the truth of a consizing, even with a FREE demonstration, if possible, the will as naturally be led as one who is thirsty is led to pure and refreshing water.

The real reverend will also publicly minister to the pear higher motives, legitimately demands of every man and dering support to the cause. woman. We would not only emphasize the necessity of a In the first place, a permanent ministry, worthy of the charge of its sacred (not solemn) duties. name, could not fail to give character and local standing to the church or society over which a minister presides, means by "reverend," if it approves of such a title, as it and in the next place, this idea is of equal importance to evidently does. If it approves of a ministry, define the The idea of God, beginning with and in the next place, this idea is of equal importance to evidently does. If it approves of a ministry, define the savage man, is traced through its end- the ministry itself. A settled ministry must, of a necessary required qualifications, and what is expected of it. If any less phases upward from primeval sav- sity, compel the minister to study, and consequently become an up-to-date thinker.

> more years before one people and be able to hold their know where you stand with reference to these matters, and interest, than going from place to place with perhaps a will be at liberty to accept or reject. half-dozen lectures in the head (especially for the trance) I have defined what "reverend," "ministry" and "religor in the pocket for intellectual or oratorical display, as is ion" mean to me. This definition may not be at all intersometimes the case. There is a vast difference between esting to any of your thousands of readers, but it is of viassuming the responsibility of the success of a society than tal interest to me. in having absolutely no concern in this matter. What we | Unity Church, Boston, Mass

Hindu Spiritual Magazine.

(Continued from page 8.)

other place to expound the problem

whether all are the manifestations of

the "Supreme Soul," or separate individ-

When such a communion is estab-

lished, the performer is able to have

the aid of those agencies whom he in-

vokes and all his desires are accom-

The invoking of the forms in the

but they do not tax the perform-

lower strata are almost similar to the

er with such high powers of concentra-

dicted to a tendency of evil and the so-

called pelting of stones, throwing in

obsolete articles, etc., attributed to the

superhuman agencies, are the action of

CHAPTER II.

The class of men professing to have

practiced Yoga, if we exclude from the

account the sages and rishis, was cer-

toinly not very large, even at the time

when India held sway over the world

But before the close of the last fifty

ble to meet with an individual who

looked to Yoga practice as his only, or

indeed principal aim of life, as the time-

honored sages and rishis have taken to

able considering the degeneracy of the

sons of India amidst all the difficulties

resulting from popular imbecility and

ignorance. The Indians at one time did

each the noontide of glory and are now

and are dwelling on the soothing recol-

selves into indolence and luxury-if

Oh! sens of the glorious Ind, your re-

ose has become too long and it is now

or never; "AWAKE! ARISE! OR BE

FOREVER FALLEN!" Remember that thou art the decendants of those

and humble spirit of their own faith,

This hereditary predilection for psychic studies will ripen in course of time

impression and delusion that this is the highest Religion.

were en rapport with the Creator.

declining-as every nation ought to-

lections of the past-reposing them-

their attitude can be called such.

This is in no way remark

in civilization—Scientific and Psychic.

ual distinct luminous spirit-forms."

plished through them.

However valuable, in and of itself, Spiritualism may be, need and what we want is A MINISTRY WITH RESPON-

has never obtained without leaders, and no leader has True Spiritualism, whenever and wherever it has been ever succeeded in effecting permanent organization who

Is it because they consider the objective expression of Pseudo-Spiritualism, ever claiming great things in the churchianity but a fetish or hypocritically solemn custom, tainly the bad habits of society, can be more directly reached, and the power of their destruction or reformation the outside. If the world is to be converted to, or convinced of, Spiritualism's truth, it must be taken in hand just where it is, for our voice is too weak to be heard by such as sorely need the benefits of Spiritualism, if we shout to them from the hill-top of these newly-discovered heights. Let us attempt to reform the church from the inside, for we can never accomplish it from the outside, while the non-churched will ever pay heed to the appeal of reason when presented with as thin a garment as possible of dogmatism and radical offensiveness.

There can be no danger of "a one-dollar-a-head reverend" locating for any length of time; for he began his career in deception and continues to capture dupes by the exercise of his wits. The gauze which covers what little of truth he possesses, if there is any, is so thin that his real character would be soon, observed and repudiation

"There are also some, who object to 'religion,' or to have ng Spiritualism designated as a religion. If by religion is meant much of that character of thought and life which passes with some as being religion, then, I, too, am one of the objectors.

