# The Home Edition

SPIRITUALISM—Progress, the Universal Law of Nature:

Thought, the Solvent of He. Problems.-SPIRITUALISM

Which Exercises a Spiritualizing influence in All the Walks of Life. worth White. From primitive and little known Ara-

bia comes a story of genuine heart power and good cheer that in the busy city we may well stop and consider. Early one morning a sheik, master of a great tribe, started out, unattended, to visit a neighboring shell to consult relative to some matter of business. Expecting to get to his neighbor be-fore noonday, he failed to take provision with him sufficient for a day's journeying. While driving his drome

dary onward as fast as possible, and immersed in his own thoughts, he falled to notice the approach of a sand storm. But soon it broke in its awful fury around him and he lost his way. Night drew on, and out in the desert he was compelled to spend the long hours in which the earth is shrouded in darkness. When morning dawned he endeavored to find his way forward, but was unable to do so. Then for three days and three nights he was ost in this desert. On the fifth day he was found by his servants, who had come alarmed concerning his safeat a point midway between his own onsis and the one to which he was go-

THE GOSPEL OF GOOD CHEER.

Tenderly they bore the sheik to his own tents, and for days his reason hing in the balance. But when at last he was recovered of his illness he demanded that he be carried to the place where he had been found, and there he vowed a vow that every morning as long as he lived there should be carried to that place a bottle of water, a bunch of grapes and a flagon It was the action of a Greatheart, who had been saved from a terrible death, desirous of helping other

travelers in the desert. As the years rolled by, according to the tradition, many lives were saved by his thoughtful and kindly action. Whether the tradition be true or not, there carries in it a delicate and suggestive lesson-the man who has been saved from death should in turn become a savior of others.

Dear to the memory is the kindly face and form of the old village preach er in the old New England town which has sent forth many men who have be-come notable in the affairs that have to do with our native land. He was of venerable appearance and recalled those beautiful words of Goldsmith in the Deserted Village, relative to the

"As some tall cliff that lifts its awful Swells from the vale below, and midway leaves the storm,

Though round its breast the raging clouds were spread, Eternal sunshine settles on its head. Everybody who knew him loved dod old Dr. March." as he was called. Though stern was his theology, yet his neart was as tender as a child's and for the boy or the girl who had gone wrong there were only words of pity and love, and many an erring boy or kindness. In his youth he had been hot-headed. He had known—the blight-

the Arabian sheik, every day he sent He it was who wrote:

"Let none hear you idly saying 'There nothing I can do'; While the souls of men are dying there

is work for me and you.' A veritable Great-heart, with his gospel of good cheer he turned many to righteousness, and his crown "will shine with many stars."

The world needs the help of those who, through suffering, have learned sympathy. It needs caresses more than curses, needs sympathy more than sarcasm, needs love more than lashings, needs sweet wine and spikenard more than sharp whips and scorpions. There has been a time in your life

when you needed a friend, a counselor. a guide. You were brought to the port of a noble life not by the punishments you received, but through the gospel of good cheer, exemplified in the life of one who lifted you up and cast not the contumelious stone. To day you know a boy, a girl, in your neighborhood who is doing what you were at their age. In the light of your experi-ences, knowing the value of a good

word of cheer, give it to them. Let not your pride, your prejudice or your passion stands between you and one whom you may help. Give to others as you have received of the gospel of good cheer, and you shall be in the world "a shelter in the

time of storm," "a covert from the wind," and "the shadow of a rock in a dry and thirsty land." Spread-with joyous hand the gospel of good cheer and your reward will not

JOHN ANDERSON JAYNE.

ORGAN FOR FIRST SPIRITUAL UNION.

In Memory of Her Son Mrs. Annie M. Cobb Makes Gift.

In memory of her son, Lloyd M. Cobb. Ir. Mrs. Annie M. Cobb, of this city, has presented to the Spiritualist Union, of Norwich, Ct., a beautiful Mason & Hamlin pipe organ, which represents

a gift of some \$1500. Dedicatory exercises will be held at the Sniritual Academy Sunday next, at 11 o'clock n the forenoon, repeating the program, which is of a musical character, in the Announcement of the gift by Mrs. Jobb was made last Sunday after services by Rev. Albert P. Blinn, and the news served to overwhelm the congre-

filled with tears, so overjoyed were the members. It has long been the desire of the Union to install a handsome ew pipe organ and to have their wish ratified found them unprepared. At the dedicatory services Sunday of Organist Charles A. Dowsett, presiding

nely arranged program will be given, t the organ. The pastor, Rev. Albert Blinn, will have charge of the pro-

The feature of the program is the ito solo, "Surely the Curtain is Liftme." which was written by Charles A. Dowsett and will be sung by Mrs. ge W. Beebe. The song is well The en and is especially pleasing.

But slit of the organ was inspired by greer devotion to the Union by The had written several In the court of his own conscience After retiring from business life he had no guilty man is acquitted.—Juvenal. made his home with his place, Mrs.

SPIRITUALISTS BEWARE.

Toxio Effect of Anger—Creates Chemioal Poison-by Marian Ains-

Death frequently follows [Says the Chicago Tribune] a sudden fit of anger. who are otherwise sensible and even philosophical indulge at times in this suicidal and profitless pastime. The Emperor Nerva died at the age of 66 from fever resulting from a fit of anger. Paul III., who occupied the papal throne from 1534 to 1549, and who was considered one of the most inteligent and liberal, as well as just of while upbraiding Cardinal Alessandro Farnese, who had proven false to his rlends and benefactor.

Famous Men Died of Anger.

The emperor of Valentinian, while ddressing a deputation of backsliding dermans, allowed his angry emotions to get the upper hand of his common speaking. The celebrated English surgeon, John Hunter, indulging in an angry dispute with one of his colleagues at St. George's hospital and dropped the cause of the resentful and bitter remarks. The Russian surgeon, Baddawoski, being angered at the awkwardness of an assistant during a surgical operation, gave free vent to a fit of anger and expired without a mo-

ment's warning. The milk as well as the flesh of animals that have died while in a rage has been found, upon analysis, to contain elements of poison, and many an inocent babe has been made dangerous ly ill by nursing at the mother's breast immediately after that mother had indulged in a fit of frienzy or anger. Neither the chemist nor the bacteriologist has yet been able to demon-strate the particular poison or germ that renders the milk toxic under the conditions, but that a poison, and a very active and energetic one, exists

Anger Poison Generated by Nerves.

Death during a fit of anger may be produced by a toxic product developed y the undue excitement as much as to the play of the emotions upon the nerve centers of the heart. Little children should be taught in earliest infancy to control their angry passions A parent smiling approvingly at what he is pleased to term the "spunkiness" of his offspring, without making any effort to reprove or to correct the out burst of ill temper, is guilty of wanton neglect in storing up much unpleasant ness for both himself and the child in future.

"Anger is a stone cast into a wasp's nest," reads the Malabar proverb, and how often the angry word stirs up strife and discord and contentions that keep up a continual unpleasant buzzing until, like wasps disturbed in their nests, they alight upon the disturber, bringing a sting that wounds his own personality.

"Be slow to wrath," might be cherished guide at any and every perikindness. In his youth he had been od of life. But as years run their hotheaded. He had known-the blight course, particularly if accompanied by the power of wrong in his life. He had a feeble condition of body, a conscious en wild and careless. But brought tendency of fits of anger should induce to think on the error of his ways he habits of strenuous self-control. This logs of life in the spiritual planes, himself unreservedly to the control habits of strenuous self-control. This logs of life in the spiritual planes, hence, there should be a broad charity the Arabian shelk, every day he sent waits for the kindling breath of provo

out the bottle of water, the bunch of cation, and each time it is confronted grapes and the wine for disheartened by the latter a calm exterior, even and weary travelers in the desert life. the strife being a loser.

How Child May Be Cured.

A bright 3 year old child, who was given to passionate outbursts of resentful anger, each time her wishes were thwarted, was one morning suddealy lifted to the mirror, with the mother's admonition: "Look at yourself!" Immediately the child's resentfal face changed, and nestling to her mother, who wisely refrained from saying another word, regarded the ebullition of temper, she, with an apologetic hug, softly sobbed away the re-

sentment. Some weeks afterward, during which time there was a marked change for the better in the temperament of the cuild, the mother had occasion to reprove the little one for an act of disobedience, using, perhaps, unnecessary warmth of temper at the time. Without hesitation the little one seized her by the hand and urged her toward the

"'Ook at 'orself!" she exclaimed, her childish voice as severe as her strength permitted, at the same time struggling desperately to keep the angry from her own face by puckering her and unfoldment. lips into a form from which issued a A cordial invi succession of soft, nonchalant oos.

The lesson had been taught, learned, and retaught, and who shall say how far reaching its influence? If one can only be brought to understand the toxic effect of anger upon the whole sensorial system of the individual, resulting, as it frequently does, in sickness and even death, each would be more at peace with his neighbor, with the community, and with the world at large.-Marian Ainsworth White.

other publications which were very anxious to get his contributions. The or gan is a handsome addition to the church and adds materially to the interior. It is two manual, pedal bass and has a bench and chair with rail and music rack, all in quartered cathedral oak, gilt pipe top and has five octaves and stops running throughout and con taining 462 pipes. It is entirely Gothic in style and on the front has a quartered oak table on which is a sterling inscription plate bearing the following: "Given by Mrs. Annie M. Gobb in Mem-

ory of Her son, Lloyd M. Cobb, Jr.
The organ is located in the east of the edifice in the center of the organ platform, the choir being located on the south, the blower being hidden by a screen which compares favorably with the other furnishings of the edifice. On the platform is an Oriental rpg and the furnishings in general compare admirably with the organ and paintings throughout. On the rail is

red silk velour curtain. The regular Academy choir, which is voluntary one, will be assisted during the dedicatory exercises Sunday by female quartette composed of Miss Haidee Blackstone, Miss Annie Leonold. Mrs. Chas. S. Twist and Mrs. George W. Beebe. Arrangements have been made to have a musical program the first Sunday of each month, from 7 to 7:30 o'clock in the evening.-Hvening

CHICAGO, ILL., JANUARY 5, 1907.

The First Society of the Fraternal Order of Spiritualists.

SPIRITUALISTS ATTENTION

To our friends:- It is our aim and purpose to unite as many of the Spiritualists of Chicago as possible, into body so strong that they may demand the same rights and privileges accorded all organizations, irrespective of their beliefs.

The first steps for the betterment of mankind is always organization. Every successful movement, all effective work that has ever been accomplished to that end, has been through organdenounced and ridiculed; individuals,

to become a power, MUST UNITE.
From the beginning of history, human beings have struggled for their rights, and what seemed to them jus-tice. Every century has its history of failures and successes, but humanity still strives, and the heart is ever buoy-ant with the hope of finding the truth at last. The liver of progress has no stagnant waters, ever changing, ever changing, ever leaping and rushing to the ocean of its destiny.

The history of Spiritualism shows, in common with all other progressive movements, its record of failures as well as the record of good accom-plished. The most successful form of organization the world has ever known is the FRATERNAL. FRATER-NITY in its broadest sense, includes Friendship, Loyalty, Fidelity, Truth, Charity, Justice, Brotherly Love and all the Virtues which have a tendency to unite, and are therefore morpotent than those things which divide

us. The time has come when organization, founded upon Fraternity, Spiritualism with its philosophy and its phenomena, and religion, ought to be successful; not the commonly accepted theological religion, but religion as recognition of a force, power or spirit that is superior to all forms of existence, animate, fhanimate, physical or spiritual; this recognition leading to deeds of kindness, charity and unselfshness, and words of love and symathy, which in turn constitutes worhip; public worship being simply a public service devoted to the teachings f these principles.

Spiritualism is a form of religion, hat when rightly understood and apolied, means the reducing of evil- and crime to a minimum, because there can be nothing done in secret, for our loved ones and friends on the spirit side of life are cognizant of all our acts. The old saying, "Dead men tell no tales," is not true. There is a spirit force which is the source of all life on all planes: which sustains and perpetuates all things by a law so diversified as to meet all conditions of the physical, mental and spiritual worlds. name of this spirit force is immaterial, as names are only a mental interpreta-tion of a fact, and may vary according the interpreter, while the fact is always the same.

All human beings are brothers and sisters, because all have one common through sensitive mortals, utterly igorigin of physical and spiritual life. norant of other's influence. Spiritual things may be spiritually disa part of the physical organism, and

for all beliefs, allowing each individual positive knowledge, but all working in harmony for the general uplifting on win a victory without either party to the material plane and spiritual unfoldment.

Ail matters pertaining to the spiritual are of the highest order of conception, hence should be held in rever ence and sanctity; and all approach to the spirit plane, whether by worship, study or phenomena, should be with feelings of sobriety and sacredness, inspired by spirit desire for develop ment and upliftment.

Because we believe in religion as defined: because we believe in Spiritualism, and that its truth has been repeatedly demonstrated to the world; that its teachings and philosophy, if applied to our daily lives, would make us better men and women, better fathers and mothers, better citizens in every walk of life: because we believe that our spirit friends on the other side of life, can and do, under favorable circum stances and conditions, demonstrate to us their continued existence and their watchful care over us: because we beization is the FRATERNAL, we are banding ourselves together in this a common Brotherhood, associating ourselves in this manner for the purpose of mutual helpfulness, improvement

A cordial invitation is extended the general public to meet with us the second Sunday in January, to dedicate our Hall (Hygea), corner Ogden avenue and Robey street. Our initiation service will be exemplified during the afternoon session. The best talent to be obtained in Chicago, speakers, me diums and musical stars will take part Come prepared to join with us in mak ng Chicago the CENTER of the Spiritual world.

See next weex's Progressive Thinker for a full program. Fraternally,
ALEX CAIRD, President.

Transition of a Kentucky Veteran. The passing of Jonathan Barnes of Newport, Ky., into the higher life, requires more than a brief notice. This fine old gentleman was one of the pio-neer Spiritualists of Kentucky, and devoted many years of active and intelligent service to the establishing of the cause in that state. The first Spiritualst meeting held in Kentucky was held at his home, 51 York street, in Newport, nearly half a century ago, and e organized the first Spiritualist socie-

ty in that state. Being mediumistic himself, he developed in the home circle his niece and nephew, those two excellent mediums, Mrs. Hamilton Gill, now of Chicago, and Mr. Charles Barnes, of Warsaw, Ind., who have been before the public for many years and have been noted for the honesty as well as the satisfactory quality of their mediumship

Mr. Barnes was born in Yorkshire, England, and came to this country when quite a young man. He settled in Newport, Ky., where he engaged successfully in business. During all the time he lived here he was actively interested in the cause of Spiritualism giving both his services and money. He took especial delight in the beauti ful new Spiritualist Temple in Newpor and was a firm friend of the president of our society there-Mrs. Sarah

EXTREME OPTIMISM.

There is Evil as Well as Good in the World.

Some of our optimistic friends light to paint in glowing colors hereafter. With them there is no shadow, no sorrow, no gloom, but what is vailed gracefully in love, sunshine and goodness, since death has lost its sting, the grave its victory, and Spiritualism has abolished hell forever. Yet they interpose the wise warning as of old, "what a man soweth, that shall he also reap," in other words, if he do evil he must reap evil. But for the optimist there is no evil; all is good What, then, is the warning for that implies some kind of judgment-good for good, and evil for evil-and if justice is done, there must be some punish-ment for evil doers, and such a punishment would be and is hell.

So, after all, Spiritualism has not abolished hell, it has only revealed our foolish notions concerning it. We know now that hell is within, burning, with out fire or brimstone, for an indefinite time, and not for eternity, until we make atonement and every wrong is righted.

There is, after all, a dark side of life and it demands our serious considera-tion. Though I am not a confirmed essimist, yet I would not dive my head into the sand and then imagine it does not exist, because I can't see it; but rather turn on the search light of reason and reveal its facts, and apply the oper remedy.

I often wonder at the tenacity with which some people cling to sophism and boldly deny the existence of evil, evil spirits and obsession, in spite of the amount of overwhelming evidence against them.

Others, again, do not deny evil, but say they, evil is only a mask concealing the good. Now, if this be so, then good is only a mask to conceal evil, and all that is accomplished in this nonessential absurdity is to change the name, but not the quality.

If there were no evil there would be no need for a law of justice with its any need for the law of progress, as there would be nothing to progress

from.

If evil exists and men are capable of doing evil, and the change at death does not change his propensities, he may still continue to sow tares; he is a spirit now and sowing tares is evil so he is an evil spirit, and may remain such for generations, and avoid the law of justice, punishment or hell, until some one can approach and help to re form him, or himself gets sin-sick from the very excess of evil; so long in dulged in. Now where do the multitudes go who are constantly swept out of earth life?

They mostly stay right here, haun their former resorts and associates often unaware of the chenge, and still in possession of all their unhallowed desires and passions, ever seek to satisfy their now intensified

norant of other's influence. And this is the cause of crimes, sui cerned; but human intelligences, being cides and obsessions, often termed insanity, which baffles the efforts of ex-

This influence as exerted over mortals may be either temporary or permanent, of a mild or vicious nature, by impression, obsession or possession and as the laws of control are for all, they can apply them and do so, either for good or evil, according to desires

and ability. Many good and noble characters roam among the countless hordes of aimless, homeless and helpless spirits; all are chained to this ignoble doom by ignorance. They have been fed on oolish doctrines, theories and opinions in earth life, and now failing to realze their fondest hopes, are sick at heart with disappointed expectations; they will and do influence and impress their individual idiosyncrasy on anyone whose magnetism will blend with their own or can be overcome. But rejoice in the fact that at last light is turned on this most important but unpopular subject by the spirit of Prof. M. Faraday, and his associates of

I would advise any-fair-minded seeker after truth to read his namphlets. No. 3 and 6; they cost but 11 cents apiece (through the office of this paper) and contain a wealth of information on these subjects, but little dreamed of less understood, even by ad-

yinced thinkers.

These books fully correspond with our weekly experiences in missionary work among spirits in darkness, which furnish absolute proof of Mr. Faraday's books and our own assertions They explain many perplexities of life the cause and perpetuation of evil, and indicate the mortal's duty and power to deliver the spirits from prison. truth alone can set them free, not the labbling in fanciful error,

G. A. WOLTER.

Smith, of Walnut Hills, Cincinnati, Ohio, where he died. Before death came he was weary with his 84 years of mortal life, and was eager and anxious to enter into; the life immortal. When the Newport society, in company with Mrs. Charles, visited him shortly before his transition, he told them how he wished his funeral conducted and the assurance was given him that his wishes should be carried out. His funeral services were held at the Spirit ualist Temple in Newport, and the dis carded body was laid away in Ever-

green Cemetery. Brother Barnes was a good man, faithful Spiritualist, and a true friend of mediums. He will he long and affectionately remembered by Newpor Spiritualists. K.W. GROVE

LABOR SONG.

Work while you may, For the night cometh fast; For it may be your last

Gather your sheaves . From the harvest of Time; For the falling leaves Follow fast in their prime. The dew-blooms of Earth They will last, but a day But the soul-light of Truth-Knoweth not of decay.

So gather ye gems

Where the dark waters roll. What you win you may wear, 'Tis the law of the Soul. MRS, S. E MACKLEY. Ferndale, Cal. Selver Sign

Genius always gives its best first prudence at lest.-Lavater.

A LESSON ON MAN'S POWERS.

Their Gradual Unfoldment and Use, and His Commensurate Happiness as Reward for Services.

We have taught you that a soul as germ or seed, can exist without form, but becomes individualized only by being incorporated in accord with nature's laws. Soul builds the outer and inner forms and thus becomes an individual centre, an immortal as well as a mortal being rendered etheeally stable by virtue of the substances drawn from nature through he outer form.

The soul is the envelope of the ego or life and spirit germ. At the con-junction of male and female forces said envelope opens, motion is started and increases in the ratio of the imminent law, but it is ever and in all begetings, that the mortal and immor tal form development are started simultaneously by the universal spirit in the degree in which soul germs and form building are rated in accordance with the stratic qualities of chemica and electrical substances which constitute the compound of said life or soul germ.

The intellectual and moral attainments during a man's or woman's sojourn op earth, depend to a great extent upon the condition prevailing at the time of conception. Soul and spirit forces of high degree can be drawn at the supreme moment, but such times and the immense responibility of parenthood is but slightly felt and regarded, from which results all imbecility and really all immoral ity and its attendant vices with which humanity is cursed. Here reform must begin in order to make this world a place of delight.