"I will here define just what I mean by religion. "The healthful development and right life of the spiritual nature, as contrasted with that of the mere intellectual and social powers.' . This definition is mine, but mine by adoption, for it will be found in the New Century Dictionary and Cyclopedia. What objection is raised to religion. when thus defined? Wherein would such a religion militate against the highest service of Spiritualism to the

There are thousands of people, whose only objection to Spiritualism is in the fact that they have translated its faithful minister without assuming the title of reverend, meaning by this doggerel, charm-selling, uniting-of-estranged lovers, finding lost property things, which parades Itself under the name of Spiritualism. Perhaps some ard meaning of the word reverend, it will be found that he Spiritualists' objection to religion is to be found as they ptranslate it to mean "The rites or services of religion; the fair sort of a minister. To sanely sympathetic visits upon practice of sacred rites and ceremonies." . "Reverence toward the gods, fear of God, plety, religious awe or a collection of religious formulas.'

owe to the world, and which, I feel it would be well to tinuity of life beyond the portals of the grave, and empha- thoroughly discharge. First, to declare clearly, broadly and sanely, its belief in such a religion as answers the defact of spirit return, to those bereft of some dear one, by mand of such a definition of religion as we have given, and so-called death, the true minister of the Spiritualist faith then so live it that pseudo-religionists will be glad to embrace it, thus leaving this false thing out to die of inattention; and second, to establish a ministry and through its ministry such a strong organization as will be able to ple in no phraseology of cant; but with words that are psweep forever these flagrantly objectionable features from alive with that character of thought which will stimulate off its otherwise fair pages; such features as at present to correct living and to the performance of those sacred are the disgust of the thinking and which are keeping thourequirements which simple justice, to say nothing of sands of men, and women from morally and financially ren-

One whose idea of what constitutes a true ministry is so ministry in Spiritualism, but as well the importance of a limited as to assume that any one is so ignorant as to think ministry located in some given place for a term of years. that it consists of simply the title of "Rev" is too ignorant are many reasons why this condition should obtain, of its requirements to be qualified to enter upon the dis-

Let the N. S. A. proclaim to the world just what it religion is expected of men and women, who claim to be Spiritualists, let us know, and with no uncertainty, what It is a very different proposition to speak for seven or that religion is to be like. Then all thinking people will

FREDERICK A WIGGIN.

branch is the monopolized and privi-

which invite an exposition of the prin-

ciples of Nature, on which the eternal

rest and salvation of the soul is estab-

man who finds himself inespable of re-

few, indeed, have been able to con-

strain their imaginations and delusions

Now you are on the mathaior rather the

threshold of that vist and mysterious

region and do not turn away when you

The time is near by hard when man

ize his true relation to the Changeless

and Illimitable, and shall know the per-

Four Sadhanns or Means of Attalament

Dest.

of Yoga-

are prepared to enteris

the path of Yoga. - "

fect bliss.

leged course set apart for the special I. The existence of God, with neither benefit of the son of India. It is neith- beginning nor end, with the combined er connection nor birth, but sense, per- functions of Creator, Preserver, and Deseverance and mastery that make the stroyer. The world in which we live, man-psychic man. The elements of was created by Him, and is canopied by this psychic clairvoyance can be ac- mists of Maya or illusion. No real quired by anyone who applies himself value must be given for anything in his with the greatest assidulty. The fond- world. The only things for which he ness of the study, through life, and the should set any value must be to the familiarity which they will open with Universal Soul and the Spirit world. the grand and beautiful mysteries of II. He should be free from any and unexplored region-Spiritual all attachments to the worldly things Realm-will undoubtedly contribute to or pleasure.

your entering "the Silence" and becom-III. (a) He should be able to coning en rapport with the Creator or rath- trol his mind, temperament and intellect, and he should not have egotism That rapture with which you hold (i. e., the feeling of "This is I or This communion amidst the gloom of sur-

rounding earthly objects, will burst (b) He should be indifferent towards forth the barrier between yourself and the objects of the five senses, the Unapproachable and you will feel. (c) He should have equi (c) He should have equanimity in yourself surrounded by a delightful so- desired or undesired events. That is, he should be unaffected by the pairs of Opportunities are not now wanting

opposites, such as: Pain or Pleasure, Heat or Cold, Honor or Dishonor, Friend or Foe, Death or Birth, Hatred or Desire, etc., and he should incessantly work for the good Reader! you are not certainly the first of all.