This earth is a grand manufactur ing plant. It has not only finite, but infinite resources to draw wealth from for its operations in the realms of mind and matter. Each age is booked on the great world canvas to accomplish certain improvements These are accomplished without man's realization that he is spurred on a well as invisibly sustained in his efforts, but when he seeks to go beyond the stakes, a restraining power is felt that says in substance "so far and no Order and regularity of achievement by each generation are supremely maintained

In all of nature's unfoldments and operations, the wisdom of Supreme government is beheld, each part having its relations to something beyond t, and the whole is operated for man, the royal heir's benefit. All of nature's operations are in

tended to serve as object lessons for man to learn from and profit by. What a grand lesson can be learned by contemplating the beauty of land and water and the currents and atmospheres upon which the inhabitants of may be held that the dry land serves as boundaries for the oceans, but it is certainly clear to all students that a number of agencies combine their eff-Behold, how the mountain chains

co-operate with the constantly drawn forces from the elements to mingle the currents of streams. and oceans. Thus these currents be-come atmospheres of the deep and work in reciprocal regularity with the life streams contained in all waters for the sustaining of the life of its creatures; also the established interchange of currents between the waters of the tropics and those of the polar regions. It is a power for good in its interchanging effects, for while the polar currents unable to break through the concentrated mass by which it is opposed, dives under the bed of the mighty stream and hastens on toward the tropic, yet by sounding it can be recognized in the West Indies by the cold label of its origin that still attaches to it.

Here is a beautiful lesson for man. He can, if necessity demands, dive beneath the world's popular currents and roam in the depths of arduous duty or extreme sorrows, but label of his true worth is upon him. he comes forth strong and greatly benefited himself and the world, too, is benefited because of his experiences

and services.
Behold, how the Supreme Architect divided earth's globe. Even as dry land and water were needed for spe-cific ends. These ends are to generate the necessary varieties of electric force to correspond to every particle of matter and prepare the soil and elements for the bringing forth of trees, fruits and vegetation and animal life, which are as much a necessity as they are for the food and comfort they ture's manifestations work together grandly for the purposed results of Divine contemplation.

Each world age produces its prom-inent men and women. They are the marks on the highway of the world's progress. From remotest beginnings o distant becomings, the stakes are driven at specified places where projective lines for unfoldments are stretched. Thus what has been takes place again when such stakes are reached, the actors to render the necessary numbers are born, aided and succeed in their parts. MRS. M. KLEIN.

Van Wert, Ohio. GOOD BYE, OLD YEAR.

Not long the good Old Year will stay, A few more hours will end its day; We are not glad to part with him, Our hearts are sad, our eyes are dim Before he goes we still would ask

One favor more, if not a task: He'll grant it with good will and cheen Before we welcome the New Year. Our burdens kindly will he take. And keep them fast, for pity's sake; Our griefs are many and untold, Take them Old Year, and strongly hold. We ask the pleasures we have had, if good, to last; but not the bad; Long let us keep, with his good will, Enough to find enjoyment still.

We take him fondly by the hand. He has the best at our command: We say "Good Bye," and drop a tear. For our dear friend, the good Old Year JULIA BISHOP. Chicago, Ill.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noblethe robed and crowned—rises the sin-cere man. Happy is the man who neither paints nor patches, veils nor vencers! Blessed is he who wears no vencers: Blessed i mask!—Ingersoll

# Sample Copy! Sample Copy!

Addressed to Those Who Are Not Taking The Progressive Thinker.

Are you a Spiritualist? a Christian? an Agnostic, or an Inquirer for the Truth? If you are one of these named, you should have in your library the Unknown Life of Jesus Christ, a book of 112 pages, bound substantially in cloth, beautifully illustrated, and finely printed. We are sending it out as an Absolute Gift to every one who sends One Dollar for the paper one year, and Ten Cents in Stamps to pay postage on the book, and expense of mailing. YOU miss the chance of your life, it you don't send for this remarkable book at once. An edition of 1500 is rapidly being exhausted.

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THAT MYSTERIOUS WHITE WALL BOOMING, BOOMING! An Incident in a Welsh Preacher's Ex perience.

About a quarter of a century ago, Rhydfendigaid, Cardiganshire, Wales to go seven miles to a place called Cwmyrtwith, where I was to preach the following day. Having walked four is proceeding along successful lines. miles. I' left the main road and took a carriage driveway through a gentleman's park. Half a mile further I left this driveway again and took a footpath through the woods.

It was then getting dark, and it became so dark that I could not see three yards ahead. There was no moon, star, no speck of a clear sky. I lost the path and had no idea which way north, south, east or west was. Feeling with my walking stick, I perceived that I was in a nursery, where in the holes of recently uprooted young trees, I often fell, and to make matters worse. I knew I was in close proximity to the perpen- gus tests, artificial toggery, legerdedicular rocky bank of a deep brook that emptied into the river Yrtwith, or the banks of the Yrtwith itself. All the time I kept revolving in my mind a ualism. In view of this important Welsh hymn, of which the following is fact every one of the leading speaka rough translation:

"God's guardian angel always surrounds Those who their God do fear:

He keeps them; safer are their bounds

Than castles most secure." At last, after groping in the dark tices from time to time, and their about an hour, I saw something white views on various leading subjects. on my right hand side. Feeling it with my stick and hand. I found it to be a solid stone wall about 35 inches high and 18 inches thick. I climbed Organ of the Fakes, of this city, on it, and rested a little while.. On the other side of it was the driveway close to the bridge which crossed that

late at Cwmyrtwith. Monday morning I returned the same way to survey by daylight the ground on which I had been lost. Whe the white stone wall near the bridge? It was not there; neither anything else resembling it. The nursery and the pitfalls were all there, but not a trace of the white wall which guided me to the right road. On relating my experience to the

"But," I answered, "I am sure I saw it and felt it, and climbed over it to the road at the end of the bridge." tion I can think of is that that wall selves believe that they believe, not was built by them to get you out of being able to penetrate into what it is your trouble."

"What do you mean by them?" I asked. "The angels of God," was his answer

The Progressive Thinker is now on a TIDAL WAVE of success. It is BOOMING from every standpoint, and late one Saturday afternoon. I started last week the receipts exceeded any on foot from my place of residence at previous week in December. The continued prosperity of the paper demonstrates most conclusively that it

> Never before in the whole history of Spiritualism has a paper achieved the success gained by The Progressive Thinker, and that, too, with the whole rotten fake element and their sympathizers arrayed against it with ALL. THE POISON their lips or pens could

command. We expect great results to flow from this TIDAL WAVE, and we believe that Spiritualists are aroused as never before, and determined that bomain, fraud and deception SHALL NOT be considered a part of Spiriters and mediums from Maine to Callfornia, have, judging from results, selected The Progressive Thinker for their SPECIAL ORGAN in the West. and therein will be found their no-They realize fully that their names would be soiled by appearing in the which has exploited Elsie Reynolds, who has been exposed time after time, brook. Then I knew where I was. I arrayed in material toggery, and perwalked over the bridge, followed the sonating a spirit. In view of all these driveway to the main road and arrived facts is it any wonder that The Profacts is it any wonder that The Progressive Thinker is on a TIDAL WAVE OF SUCCESS?

that for my benefit, and take it away

before Monday morning?" "Why did you have that hymn revolving in your mind?" was the reply. "Do you take your hymns and others of God's pròmises as of no avail? Your Rev. Thos. Edwards of Cwmyrtwith, hymns are much better than yourself. he said in answer, "You must have Learn, young man, from this incident dreamt at that time. There is no in your life, it will be best for you in white wall nor anything like a white all emergencies, to be led by the guiding angels."

KYMRO.

Some impose upon the world that they believe that which they do not: "Well," he said, "the only explana- others more in number, make them-

to believe.—Montaigne.
When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of "What! Do you think the angels the earth shall bite the dust!—Peter would build up a solid stone wall like Kropotkin.

A JESUIT FATHER

# Good News, Spiritualists.

## The Universe Is Not Running Down--- So Says the Greatest Scientist, Prof. Edgar Larkin.

whole multitudes of scientific sins; modern astrophysical observatory, negatives, The combined mass of the and is very much alive. No trace of and see the actual shifting from side It has been shown, by mathematics consciousness has so far been detected to side, of the Fraunhofer lines in the that there is in existence matter universe within range of the most powerful telescopes outside of living sight, toward and from our sun and hundred million in comparison! If million suns appear on sensitive plates. long exposed to the entire celestial World's Congress of Arts and Sciences nice to call it nothing. One hundred vault in the largest telecameras.

as though its constituent corpuscies go, what to do, and how to place and arrange themselves into atoms, molecules and phases of matter for long called elements. Corpuscles are those excessively minute bodies whose dredth that of an atom of hydrogen. universe, so far as can be seen.

what we call heat into frigid space; "suns will lose all their heat and ameter to its present diameter, is The State Missionary in Oklahoma. light"; and that "the universe is a about twenty million years. dying organism."

sun loses all its heat, I used to are forever in flux and flow between write: "The earth would still revolve all suns. This appears to, be the and forever around a frigid sun in trend of physical science to-day, It melancholy circuits and count off life- will require a discovery of vast magfrom sun to sun and from suns to able. planets. For skilled mentalists are An important question rises, how

ers, builders of matter and disintegra- of servitude. Will the minotaurus tors. They are alive, and when of intense thought consume brain nascent, that is, on the way from one cells? The science of electricity is a atom to another, they rage like in- wilderness beset with intricate mathcredible furies and move with the ematics. So is chemistry, while as bury, and taken eight miles in the known velocity potential of the uni- tronomy is a deep labyrinth of numverse, 186,000 miles per second. So bers. Space is interminable and would live force, causing these meetings to far as the present limits of brain be equal in dimensions to thought if marked ability, and a Spiritualist of power are concerned, this speed is in- that ever becomes infinite. It is far the highest type. He lives in a comfinite. Perhaps one faint glimpse of from infinity now, for the most pow-munity strictly orthodox, but he is the mighty magnitude of the universe erful brain is too weak to think of the may be had from trying to think— velocity of radiating energy. Or, of four successive meetings in the school it is millions of times more intricate the enormous period of 48,553,000 immediately after the Sunday-school than that of crete. Its winding ways, years to go the nearest neighbor our and child remained to hear my leclong dim corridors, and obscure ave- sun has. This distance is the astron- ture. Standing-room was at a prenues, passages and rows of doors lead- omer's yard stick in daily use to mium. I was challenged by a good ing to other paths and lanes are elaborate beyond all computation and away beyond. conception.

withering mouster is made up of our labyrinth is so extremely complex.

True, energy does seem to vanish pressure, circulation, interchange be- mute amazement when merely lookfrom the reach of man and become tween suns, and cosmical tension, are ing at them in the World's Congress non-available for cons of time; but it worthy of a principla as great as the of Mathematicians at St. Louis in will all re-appear. The word entropy first and greater. For if the 1904. The most powerful telecamera was invented to denote the disap mighty brain of Newton could think in existence reveals one hundred millpearance of energy. It covered again, and were he to come into a lon suns in the entire sky on 25.878 served its day, and may last twenty stunendons thoughts would rise like entire 100,000,000 is so insignificant years longer. Recovery is certain; a tide and surge into a new principle, in comparison with the quantity of infor nature has a pulse, a circulation Could he look into a telespectroscope visible matter, that it may be ignored. in all that vast portion of the sidereal solar spectrum, due to approach and enough to make thirty-two billion organisms here on earth. No signs of earth, he would seize a pen and the our earth should be called nothing, mental activity are found within the fires of his intellect would burn and the new name would be as nearly corimmense sphere whose one hundred blaze into words along the paper. rect as the name atom. So it is now

in St. Louis, and heard Arrhenius tell million worlds like the earth, each inhow the wave energy of light presses habited, could come to end at once Mind, at present known to science, can only be detected in animals whose against minute spheres of molecular and nature would not hear of the mibodies and brains are made of oxy- dimensions in space, just balancing so- nute event. Place a book on a gen, hydrogen, nitrogen, carbon, iron, lar gravity in some cases, exceeding it table; lift it one inch and replace. In sulphur, phosphorus, and a few other in others and falling short in still oth- so doing you disturb at least 2.000. phases of matter held together by ers, he would have been amazed. 000 particles of dust. Each is larger feeble affinity. The seat of volition, Some particles in a state of equilib- in proportion to the quantity of dust if it exists in the stellar universe, is rium float in set distances from the In the room you may be in, than the unknown, but all known matter acts sun. These form the corona. Others earth is to the quantity of matter seen fall. These heip maintain the heat. by mathematics but invisible to the are endowed with directivity; that is, Still others are shot to within the at- most powerful camera or the eve-end they seem to know when and where to traction of other suns, fall thereon of the largest telescope.

properties are so accurately described perpetual as the flow of water over mystery. A few speculations may be by Prof. J. J. Thomson. The mass Niagara. The eyes of fossil fish dis- made. How would it do to say: of one of these is one seven-hun- covered in perfect condition in an- "Nothing exists but electrons? In I am unable to decide whether inher- dreds of millions, if not a billion print to contradict the assertion. At ent directivity is the equivalent of in- years ago, have pupils of diameter all events, each discovery made minherent knowledge, but cannot detect such as to admit a quantity and in- ute by minute seems to warrant this any difference. Corpuscular attractions tensity of solar light, now received on unheard of statement. This is an tion and repulsion do the work of the earth. Two inferences may be drawn easy way of saying that the base of from this fact: The intensity of sun- the entire universe is electrical. This Science is 300 years of age, very light one billion years ago was the kind of talk is not considered "wild" young indeed. A number of laws of same as it now is. And the air was at present. Suns, according to this nature have been discovered. They as transparent as at present. Fossil modern concept of matter are sinks are rigid, constant and invariable in insects with perfect wings have been into which corpuscles flow only to be the extreme, absolute and so far as discovered in excessively ancient rock. shot out. Suns are eddies or pools in can now be discovered from our limit. These wings are in area and thinness the vast cosmical space-ocean of elecited view, eternal. Now these laws just able to support the weight of the trons. Corpuscles flow in and out of have been subjected to the most act flying creatures in air of the now ex- these forever. From this, the earth curate scrutiny and study possible. sting density. The same is true of will always exist and revolve around They have been compared with each fossil birds. Therefore, the sun has the sun which will pour forth energy other in every conceivable relation been radiating energy at a constant at its present rate; also "forever." and bearing over and over again by rate for, let us say, one thousand All must join in the work of making the ablest men in the world and this million years at least. Hence it re- the earth—our home, a beautiful garresearch has been approached from ceived energy from outside, for the den. different directions and standpoints, heat derived from the total potential But the most strenuous, brain-curd-The only conclusion reached is that of the known quantity of matter in ling and overwhelming conception matter directs itself. Oxygen and hy- the sun is so insignificant that it may that ever entered the mind of man is drogen direct themselves to form be omitted from this vast quantity of that each electron is possessed of diwater. There is no dissipation of radiant energy. For a time so short rectivity-knows where to go-what energy; no final degradation as im- as one hundred million years may be to do. plied in entropy. A billion suns pour ignored. From the kinetic theory, Lowe Observatory, Echo Mountain, the duration of radiation at the pres it vanishes from human scrutiny; and ent rate, from subsidence of the sun men once said, "This energy is lost"; from a gaseous sphere of infinite di-

Corpuscies, atoms, molecules, and In speaking of the time after our spheres still larger than molecules

less, useless years." And so on. But nitude and of mighty import to upset now, there is better reason for writ- it. But then the pressure is elecing, "the earth will make smiling trical or electro-magnetic; and the journeys around a living sun and corpuscles are either electricity pure count off happy years forever." This and simple, or its carriers. At presis because Crookes passed high poten- ent, no conception is had of origins; tial electricity through high vacuum and some mentalists assert that our tubes, and Thomson greatly extended minds in existing conditions cannot these same researches into the very think of the origin of anything or these same researches into the very think of the origin of anything or pose to organize a society at Headrick, depths of Nature. And Arrhenius, entity. Of course not, for the two but the elements declared otherwise. with his marvelous studies in radia- words origin and beginning are of altion. For the pressure of energy, say most identical meaning. That is, they that of light, keeps up a universal make the same impression on the T. Oden made it possible for the state cosmical circulation of corpuscles mind. At present, both are unknow-

unable to even start a train of great a strain can brain and body thoughts that can hope to realize the withstand in the process of infinite meaning of the word end, or word be- expansion? At no time within the with these good people by helping period of human evolution have both Corpuscles are carriers, and work- been subjected to such severe tension say during one minute—about this space, for a body moving with a speed house, with large, crowds in attendmotion, within the modern maze. And of one mile per minute would require ance. Our meeting on Sunday was measure incredible distances far and

Every star is a sun, every sun a A devouring minataurus is hidden star. Our sun is a little star, although be able to perfect an organization in one of its deep recesses. This it contains 333,426 times more matter than the earth. The fact that a own thoughts personified. The prob- corpuscle is only one seven-hun- other near-by towns. lems awaiting solution on all sides dreath of the mass of an atom of htare so arduous that they seem about drogen, would surprise Newton and to devour the very brain, or the seat Dalton, for no brain can think of the help to the meetings and cause in

limitable and capable of infinite expansion. If so, and the tremendous inical corpuscie; it is so unspeakably of them making many personal sacriback from the dead and sa fices for the upbuilding of the cause knee. The director said: discoveries in recent mathematical minute in comparison with the quan- of true Spiritualism in Oklahoma science, astronomy, physics, spectro- tity of matter now visible to that eye scopy and chemistry, seem to fustify |-that wonderful eye-mathematics: the assertion, then the time is now but invisible in any telescope that huhere for immediate, enormous and un- man hands can make. The possibiliheard of mental expansion. For the ties of modern mathematics are so enormous that one stands in shear an-A new principle is now due; a gen-tonishment when looking at the eral restatement of science. For space- great mathematicians. I stood to

recession of flying suns in the line of suns like ours! And what is one Or could he have been in the called a corpuscle, as it does not seem

and set up heat. And thus the heat! The standing marvel and wonder is of the universe of suns is perpetual. how can beings like men on a world There is no entropy-no degrada- so unspeakably small as the earth find tion of energy; no running down like out all these things. The mind of a weights in a clock. Circulation is as great mathematician is an insoluble cient rock, in strata deposited hun- six years I have not seen anything in

EDGAR L. LARKIN.

California.

We commenced our work at Walter. We held meetings five successive evenings. Brother Henry Nash made it possible for these meetings to be held. We commenced with small audiences, but closed with the opera house full. Our next place was Lawton. Bro. Parmeter was the hub in the wheel creating conditions for the meetings there. The good Angel of Love, Peace and Success, was with us, and all obstacles were overcome, and the Spiritual Church of Light was organ-

ized, with an outlook of success. From Lawton to Headrick; our first two meetings were a marked success: then came the heavy rains. Good Brother and Sister Miller made these meetings possible. It was our pur-Our next point was Perry. Here we found a good many Spiritualists and many honest investigators. Bro. E. missionary to visit this place. Our audiences were outgrowing the capacity of the court house, so our three meetings were held in the large and commodious opera house, which was well filled. We closed our work them organize a society, the Spiritualist Church of Perry, with a good outlook for much good to be accom plished in the near future, and with E. T. Oden as president, and Miss

Lula Carpenter as secretary. Wellston. From Perry we went to Here we were met by Doctor Stanscountry. Dr. Stansbury was the crea held. He is a physician of Campbellite brother for a debate, and accepted the same, and told him to name his time.

The good Doctor Stansbury hopes to again on a return trip, and will probably hold meetings in Wellston and In three of the above named places,

C. S. Simmons, the state president, mony, working unselfishly, and most

I wish to say to all the Spiritualists of Oklahoma, that those wanting my refer you to one of the last decisions services, should write to me at once as spring tour of the state.

Direct all communications to me, State Missionary of Oklahoma, REV. ALICE BAKER.