(d) He should have unbounded faith signing the romantic world or the un- and confidence in his master or Guru, controlled revels of the imagination for in the Occult Sciences, and in God and the dull realities of the world above, His glory. For faith is the powerful agent in the enlightenment of the heart (e) He should be thorough in every knowledge he learns from his master as well as in all things he has studied from

IV. And lastly he should be ever an ticipating the favor, the good-will and arising from the wie pedsorrow, and the full inspiration of his master, for shaking off the dendily grapings of the uplifting of his Soul. These are the four Sadhanas devised slavery to selfish convincist shall realby the great sages for the attainment of any of the three Yogas named above.

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chic studies will riper in course of time and will set in a still stronger light when you advance in intellectual, ethical and spiritual pursuit, and mysteries of the world after death, will melt away before you and it will be a case of inviting the supreme rest death in It is only from small that great things stead of shunning it as an adder and fearing the consequences.

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The Hindu Spiritual Magazine

(Continued from page 2.) the jars, when, to our surprise, one human exertion, such as frequently to baffle the utmost subtility of the underof preserves, another of sugar-candy, another of different sorts of pickles, another of ladies'-legs (2) another of ladies'-legs (2) another of ladies'-legs (2) another of ladies'-legs (3) another of ladies'-legs (4) another o tasted by most of those who were in atthey were seen to be completely empty, and as clean as if they had been a trick." hundred times washed in the purest spring water. This also was consid-

ered something strange and surprising.
"Twenty-second, They brought the
Koulliaut-e-Saady, or works of Saady, and in my presence deposited it in a small-bag, of course previously examined. They drew out the book, and it had been transformed into the Diwaun of Hafez; and the latter being replaced in the bag, it was drawn out again as the Diwaun of Sullinna. This was repeated many times, and every time s work was drawn out different from that which was last returned into the bag. "Twenty-third. They produced a chain of fifty cubits in length, and in my

presence threw one end of it towards the sky, where it remained as if fastened to something in the air. A dog was then brought forward, and being placed at the lower end of the chain, immediately ran up, and reaching the other end, immediately disappeared in the air, In the same manner a log, a panther, a lion, and a tiger, were alternately sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain, put it into a bag, no one even discovering in what way the different animals were made to vanish into the air in the mysterious manner above described. This, I may venture to affirm, was beyond measure strange and surprising.

"Twenty-fourth. They placed before me a large covered basket, having first Hundusthanl Interpreter of Courts at shown to my satisfaction that it was quite empty. Having claimed my attention, they now took up the cover, and the basket appeared brimful of the a mile; on the south by the old Chinese choicest viands, most delicious to the taste. They put on the cover, and again and on the west by a large deep ravine. in a few minutes lifting it up, the bas- On the side of my quarters, facing the ket now appeared full of fellony (?), road, stood a haunted house, where it raisins, almonds, and other dried fruits was rumored that four persons died in and aromatic herbs. [The third remove is indicated in a hand-writing so totally unintelligible in the Persian copy, that cend and descend a lime tree that stood I have not attempted to render it.] In between the haunted house and basket-lid, though an hundred times re- court is held in Kampar, a village 12 peated, a fresh display of delicacies miles from Gapeng. I had to accompaour great admiration and surprise.

nothing but water; it was now replaced, but being again removed, there apclosed, and, on being re-opened, there appeared three or four large snakes coiled together in the water. Another covering and removal, and there appeared in the water five or six koully (Possibly cranes, or some large bird of the kind.) At the last uncovering of the vessel, it was found to else, but was entirely empty.

"Twenty-sixth. One of the men in my presence displayed on his little fin- stone falling from a great height was gor a ruby ring; he removed the ring heard near our bed. Then came a to another finger, and the gem, had taken the color of an emerald; removed to and my blood curdled in my veins. With another finger, and the emerald became the blowing of the gust we heard some a diamond; again removed, and the dia thing rolling outside like a brazen platmond became a turquoise; and this re- ter. I took the lamp in my hand and, peated for any number of times, termi-accompanied by my friend, went out nated in the same result, every change and shouted to Mr. Fernando (District. producing a gem of a different color and Surveyor) my next door friend.