He Admits the Existence of the Phenomena, but to Communicate with Spirits is Contrary to the Tenets of Christianity as Interpreted by the Caffiolic Church, and as Published in the Literary Digest. The Roman Catholic church be-

lieves in the facts of Spiritualism, but condemns its claims and practices as contract to the commands of the Bible, and dikely to involve those who practice it in delusion and error. So writes Father G. G. Franco, S. J., in the Roman Civilta Cattolica, a papal organ. The spirits who pretend to be he souls of historic or other persons ome back from the dead may be mere impostors.... At any rate, their actions and language are often secreely, in harmony with the character and genius of the great and good. Doubt-less, however, Spiritualistic phenomena are real and not imaginary; they can easily be distinguished from mere material phenomena, maintains Father withstand, the testimony of such men as William Crookes and Lombroso, which testimony fully establishes the reality of what is called materialization. Spiritualism is in fact one of the recorded facts of history. It is found in the Old and New Testament and among the early Christians and Neoplatonists of Alexandria: Any attempt to confute the genuineness and authenticity of all this testimony in favor of Spiritualism is simply ab-Half a century ago, indeed, incredulity might have been excusable; at the present moment it is unpardonable. To quote: "In our present time (1906) no one

denies the real existence of Spiritualistic occurrences, excepting certain men whose feet are on earth, whose wits go wool-gathering in the Among these latter I am surprised to find several university professors in Italy, men in other respects admirable specialists. It is well remind these gentlemen, and others who have not studied Spiritualism, that Spiritualistic phenomena are not the productions of pure and lofty metaphysics, or astronomy, but are objective acts, that fall under the cognizance of the senses, and can easily be observed by all men. When such phenomena have been witnessed good faith, it is useless, even foolish and ridiculous, to reject such wellproved facts. These facts are ac cepted as certain by all reasonable men. The phenomena of Spiritualism, it may be added, from the moment when they were first observed up to our own time, have become more and more paluable and objective, and therefore have furnished opportunity for better and more unmistakable au hentication by the senses." He proceeds to trace the different stages of Spiritualistic development as

"These phenomena, first of all, consisted merely of movement, or displacement of material objects, and of mysterious sounds. Subsequently their agent, or cause manifested intelligence; and later began to speak and Eventually appeared parts of phantoms, heads, faces, and especially a great number of hands of all kinds, ometimes almost audacious in their At last the occult agents prought their operations to perfection in the so-called materializations, in which they put on the exact appearance of living persons and behaved to ward those present just as a living and acting person would naturally be-

It may be asked, he proceeds, whether it would not be wiser to regard all such appearances as hallucination. To do so, he replies, would not be wise, but foolish, and

"It might be wise if we could attribute these appearances to the hal-lucination of a single person only, as when many people fix their eyes on the face of a picture and one thinks that he saw the eyes move. In the latter hallucination of the one. But the uniform hallucination of a multitude is impossible, and if all the people were to exclaim at once. 'See, the figure moves its eyes!' the impression could not be considered the hallucination of one man, the fact would be certain, and no prudent man would question it. Now apply this principle to the manifestations that occur at Spiritualistic seances. How can we doubt their reality, when we witness them in all such seances, and our impressions are confirmed by what an infinite number of other persons have seen and heard there? How can we doubt, their Spiritualistic character-that is, a character transcending human activities-when we recognize that such phenomena are plainly contrary to the laws of nature as we know them? We know that the whole human race, including savants and philosophers, have always regarded such things as superhuman and supernatural, and have styled them magical. Under the name of magic are comprised the doings and appearances which the forces of nature ways and everywhere it has been admitted that such works were wrought by the assistance and the influence of an agent superior to nature. Magic was universal in the world, and still prevails in pagan countries." The writer then relates the cases of

materialization described by William Crookes. He also refers to the signed testimony of Cesare Lombroso, and adds that "Lombroso, like other materialists, fried to interpret in a non-Spiritualistic sense the Spiritualistic phenomenal which he dared not deny to be real." While this writer is a firm believer

in Spiritualism, including materializa-tion, when he comes to answer the question whether spiritualism can be brought within the range of reason and Christianity, he shakes his head. It is inscribable, he declares. Lombroso tried to interpret it by an imaginary and artificial materialistic the ory. The animists, on the contrary, find that "the active causes of the phenomena are in the souls or minds of the mediums and the bystanders. and their latent powers," etc. He accepts neither of these theories. With regard to Spiritualism and Christianity he naturally enough points to the attitude taken by the Church of Rome in this matter, and records the answer which a certain director of souls made to the member of his flock who asked whether she might attend seances wherein her little son came back from the dead and sat upon her

"In showing you the true answer to this question I can not do better than by the Congregation of the Inquisition, and approved by Leo XIII. In 1898 a devout Christian questioned the Holy See as to whether it was al lowable for him, provided he refused home address, 449 Live Oak street, all communication with an evil spirit and put himself under the protection of St. 35 1, head of the celestial

THE FRATERNAL ORDER.

How It is Viewed from the Standpoint of Miss Elizabeth Harlow, Who Presents Some Trenchant Truths.

To the Editor: -Of late, there has been much written pro and con, as to what should be done to bring Spiritual ism up to the standard as a movement This same question was asked in the late Convention, but no one answered it, with the exception of the reference made in the President's report to Dr. Alex Caird's proposition of organizing on the fraternal basis.

Since the Doctor's proposal along this line, there have been many views expressed, and mostly against it, but I note that those who oppose it do not have anything better to put in its place. I have known the Doctor for a long time, and I know he has a fertile mind in the suggestive line, and can keep an army at work, and as a rule his suggestions succeed when worked out. We all realize that there is need of

something being done in a solid, Practical way, that Spiritualism may grow and become the power it is destined Franco. He supports his contention to be; but everyone seems so afraid by stating that no one but a fool can of frying any plan of action—only the one of drifting with the tide. Now every sane man and woman

knows that, anything, to be built up stably and effectually, must have some line of systematic procedure, and I am inclined to think the Doctor has struck a key-note that will lead to something very beneficial when developed in a proper manner. I do not mean as an insurance affair, or a social affair, with with all the red-tape of the average fraternal society, but as an order of basic union and line of procedure. Spiritualism is the PHILOSOPHY

OF LIFE, based upon demonstrable facts which at once take it out of the beaten paths of the past. It is more than a religion; it is more than a science; it is more than a reformation; it encompasses all of these and holds each in its place. And only he who takes hold of Spirituoalism from this plane gets anything of an idea of its

Now, Spiritualists come from all degrees of intellectual unfoldment and church ideas, as well as from the fields of agnosticism and doubt, and to bring anything like harmony out of all this. we must strike some ground where all of these can meet. To try to bring them to the purely religious standpoint we have a troup of would-be leaders coming up with their definitions of God, Infinite Intelligence, etc., and it becomes at once worse than a confusion of tongues—it is an UPROAR, and just outside of this troup stand some of the strongest and best minds of the day, such as Clara Watson, a woman after my own heart; Prof. Lockwood, J. Clegg Wright, and many that have done more to light the way of human progress than all the gods of the past and present. Then when we would make it a sci-

ence, the majority of us have such weak brain power that we get lost and discouraged in the close work of its study, and drop off here and there until only a few remain; and when we would make it a great power of refor mation, all the imps of partisanism are let loose, and you are at once branded as an Anarchist, and are to be feared. So where are we?

I do believe we could come together on a common basis of fraternal understanding where we would all agree that life is continuous; that commun cation and communion is a fact, and that man as a whole needs sometimes to pray, sometimes to study, and some-times to readjust. Then let each work in his own line, and remember, first and foremost, that it is the man that has a few ideas who is the best to teach, The man of words simply makes a

don't we have more young speakers? and why don't the general public attend our meetings more? I believe, for simply this: You have grown to depreciate capacity. The men and women of capacity are not supported in any manner on our platform. First. you say we cannot understand them; second, they charge too much. We of brains are going to waste their time

with us unless we give them at least half as much as they can get elsewhere. Again, if you cannot understand them, for God's sake, get up and try STRETCHING YOUR CAPACITY A The only way you grow is to grapple

with something you do not already know, and I believe the sooner we begin to realize what we need most is more in quality and less in quantity, we will begin to do something. We have been trying to rake in ev-

erything and everybody, and we have secured some mighty BIG BLANKS. Let us have the few that have some stability, and these will in time bring the whole. All the men and women that have really placed Spiritualism where it is, have been men and women who knew something naturally, and the spirit world had something to work

Why do you love and recall Mrs. Colby Luther? Because she had capacity, and said things you did not believe, or understand at the time.

Why do you love A. J. Davis? Because he wrote and spoke things the world did not understand or like at the time.

Now, let us get down and try at least to do something in concert, and to the best of our ability, from the basis that we know life is continuous: that man's nature is many-sided, and to develop it calls for deeds, as well as words; and remember-that "unless we hang together we will hang singly,' In union there is strength. Spirit-

ualism is the Capstone of the NOW. Let us prove ourselves worthy of it. ELIZABETH HARLOW.

army, to communicate with the spirit swers had always been in conformity Roman Congregation replied, 'As matters stand, it is not allowable.' And the voice of the Vicar of Jesus Chris confirmed the sentence of the Inquisi-

Father France gives the following reasons why the Roman Church has thus decreed. Spirits are indeed called up, but who can say whether they are not evil and dejuding spirits? In his own words:

Were we certain that the spirits who profess to be this or that person were good, serious, and beneficent necessarily be, were they permitted to perform the great miracle of return from the other world, and manifest themselves to us, and work wonders at the seances, contrary to nature and therefore inexplicable, the case might be different. But the opposite is the case. Worse than this, the spirit which presents itself at seauces often shows plainly that he can be no other than the being branded a hundred times by Jesus Christ in the Gespel as unclean spirit."—Translation made for The Literary Digest.

"Materialization." By Mine. 22 d-Dependent Self. Ray. B. F. Austin.

SOMETHING EXTRAORDINARY.

Finding of Body Awed Negroes-Garment of Man's Mother Floated on Water and Went Down Where Dead Body Lay-Did the Man's Spirit Cause the Phenomenon?

In the finding of the body of An drew Ward, the negro who fell over-board and was drowned at Churchill's wharf, the circumstances were of such nature as to arouse all the superstitious characteristics natural to the more ignorant colored people:

The search for the body of the drowned man had been carried on steadily ever since the drowning. Every known practical means of making a dead body float was tried, without avail, and it was not until a suggestion made by Henry Brasher, an old negro, which seemed zidiculous, had been followed that the body was recovered. Brasher advised that one of the un-

ergarments of the dead man's mother e wrapped in a newspaper at the edge was reached, then opened and alowed to float on the water until it sunk, and that immediately under the place where the garment sunk the lead body would be found.

At first this suggestion was scoffed it as the product of a superstitious mind. Brasher insisted that the plan had always proven its efficacy when tried, and finally, yielding to the insistencies of the large number of persons, including A. L. Pitts, who were interested in the search for the body, the plan was tried, and its success caused those looking on to speak in whispers and place themselves in

A garment from the home of dead man's mother was got and was wrapped in a piece of newspaper, under the direction of Brasher, added the necessary mysterious passes and muttered appeals to the whoever or whatever that might have been. Brasher then set up a weird chant and carefully deposited the bundle in the water.

For fully thirty minutes the bundle floated around on the water, and finally becoming saturated, sank to the bottom of the slip. Immediately a pair of hooks was called for and were lowered directly under the spot where the bundle sank out of sight. hooks had been dragged but a few feet when the resistance indicated that something had been caught. The rope was hauled in, and dangling to the hooks was the body of Ward.

Exclamations of wonder were on the ips of the large crowd of negroes lined up along the dock as the body was hauled into a boat and quickly carried to a landing place. Even the incredulous white persons who looked on through curiosity were thoroughly surprised at the efficacy of the plan idopted. At the time the plan was put into

uccessful operation there were a num ber of responsible white persons present, all of whom testified to the accuracy of the story. The body of the negro was taken to his home, the coroner being notified. Since Tuesday afternoon Pitts,

white employe of the Ocean Stenment ompany, has been engaged in an effort to recover the body, and he was in the boat when the grappling hooks caught on the body of Ward .- Savannah (Ga.) Daily News.

ANIMALS HAVE SOULS. So Says a Natural Clairvoyant, Who Has Often Witnessed Them.

To the Editor: - I have been subject

o dream and visions from the cradle, and have seen the spirit form of nearly oise, but leaves us where we were.

The Spiritualists are asking why
The Spiritualists are asking why
wealthy, and I always into the
wealthy, and I always into the ing for, and a few days after these animals were sent to the slaughter-house, I was sure to see their spirits pack in their old feed-lots, and those that I had being. Third edition. Price 75 cents I was sure to see their spirits back in pleasure, just as they were in the habit of doing,

One cold day, a little Bantam rooster got chilled. I took it in to the stove to see if I could revive it, but could not and in a few minutes I saw its spirit as lively as ever.

I have been asked if their spirits live

orever. I don't know, neither do I know that the spirit of man lives forever. Nature takes this physical body away from us, and we are more ethe real, more refined, as it were, after being through the "Mills of the Gods." What of the spirit man?

period, and it is absorbed by the forces of nature. Now, then, how many more times is nature going to take these bodies from us? does anyone

Last spring I lost one of my best brood mares. She lingered a couple of days, and a few hours before she died saw clairvoyantly her spirit walking TO THE PLANET MARS. around, and apparently well as ever. Do animals think? Can they send their thoughts by telepathy?

Some years ago I was working a team of draft horses; one of them was very intelligent. One night while I was sound asleep, I wakened up suddenly, and-saw his nose right in my face. got up and went to the barn, and found him lying with his hind foot over the halter and could not get up till loos-

I was working for an old farmer. He told me to put some unslacked lime in the watering trough, and it would not get green. I put in too much, and the forses would not drink it after working hard all day in the hot sun. I put them in the barn without water. Three times during the night one of the horses sent his thoughts so strongly that he wakened me. It may be said some spirit wanted me to get -up and water the orses. Well, may be it was.

I have been experimenting in telepathy. When a person sends his thoughts to me with a strong desire, I meet that person in dreamland, and they tell me what their desire is. I meet tion. How to develop these desirable these animals the same way. I would like to say here that the so-

called dumb brutes have a higher degree of intelligence than they have ever been credited with. W. P. CUSTER.

Monmouth, Ill.

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# A Sketch From The Book of Life.

As Vivid, y Portrayed by Lyman C. Howe, Illustrating the Trend of a Busy Life.

It has been several months since my last attempt to interest progress-lve readers in my thought, and we are at 2 p. m., and the body was conducted all of us situated several hundred to the crematory and all of its atomic millions of miles from the island of sympathies and chemical bonds were space from which we then surveyed our environments. During all of active days I have not been idle or indifferent. When not using the axe or scythe, the spade or hoe, or skimming the social cream from the distillations of senting at Lily Dale, or with lations of genius at Lily Dale, or ministering to the sad souls that bowed

children, and the children love her.

I was surprised by a phone call from my good friend, A. M. Weiss of St. Louis, Mo., whose beautiful and talented companion has reported her wonderful experiences in her visits to parts of the manuscript several years before they appeared in print. They read like a fairy tale. Whatever may be thought of them as scientific revelations, I am confident of the entire sincerity, and truthfulness of the medium, whose name was Sara Weiss. She was a woman of spotless character and high morality. Mr. Welss invited me to Lily Dale for a visit, and I stayed with him at the Leolyn two days and nights, and enjoyed rare social interchanges, and reminiscences long to be remembered. It had been had made a noble record, and left a fen years since we last met, and deep impression upon the intellectual, moral and social atmosphere of society. He was conspicuous as a probeneficence of the great change, and gressive reformer, and a delegate to awaits in the lonesome valley the rising of the infinite morning that will bring in its fragrant breath the bright visions of love in the flashing forms of our translated darlings. Those sweet days at Lily Dale will be a bright spot in memory while time shall last; AND THE THOUGHT OF THE After the long ride in the stifling SHAMEFUL MOCKERY OF SOME IN SACRED SENTIMENTS, AND CASTING A. SHADOW OF SUSPICION OVER LONG-TRUSTED EVIDENCE, AND SHAKING FAITH IN BUT I MUST NOT Rest Long Anywhere for the Verled Demands of the Control of the Verled Demands of the Control of the Verled Demands of the Verley Demands of th HUMAN NATURE, IS PAINFUL TO SINGERE-INVESTIGATORS

Next came a wire call from Port Huron, Mich., and there I met the faraily and friends of Hon. James H. wrhite, who went out suddenly on the night in Utica, the whilom home of Prorning of May 3, just five months panion. He was well as usual and full of cheer when he retired, but answered not the call in the morning. Swered not the call in the morning. He looked peaceful and happy as if theleep and enjoying pleasant dreams.

Aft. IES H. WHITE Was No Ordinary Successful in Rusiness Ho after the transition of his life com-

Was Chosen to Represent the Peo-

of the camp at Island Lake, without to Buffalo, where rest and social which it could never have been or- cheer in the home of Mrs. Dr. Mattewhich it could never have been organized. I think he was out about more at Haslett Park.

A few such men as he in every camp association would make a success of hard places in the rugged road of life.

From Port Huron, home where a variety of labors engaged my time un-til June 2, when I joined the State Association in a meeting at the Temple Church in Buffalo, where H. W. Richardson, Dr. Austin, Tillie U. Reynolds Carrie Twing, and Anna L. Gillespie made the hours lively and sweet with and Carrie Twing participated. thought, new and old, and feelings which are deeper than thoughts, and the soil from which they are fertilized. There, too, were "tests" by Tillie Reynolds, Mrs. Ripley and others, and some of them appeared strikingly real. (\*\*\*\*)

Scarcely home for work when I was called back to conduct funeral services in memory of Bro. Wm. Webster of Orchard Park, or Webster Grove, whose life-habits, and therefore his character, had been moulded in accord with the superior teachings of Spiritualism and the Harmonial Philosophy as interpreted by A. J. Davis. Such a life comes to the open gate of death with serene confidence and attractive ideals, with only cheerful anticipations and quiet resignation. Around the hallowed hour that closed forever the mortal senses, all sweet memorie wreathe themselves in a halo of progressive prophecies, a light to spirit within. A loving wife was com-forted by the spiritual gospel, and other relatives shared the hope and promise of a reunion in the bye-and

Alternate work of head and hands writing, speaking, and garden work, with some long journeys by rail and some shorter ones, interspersed with efforts to rally the exhausted functions of nature in sleep, and coaxing vitality from the secret stores of psy-chic dreams, kept time busy-until another call to say the last words in loving memory of my old-time friend, Frank Barnes, whose amiable wife is took me over Chautaugua hills, where She was a Spiritualist thirty years ago forty six years ago his farm house on but thought she had found somefor spiritual seekers, and where speakers scorned by the Christian soclety, found a warm welcome. Here Geo. W. Taylor, Mrs. E. L. Watson (then Elizabeth Lowe) and myself were at home. Faithfully the good man lived his religion, and Spiritual-ism lighted his way to the end. His only son lives at South Bend, Ind. last rites were conducted in the old home, June 28, around which so many associations of the early days and early workers have left their speciows and benedictions in the psy-

the Services in Memory of Mrs.

As a quiet and sorrowful listener, I sat under the impressive utterances of at the altar of death, I have found use Dr. Warne, I. W. Pope and Mrs. Cadfor all the time that my strength wallader, who conducted the services could appropriate in various other in an impressive manner. I had The intellectual tonics dispensed in various camps for twenty years, and rich abundance from the platform, by such brilliant minds as Prof. Wm. M. Lockwood, Dr. Warne, J. Clegg Wright, Cora L. V. Richmond, Tillier cannot be wholly filled. Her faithful U. Reynolds, R. S. Lillie, Laura G. devotion to the cause, and her generous interpretation of Saistrally. known her and worked with her at U. Reynolds, R. S. Lillie, Laura G. devotion to the cause, and her gener-Fixen and others at Lily Dale, are ous interpretation of Spiritualism as lasting values that do much for the make-up of life and the permanent improvement of the race. One of the most interesting and important of all work, and hallow the memory wherthe attractions at this famous camp is ever she was best known. To think the children's progressive lyceum, so of her, and wreathe her life with the tal ably and efficiently conducted by Mrs. pleasant memories, breathing incense Mrs. Amelia Peterson of Grand Rapids, like immortal flowers along the aisles Mich. She loves the work and the and vistas of the faded years, is to exalt our spiritual natures, and unite the sympathies of two worlds, and improve our relations with both.

AS THE DAYS Hastened Away, and the Approaching Celebration of Mrs. Fidelia Barnsdall's Eightieth Birthday Gave a Zest to Anticipa-

wire call hurried me away, and so I missed the notable jubilation. A ride of 282 miles took me to Boonville, 36 miles north of Utica, N. Y., where I met the family and friends of Thomas Tanuer (I am not sure that I have got the Christian name correct), and the gospel of Spiritualism shed a halo upon all the shadows and made bright the vision of hope, and soft the pains of sorrow that hallow the memory of the dead. Mr. Tanner long to be remembered. It had been had made a noble record, and left a

AND THE THOUGHT OF THE SHAMEFUL MOCKERY OF SOME heat, and choking dust, it was pleasened PRETENDED MEDIUMS, TRADING and to repose in a restful home; even

BUT I MUST NOT Rest Long Any-where, for the Varied Demands of Life Require a Constant Readiness to Respond

to such calls as come, often when and where least expected. A pleasant Roscoe Conkling, and David Jones, founder and editor of the Olive

honor the memory of Mrs. Kester, ple in the State Legislature, But He whose rather sudden going left a Never Sliowed Any Political Vanity, deep heavy sob in the air of her quiet Was Just and Generous in His home. Tenderly we culled the sweet blossoms of her faith, and presented A Spiritualist for forty years, he was the gospel evidence that souls never frank and free in avowing his faith to die, and love lives through every all who cared to hear it. He was change. A ride of twelve miles in prominent as treasurer of the camp at the choking dust and stiffing heat, to Haslett Park and used his money free- the burial place, was a severe tax; but ly for the cause. Later he took hold I found a trolley from the cemetery

> son, resuscitated my energies and there, and perhaps as much sent me home rejoicing.
>
> Haslett Park.
>
> A complimentary benefit surprised me at Lily Dale, and made easy some while it impressed my consciousness with the sweet sense of royal friendship and generous impulses which testify to the divinity of love and the loyalty of human nature. For such tekens I am deeply grateful. work at camp was limited to Pioneer Day, in which Cora L. V. Richmond

A pleasant visit at our home, with Miss Dessie Wertz, Mrs. E. H. Messersmith and Amelia Peterson and Maggie Turner gave Mrs. Howe a social treat and fittingly unitized all the variations of the camp season, in rare inellectual, spiritual and social interchanges, long to be remembered.