Twenty-seventh. A two-edged sword was set up, with the hilt strongly fast-ened in the earth, and one of the men in such a manner, as to excite the utmost surprise that he should have re- of day. so keen a weapon. [This passage is so extremely ill-written in the Persian copy that it has been hardly possible to obtain the precise meaning.

"Twenty-eighth. They produced blank volume of the purest white paper. which was placed in my hands, to show that it contained neither figures nor colored pages whatever, of which I satisfied myself all around. One of the men took the volume in hand, and the first opening exhibited a page of bright red, sprinkled with gold, forming a blank tablet splendidly elaborate. The next turn presented a leaf of beautiful azure, sprinkled in the same manner, and exhibiting on the margins numbers of men and women in various attitudes The juggler then turned to another leaf, which appeared of a Chiaban color and fabric, and sprinkled in the same manner with gold; but on it were delineated herds of cattle and lions, the latter seizing upon the kine in a manner that I never observed in any other paintings. The next leaf exhibited was of a beautiful green, similarly powdered with gold on which was represented in lively colors a garden with numerous cypresses roses and other flowering shrubs in fall bloom, and in the midst of the garder an elegant pavilion. The next change exhibited a leaf of orange, in the same manner powdered with gold, on which the painter had delineated the representation of a great battle, in which two adverse kings were seen engaged in the struggles of a mortal conflict. Ir short, at every turn of the leaf, a different color, scene and action, was ex hibited, such as was indeed most pleas ing to behold. But of all the perform ances, this latter of the volume of pa per, was that which afforded me the greatest delight, so many beautiful pictures and extraordinary changes having must confess my utter inability to do justice in the description. I can only add, that although I had frequently in my father's court witnessed such performances, never did I see or hear of anything in execution so wonderfully strange, as was exhibited, with apparent facility by these seven jugglers. I disfifty thousand rupees, with the intima-tion that all the Ameirs of my court, from the order of one thousand upwards should each contribute something in

"In very truth, however, we may have bestowed upon these performances the character of trick or juggle, they very evidently partake of the nature of something beyond the exertion of human energy; at all events, such performances were executed with inimitable skill, and if there were in the execution anything of facility, what should prevent their Devas? accomplishment by any man of ordina- East.—Yes. I think I live surounded ry capacity? I have heard it stated that by invisible beings, by Devas, by Pitris, the art has been called the Semnanian I am informed that it is also known among the nations of Europe. It may fine bodies of the invisibles. be said, indeed, that there exists in some men a peculiar and essential faculty which enables them to accomplish East.-A Hindu believes that there ex-

things for beyond the ordinary scope of

The easiest way of disposing of the incredible phenomena described above citron, and another of tamarind. In short, everyone of the jars contained a different estable of some kind or those "tricks" have been been described above, by the Emperor, is to disbelieve them. But there is no great difficulty in beautiful and the statement of the second of the s other, which was presented to me, and Europeans. Thus the "rope trick" is tendance. After a little space, they uncovered the jars for the last time, and

Men have the power of creating mango tree in a moment and making it bear delicious fruits. We have already given an account of the exploits of Haridas who could die and remain to life again. We have no reason to doubt the wonders performed by spirits and seek help from the invisible. in spiritual circles, described in spiritual apers. The Theosophists lfave established the existence of Mahatmas, and the truth of the wonderful powers they ta by his tricks, which were witnessed by thousands, many of whom are yet

Let it be borne in mind, that there is a fundamental difference between a "trick," a "sleight-of-hand," "ordinary magic with the help of assistants and apparatuses" and "a spiritual phenome-

We have furnished some hints to show how these wonderful phenomena are only by dead men (spirits) through mediums, but also by men in body who can step out of their material covers for a temporary period.

GHOST STORY from Perak, Indicating Some Strange Features in Connection With Spirit Return.