Among the activities of September ere some readings from Professor Mattison's Spirit Rappings Unveiled. published in 1855. I would like to quote some of the learned professor's wisdom(?) but must reserve that for another writing. It is useful to look over the spiritual hieroglyphics of those early times in the history of Spiritualism, and compare with present realizations.

A CALL FROM Sherman Started Me Out Early Sunday Morning, September 30. While the Rising Day Shook the Frozen Vapors From her wings, and the brisk breezes

brought shivers from the North pole that shook my nerves to the center, and an hour's wait at Westfield, with no shelter or fire, and a seven-mile carriage ride at the trolley terminus, landed me shivering and shaking, an hour late, at the home where a large audience was assembled in honor of Wm. Pettis, deceased, and wondering ignorance listened for the first time to the gospel of Spiritualism. Another ride of seven miles by private carriage and a trolley trip to Jamestown brought me shivering to the door of Jerry E. Johnson of Nashville, N. Y., a devoted and active Theosophist the summit was a center of attraction thing better in the undemonstrable assumptions of reincarnation, and renetitious cycles, ever returning to the physical basis for a new start in spiritual ascension. But she, with many others, has a gentle spirit, and large fraternal fellowship for all good

> OCTOBER FOUND ME in Hamilton Canada, Where a Vigorous Young Society, With S. S. King for President, Is Growing. After the first Sunday's work

wheeled down to Rochester, N. Y., to join Dr. Austin's army of intellectual chic ochoes of the long ago.

glants, in dedicating the splendid church recently purchased by the splendid deeds make ill deeds done.—King redecessors.

their appreciation.

DR. PERBLES Left. Us Friday After-noon to Proceed on His Fifth Jour-ney Around the World! To Speak of the Splendid Work Done There by Mrs. Russegue, Tillie U. Rey-nolds, Mr. Fenner, Dr. Peebles and

Others, would extend this letter beyond its already overdone limits. But back to Hamilton for a month, I was entertained in the pleasant home of Burton Ford, walked four miles each Sunday to and from the hall—twice each way —spoke at funeral of Brother Hill between the morning and evening lectures, and our audiences steadily in creased until the last Sunday evening the hall was full—I think every seat occupied. As this was my last Sunday with the Hamilton people, and a splendid audience showed their appreciation and good will, it seemed fitting that I serve them to an extra entertainment. Accordingly I started down the long winding stairs, just at the appointed minute for meeting to begin. I was in some haste, the light dim and flickering, and my eyes dependent upon artificial lenses, do not measure space as of old.

I thought I was on the last step, and stepped off expecting to stand firmly on the floor. But lo! I was five or on the floor. six steps from the floor, and of course plunged headlong down the stairs, striking my left arm and wrist on the edge of a step, and my body crashing on to it, my head plowing against the railing and wall, and for a few seconds I thought my time had come, my work done for this world, and my head split in the middle! But inside of ten minutes I was facing the large audience and delivering gospel freely. During the lecture I forgot the pain, but it did not forget me, and put in some sharp twists which lasted all night, and for several days following. Nevertheless I started home Monday, carrying satchels in both hands to trains—sixty rods between depots in Buffalo. I arrived at Dunkirk in the darkness and rain, started for trolley with a stranger friend carrying one satchel, and my foot caught an unc seen obstacle, and again I came down with a crash on the hard pavement, my bruised arm and wrist taking the shock; but in twenty seconds I was on my feet, satchel in hand, making for

the car.
Was all this, and more like it, bad luck? Were these tumbles accidents? count these experiences rare good luck. How many of our boys of three score and ten, can duplicate them without breaking half a dozen bones? But with all of these circuses I came through with every bone sound. My wrist swelled and pained for several days, and is still lame.

AFTER ALL THIS I Was in Trim for My Engagement in Pittsburgh, for November. There the "Lower Lights Are Burning." There the Spiritualists Own a Fine Church n a splendid locality in Oakland dis-

rict on Bouquet street. A prospective park of splendid proportions greets the gaze of church goers as they stand at the eastern entrance. The great Carnegie Library looms in the near approaches, and growing beauty rustles in the leafy bowers and the shining shadows of the morning, and the white whispers of the evening stars. There a sweet spirit of devo-tion to all truth inspires the air and

exalts the bearing of all. There BRO. C. L. STEVENS presides, and with a lively interest touches the souls of the people and encourages a broad-

ship a SACRED AGENCY IN BRING-ING "LIFE AND IMMORTALITY TO LIGHT." He is the right man in the right place. I believe all the members love and honor him, as he does

Brother Evans, the blind singer, in spires the hours with music fresh from his soul, and the people appre ciate him and his music. Bro. Dixor and family are faithful supporters of the church, and exemplify the New Gospel by their lives. The Ladies Aid devotes some two hours each Thursday afternoon to psychic readings, followed by a lecture in the

THE CHILDREN'S LYCEUM Healthfully Active Each Sunday Morning. The Bright Faces of the Little Ones Furnish a Better Chapter for Profitable Study than Any Chapter in the Bible.

They are Bibles of nature, sparkling with revelations that illumine infini-Adults can profitably tude. two hours a week, at least, in studying these New Testaments, and open ing a correspondence with the "in-ner sense of the word" as it-shines from these centers of immortality. The munificence of two women

made possible the possession of this church, free of all incumbrance, while many others assisted generously, according to their means. It looks as if it had come to stay, and to grow in influence and usefulness. So far as appeared to me, a good spirit prevails, and unselfish, work animates the officers and members. Mrs. Stevens frequently donates a month of lectures, inspired by her superior guides, and counsellors. She inspires the spiritual intellect and harmonizes the souls of the people. Bro. John Grayburn enjoys all and reaches for the best that heaven can give. stayed over Wednesday to meet and hear Mrs. Ham who gave the church

her services Tuesday evening, which I think netted from \$30 to \$40. She is popular in Pittsburgh, and did not hear of any suspicious reflections against her integrity as a medium, or as woman. I missed my good cheery frields, A. D. Field and wife, who have poved, I believe, to New York City. Brother Matthews faithfully ministers to the needs thinkers, by supplying them with The Progressive Thinker, the Sunflower and Reason, besides some wholesome books from the active brain of Prof. Lockwood, Dr. Peebles, Dr. Austin,

Hudson Tuttle and others. Every such suggestion presented to the sight encourages people to read; and the more they read the more they means of spiritual improvement and a source of pleasure.
G. H. Brooks follows me in Pitts burgh, and after him C. Fannie Allyn

And now Mr. Editor, and patient (or impatient) reader, forgive this in fliction, and I promise not to repeat it—until I get a chance. Meanwhite remember that I am young and full o spiritual juice, and ready to answe calls for funerals, weddings, lectures or camps for 1907. Address 170 Liberty street, Fredonia, N. Y. LYMAN C. HOWE.

Andrew Constitution

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Mary [as set forth in the Quarterly Review] ascended the throne in the changes introduced, chiefly from that period neither Bible nor Testament was printed in England. Rog-whole was completed and published in ers, Cranmer, Latimer, Ridley, and one volume, quarto, in 1560, with the others, who had so largely assisted in giving the Scriptures to the English people in their own tongue; were burnt at the stake; and some of the noblest of England's worthies were ing to the Ebrue and Greke, and condriven from their native country, and ferred with the best translations in forced to seek an asylum in Geneva divers languages, with moste profit-

Biblical scholarship, impassioned elo-quence, and extraordinary sagacity of portance, as may appeare in the Epis-John Calvin had effected a reformatile to the Reader. At Geneva: tion in both church and state, the Printed by Rouland Hall. M.D.L.X." minds of the English exiles were turned to the necessity of an improved translation of the sacred scriptures. None of those hitherto published satisfied critical scholars.

The Genevan Bible was far superior

sue a new translation. ian version was also in preparation and charity."
under the editorial care of Gallars and
The Genev

Robert Stephen, who had already distinguished himself in Paris both as a profound scholar and careful editor was then an exile in Geneva, where in 1551, he published his famous Greek Testament side by side with the Vulgate and Latin of Erasmus.

Before leaving Paris he had printed two editions of the Hebrew Bible, to one of which was attached the Commentary of Kimchi on the Minor Prophets.

Other important aids were acces ible to the Genevan exiles. Leo added to it in 1544. Beza's Latin into verses. Scorn after printed in 1556, and excelled all its beth the heads of the English predecessors. Castallo's Latin version was published in Basic in 1551, and his French version, four years later. It was, therefore, under the most favorable circumstances the revision of the English Bible was under-

taken at Geneva.

The New Testament was first revised, apparently under the sole charge of William Whittingham,

The New Testament was first revised, apparently under the sole charge of William Whittingham, Calvin's brother-in-law. Whitting-ham was a scion of a noble English family, and was born 'at Holmeside Hall, near Durham, in 1524. He was educated at Oxford, and trayeled extensively on the Contifient, hvisiting many of the great seats of fearning. On the accession of Queen Mary he fied to Frankfort, and soon aftermards took up his residence in Geneva. He was an accurate acholar; he had a sound judgment and a keen to send it back to the Archbishop for the had a sound judgment and a keen to send it back to the Archbishop for the had a sound judgment and a keen to send it back to the Archbishop for the large send approval. So fer perception of the style and phraseology best adapted to set forth the

This sentence accurately describes the character of his work. It was not a new translation. Tyndale's version was his basis. Stephen's recently published Greek Testament was the origlation of Beza was the chief source, or at least suggester, of his emenda-tions. He exercised an independent judgment on each word and passage, though in the first instance his attendefects by the readings of Beza or Castalio.