It was in the month of July, in the Gapeng, Perak, F. M. States. My quarters were on a hill bounded on the east by abandoned tin mines extending over cemetery; on the north by the hospital short, at every alternate removal of the house. Once a week the Magistrate's would be presented to the spectator, to ny the Magistrate thither and stay "Twenty-fifth. They caused to be set there one or two nights. At this time

before me a large covered basin, which took him to Gapeng. He was 11 years they filled with water. They took off old. It was a Tuesday afternoon when the cover to show that it contained we reached home. The very same péared in the water ten or a dozen ly visits me in this place very late for fear of Chinese thieves. It was exactly at 12:15, a. m., that my wife, who was enjoying sound sleep, yelled out, "Light! Light! Thieves have come!" I was not then sleeping. I was lying with my eyes shut. Simultaneously with her shrieks something like a flash of lightning struck my eyes. I opened my eyes. The inmates of the adjoining contain neither water nor anything room were also aroused by this flash of lightning. Before the twinkling of

the eye, a crash as that of a tremendous wife responded to my call and asked me. Sir, what is the matter? What is the meaning of this strange sound?" I

said I was unable to unravel the mysbrought his naked side to bear upon it tery. Trembling through fear we closed the door and kept waking till the break Next morning a friend of ceived no bodily injury from having mine, who lives in the same hill at a brought himself into such contact with call's distance, called upon me and inguired from me the cause of that unearthly sound. He added, much to our surprise, that he heard cries of "Alas! Alas!" Immediately after, the Hospital Kerani (clerk), cook and others came to my house and spoke of the same sound. While these things were going on in my front veranda my servant came running to me and said, "Tuan. the "Tuan. the platter with which we covered the water jug is not to be seen." A diligent search was made and it was found at a distance of three chains upon a steen mount. The gust of wind that blew

could not have carried it up, as the platter was about three or four pounds in weight. We all concluded that it was the work of a ghost. 'At 10 a. m. I went to court and narrated the strange occurrence to my friend Mr. Chatterjee (Chief Clerk) an elderly person, 80 years old. The latter asked me whether any new person had the spirits of the departed forefathers' come to my house. I replied him in the negative, having forgotten all about

my Kampar lad. That evening at about 8 p. m. I was talking in the parlor about the same incident and similar ghost stories with a friend of mine whom I had asked to sleep in my house. My wife was close by me in an arm chair listening with much anxiety to those ghost stories. My child running about and playing and my Kampar lad was in a corner with his eyes fixed upon us. My friend interrupted my stories at intervals and said, "Don't be afraid. I can annihilate all these ghosts, and pulverize them into

these ghosts, and purverse them into atoms. I know sorcery, itc."

The Kampar lad, which he heard these words, exclaimed, "Don't utter so. Stop talking about ghosts. I can sustain no Then he began to weep. Shortly after he fell into a swoon and been brought under my view, that I After a few minutes he opened his we poured cold water upon his face mouth and said. "Don't molest me. 1 am possessing this lad for the last 6 years. I will not do-any harm. Why I made such lightning and thunder last night is because he has changed my place. Send me back." Immediately we came to the conclusion that it was missed them finally, with a donation of boy as a medium. Next day I packed him up and sent him away to Kampar A week after I went to Kampar and told all that had happened to his parents. They all admitted it as a fact.

> ABOUT THE INVISIBLE -A Conversation of Spirit Return as Viewed by the Hindus.

R. A. RAMA PILLAI M. R. A. S.

M. R. B. S. F. T. S.

-West .- Are you a Spiritist? If not Why do Hindus believe in spirits or the spirits of the dead. Of course the

(perhaps asmauman, "celestial"), and beings are not invisible absolutely, but to me they are so. It is not possible and practiced to a considerable extent to see with gross eyes like ours, the West. You believe then in the visitations of the Devas and Pitris?

ists a line of communication, like Marconi's wireless telegraphy, between this Nara-loka and Pitri-loka and messages are received from the invisible spheres by the visible. Telepathy teaches the west.—Do you not worship the in-

visible The doctrine of Spirits, I suppose, belongs to Hindu religion. East .- Pitri-yajna prescribed by the sages of the vedic age, or the Shradhva ceremony prescribed by Brahmans, and performed by Hindus subsequent to the death of a kinsman, may be tantamoun o spirit-worship. To every householder it is imperative to perform Pitriyajna, or Shradhva ceremony and Dova yajna and to kindle a sacrificial fire to propitiate the Deva. Don't you think that the Hindus are quite reasonable to observe a Deva-yajna or a Pitriyajna and thereby worship the Devas and the Pitris,-the spirits of the de-

parted forefathers? West .-- My friend! I never dreamed that you, a student of western Philosoin that state for many months and come | phies and sciences, would think it reas onable and sensible, to worship spirits

East .- Please understand that the basis of my belief about the invisible is not Spiritism. It is based on religion and reason. In all times the scripturpossess. Only the other day Hossain al literatures of the world have Khan, the magician, bewildered Calcut-Devas or angels, in the messengers from of God. You Christians have much to do with the invocation of angels! A good Protestant sungithe hymn, "I wall amongst angels." In the Scriptures of the ancient Babylon, we find the representation of angels in the palace of Asurnazirpal. So you see the doctrine of spirits and their worship belongs to the religions of the East as well as to the religions of the West.

West .- I admit now that as the doctrine of angels belongs to the religions of the West, so the doctrine of a belief n Devas and Pitris belongs to the religions of the East. But you state that your idea about the invisible is founded n reason. How can that be?

East .- A Hindu knows very well from his scriptures like your men of science, that several forms of existence there are on this globe; mineral, yegetable, animal and man. But he does not think man perfect or nearly perfect. Do you not think like this in the West?

West .- Yes, we do. Man is far from erfection, for, we find the mind in man is not yet in its highest state of development; it having four states of consciousness, namely, unconscious, subconscious, conscious, and essuper-con

-East .- Would it then be reasonable to imply that there are higher forms of existence than man?, We may call them conscious mind, and the mineral that was decomposed by heat and moisture produced the first form of life contain, ing the unconscious mind of plants. But the exhibition of super-conscious intelligence in this life is only possible or belongs to the life beyond this.

West .- This is quite reasonable, hink. Our evolutionists have proved that the crystal forms of the minerals are plant forms. That plant nature germinates in the mineral and the anmal nature begins in the plant and it follows therefore that in animals human nature begins. But my reason cannot admit the notion of an invisible bodily existence like that of spirits. East.-Invisible and bodiless, do you

hink they are the same thing? They are not the same. Many forms of mat-ter make no impression upon our senses at all. Can you see nitrogen or oxygen? But you can see water which is the union of oxygen and hydrogen. when matter can be invisible, then there may be invisible cells and organs and invisible bodies. The super-conscious mind of Devas or angels dawns in the conscious mind of man. The subtle body of the super-conscious mind begins in the gross body of the conscious mind. So the germ of "the invisible bodies exist in the visible bo His is to become a Deva or an angel or spirit.

West .- I admit it is reasonable that out of human lives angels are produced. One form of existence can be developed into another. The conscious mind of man can be developed in the super-conscious mind of a Deva. But it is not fact that these super-sensual forms of existence are here and that they walk among us. I mean to say that this earth cannot be a home for Devas.

East.-This earth may not afford nome for Devas; but it is a workshop where there is much to do. Of course the presentation of a super-conscious ntelligence in human life is very rare as it belongs to the life beyond this. But an Indian Yogee attains to it and to him therefore the invisible beings are visible.

West .- Now, I do understand that the invisibles and visibles are inter-dematter and gross matter. Yes, you Hindus are quite reasonable, I see:

East .- In the West, you are pleased to entertain your kinsmen and friends With feasts. But the Hindus not only like to please and entertain their poople as you do, but at the same time alwave offer some food to the Pitris or and the Devas. The invocations of Pitris by Pitri-yajna and of Devas by Deva-yajna are based not on Spiritism as western people think. The dogma of a belief in spirits is founded on the direct perception of the sages and therefore belongs to the Karma-Kanda of the Hindu religion.

PSYCHIC CLAIRVOYANCE.—"It is an Established fact That the Practitioner or Adherent of Occult Sciences Should Be One, Worthy of Esteem for the Uprightness of His Mind, the Purity of His Sentiments and the Honesty of His Character."

Not only Gayatri but there are various other Upasanas to invoke the aid of certain alleged spirit-forms who re spond to the calls of the devotee, performer or worshiper. The chief these Upasanas based on the Shastric principles excluding the minor spiritforms in the lower strata, are of Satki: Hanuman, Kali and Ganpati. - /

The mantras to invoke the aid and appearance of these agencies are more or less nothing more than, and correspond to, the present-day scientific theory of "Suggestions." It is an established fact that the practitioner or adherent of Occult sciences should be one, worthy of esteem for the unrightness of his mind, the purity of his sentiments and honesty of his-character. It is absolutely necessary to get those mantras by heart and repeat them-several times ach day at a prescribed time by retir ing into a quiet place, removed as far as possible from the scenes and sounds of the external world. The idea is, to and enable one to be alone with himself After entering the room he has to acquire the proper conditions of bodily and mental relaxations from other things and fix his thoughts firmly, calm

ly and steadily upon the mantras and

course of the time when he obtains a

he spirit which is to be invoked.

high concentrative power and establishes communion with his real "Self" or the "Soul," the visionary appearances occur before him. We here reserve the right in some (Continued on page 7.)

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'Announcement was made in New York to-day by Professor James H. Hyslop, formerly of Columbia University, now vice-president of the new American Society for Psychical search, that the society has found seven cases of persons who promise to develop into mediums as famous as the celebrated Mrs. Leonora Piper. who is now in England.

\$1,000,000 Fund Is Asked. An endowment that will yield at

least \$10,000 annually is required to investigate these cases if results of scientific value are to be obtained. Dr. Hyslop stated that \$75,000 was pent during the twenty years of experiment with Mrs. Piper. cost much more," he said, "to deal in a similar manner with a number of like cases, and this must be done before the rigid demands of scientific method are satisfied even for the simplest phase of the conclusion involved. It is not expected immediately to launch upon this scientific examination of psychic phenomena until the funds are secured.

"I have hopes of the necessary amount being secured by membership The amount thus far pledged is about \$25,000, but the permanen endowment required is \$1,000,000. Plans for the work of the new so clety are outlined in the first number of its journal, just issued. The pubication includes a department of "Incidents" of more or less supposed value to investigators of physical phe-

Paul McArthur's Reply to William John Ward.

nomena.—Chicago American.

To the Editor:—I beg space to reply to our humorous brother. Wm. John Ward, of Clinton, Ia., and to assure him that there was no intent on my part to cast any reflection on the local sociey at Clinton, or that able worker, Sister Alice C. Barry; in fact, I did not have them in mind when I wrote that reply to his mis-statements regard ing the societies here at St. Louis. order to show him how unfair he had been in quoting rumor as fact, I wrote: 'If I were inclined to get back at our good brother and take hearsay rumors regarding affairs at Clinton, Ia., "I might retort that a sample dose of your own medicine at home would prove its

I made no statement on hearsay evi-

dence (as the brother evidently in his criticism on St. Louis), but did notify him that I could, if I wished to follow his example. I did not have however, the local society in mind when when I wrote those words. But were I to repeat gossip it would be (I have no doubt) as unreliable as that nuoted by Brother Ward. A large dose of Confucius: "Do not to others what you would not others should do to you. would be a good tonic for both of us. Brother Ward states in his reply: 'Our brother doubts the utility of central temples." I beg his pardon. I never said so. I stated very plainly that I wished there were not only two but twenty, but asked: If these central temples do not co-operate with organization (as has been the case here) how could the brother's plan of perfected organization be realized? The brother's plan of forcing all Spiritualists into the central societies, won't do You CANNOT DRIVE SPIRITUAL ISTS, as some have discovered. I may be in favor of a central society; another may not be. He has a right to his opinion, and here at least there are more Spiritualists opposed to the idea than are in favor of it.; so, for the minority to force the majority into their way of thinking, would be a case of the tail wagging the dog. In regard to my statement that our

leaders were elected by a majority of pointed. I did not intend any reflection on the society at Clinton, as the brother seemed to think. He was so lavish with his advice as to who the Missouri Spiritualists should have at the head of affairs, that I gently (to quote the brother) insinuated that we leave that matter to the people interested. When we get so churchly that we have a Pope, I for one, will make a break for for the tall timber. Government for and by the Spiritualists is good enough

for yours, very truly, PAUL MCARTHUR. St. Louis, Mo.

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