Indeed in a few cases. Beza's rendering was followed in preference to that of Tyndale, though the latter was right; thus, in Luke ii:22, Tyndale cially in Hebrew; and the plan folreads "their," the Genevan "her;" in lowed by Bishop Guest in regard to Gal. iv:17, Tyndale reads "you," the Psalter was calculated to corrupt, Genevan "us." Still Whittingham's rather than amend, the version. He revision was thorough, and on the thus explains in a letter to Parker: "I whole judicious. He kept very close- have not altered the translation but ly to the Greek, and yet expressed the sense, for the most part, in terse Where in the New Testament one and idiomatic English.

The New Testament was published on the 10th of June, 1557, in duodecimo, with a prologue by John Calvin; and the expense was defrayed mainly by John Bodley, the father Bodlelan Library. It was the first Testament in which the text was divided into separated verses. The verses, which had originated with Robert Stephen a few years previously, had only been marked on the margin of his Greek Testament of 1551. Another important innovation may be noted; words which had no equivatents in the original, but which were added to complete the sense, were printed in italics. Brief explanatory notes were placed upon the mar-gin, and contributed much to make the work popular among the masses of the English people. Regarding the notes, the writer says he comitted nothing unexpounded whereby he that is anything exercised in the Scriptures of God might justly complain of hardness." The notes have in many cases a strong doctrinal blas. The revision of the Old Testament was commenced immediately in the publication of the New and went on without intermission for two years. The names of the revisers are not all known; but it is certain that, in addition to Whittingham, Anthony Gilby and Thomas Sampson wrought at it, and were probably aided among others by Miles Coverdale and John Knox. The "Great Bible" was adopted as the basis; but its text was revised with very great care, and brought into closer correspondence with the into closer correspondence with the

lebrew. The revisers were manifestly men of competent scholarship and proound Biblical knowledge. full advantage of all external assist ance. The Latin versions of Lec-Inda, Sebastian Munster, and Sanctes of Olivetan as revised by Calvin, were constantly consulted, and many important emendations made from them n those books originally translated by Tyndale (Genesis—II. Chron.) the ext is not much changed; but in the petical and prophetical books the hanges are so numerous that it may lmost be considered a new transla on. It is much more literal, and a ie same time more forcible, than it: the Church.

In that city, where the profound able annotations on all the harde Queen Mary died in 1558, and Eliza-

The Genevan Bible was far superior The "Great Bible" was even less to any that preceded it. It is confessatisfactory than that of Tyndale, and sedly the best in the English lansatisfactory than that of Tyndale, and the interpolations introduced into guage, with the exception of the present from the Vulgate [the old Remanist Latin version of the Scriptures] tended in many cases seriously to mislead the inquirer after truth. It was the refore resolved to prepare and is it pleased Almighty God to give us, Geneva was at that period a place faithfully rendered the text, and in all singularly adapted for the successful hard places most sincerely expounded accomplishment of such a work. It the same. For God is our witness was the center of Biblical learning, that we have by all means endeavored Calvin and Beza, with others, were engaged in a critical revision of Olivetan's French version; a revised Ital-

The Genevan Bible, though never formally sanctioned for public use in the churches, soon took the place in public estimation hitherto held by Tyndale's, and long continued to be emphatically the Bible of the English people. In this respect it well-nigh supplanted all others, and retained its place for eighty years, during which time it passed through about one hundred and fifty editions. The

place of its origin, the manner in which it rendered ecclesiastical terms, deared it to the hearts of the puritans Juda's Latin version of the Old Test Scotland. It may be added that it tament was completed by Bibliander was the first English Bible printed in of England and the Presbyterians of Juda's Latin version of the Old 105 tament was completed by Bibliander and Pellican, and printed at Zurich in Roman type, all previous to it having been in "black-letter." It was also translation of the New Testament was the first which had its text divided

Soon after the accession of Eliza-

Church, under the leadership of Archbishop Parker, began to consider the propriety of preparing a version of the Bible which might be authorized by the rulers of Church and State, and adeptable to all sects and classes in best of them did not fully represent the advances already made in Biblical literature. Parker resolved at length to divide the Bible into a number of sections, and to portion them out for translation or revision among a select few, whose position in the Church, and established character for scholarship, might tend to give their producogy best adapted to set forth the meaning of the sacred text. In his preface he tells us that the English text "was diligently revised by the most approved Greek exemplars and conference of translations in other tongues."

This sentence accurately describes

vision was begun in 1564, and the Bible was published in 1568, in a magnificent folio volume, printed by Richard Jugge, with the simple title, The Holie Bible. It was, no doubt, an inal text used, and none equal to it improvement on "The Great Bible," for it omitted most of the interpola tions from the Vulgate, and to some extent amended the text, adopting the best renderings of the Genevan, and giving a number of new and happy tion appears to have been called to New Testament. But on the whole it translations from the Greek, in the was not satisfactory, and it disap-pointed the expectations of the

The scholarship of the editors appears to have been defective, espewhere it gave occasion to an error. piece of a Psalm is reported I translate it in the Psalms according to the translation thereof in the New Testament!"

The pernicious effect of such an unof the critical mode of procedure may be easily imagined. A new edition The Bishops Bible appeared in 1572, the New Testament portion being fur-ther revised. Still it did not command the confidence of the learned; it did not satisfy the wants of the Church; and it did not gain the affections of the people, who continued to prefer the Genevan. "The Bishops' Bible," however, deserves the attentive consideration of every student, for it formed the basis of our Authorized Version, although the latter was prepared on different and far sounder principles.

The Roman Catholic translation o the Scriptures, although it had little influence upon the formation of our in a historical and critical point of view. ' It was only under strong pressure from without the version undertaken and issued. Some leading

IN THE DYING YEAR.

Dear Old Year, within the silence. Softly to the realm of by-gone With your load of joy and woe; Think I of the countless blessings, Unto many lives you've given; While from others, tender, human, Fondest ties were sadly riven.

Some have welcomed tiny strangers, Some have entertained as guest Death, who called their dear ones home ward. Oft we question which is best:

me have met success and triumph; Fame has smiled upon their way: But the multitude go toiling, bravely on from day to day.

n my life have been few changes-One, it made my heart most sore, new grave upon the hillside. With the tall trees bending o'er. hus. Old Year, I watch your nassing Slowly through Time's open gate; on have left me Hope's fair blosso: For the rest I, trusting, wait, ALIGE, M. WARREN

sal market in street the

Roman Catholic divines had charged the various Protestant versions with grievous errors and gross misrepre-sentations of the Divine Word; they felt themselves, therefore, bound to establish their charges by producing a translation of their own under the infallible sanction and guidance of

The New Testament was first undertaken. The translation was made, not from the Greek original, but from "the Authentic text of the Vulgate." Its authors were certain English refugees at Rheims, where it was pub-lished in 1582. Its title is as follows: "The New Testament of Jesus Christ translated faithfully into English out of the Authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in divers languages: with \* \* Annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the corruptions of divers late translations, and for the clearing of controversies in religion, in these dales."

The promoters of the version were Gregory Martin, a graduate of Cambridge, and Cardinal Allen, or Alleyn. The latter was educated at Oxford, and was a distinguished scholar. held a living in England, but, on the accession of Elizabeth, he retired to Louvain, and afterwards to Douay, He was instrumental in founding sem-inaries at Douay, Rheims, and Rome, for the purpose of supplying the Ro-man Catholics of England with trained priests. (To be continued.)

A WORTHY ENTERPRISE. . Texas Spiritualist issues a Call for Help.

Dear Spiritualist friends everywhere, hope you will pardon me if I should ask anything of you which would of-fend or cause you to think that I am asking too much of you.

What I want to say is this: Our presdent of the Texas National Association of Spiritualists, Mrs. Carrie M. Hinsdale, Fort Worth and Mrs. L. S. Gardner, Beaumont, Texas, came and assisted in holding a ten days' meeting at our park (the Mills Park), in August, test horoscope free of charge by aded in holding a ten days' meeting at our park (the Mills Park), in August, and I am sure that the seed sown will

do much good. have heard say aught concerning her ectures (and that is several, and not Spiritualists), say that she is the finest

Mrs. Gardner brought joy and com fort to those to whom she gave mes-sages, through her independent slatewriting. Indeed I must say her mes-sages are truly wonderful, and although those who could not account for the wonderful power in Mrs. Gardner, acknowledge that it was something mysterious.
We certainly had a good meeting, in

spite of much orthodox opposition, and I have heard many say they will surely come if we have a meeting next year. Now, good Spiritualists, let me tell you what myself, two sisters and brother have done: We sacrificed a good deal to get this meeting this year, both money and time, and I fully realize that I am not going to stay on this earth plane but just a little while, and I want to do all I can for the cause of one of the grandest truths that have ever been grought to this earth, and that is by the angel world. Now, we want a large and commodious tabernacle and dealers.

which we desire to move on our park grounds, also about seventy seats. This tabernacle will accommodate a yery large audiénce. It will cost at least \$150, or \$200, to move and erect the tabernacle on our grounds. We have bought and our money for the property, and it is quite a little job to move it. Now, friends, if you want to help us and want to have one of the finest camp

grounds in the state, we beg you to help'us in this cause. Of course there is a great deal o other work that will have to be done to get the grounds in first class conplan that I think everyone can help in. it is this: I have gotten up a very nice stereo postal card, and it folds un like a book for mailing; when it is unfolded it is a nice stereo view. If you have a friend you wish to send you have a friend you wish to send one of these nice stereo views to, you can fold it up (and it has the appearance of a common postal card), and mail it to a friend. The views are views of Park and Camp ground, twelve

A collection of original and selected Hymns for Liberal and Ethical Societies, for Schools and the Home. Compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free trom all sectarianism. Price, 50 cents. different views. I have gotten this up myself, and it is a very nice piece of art; the views are genuine, finest grade photographs and not cheap photo-engravings. This work is as fine as those sold by agents for 20 cents, and

25 cents apiece. Now, I am going te send one dozen of these different views to everyone who will send me \$1.25, postage pre

Now, dear friends, everyone can help by sending me \$1.25 for these views You can see these grounds just the same as if you were here, by looking them over through the stereoscope. All the profit I make on these views will go for the camp ground and to help pay expenses for the cause of Spirhope all will see the great good they can do by helping in this grand work. And now I hope that those who see will help with a heart that's open and therein:
free, and when we all meet in the harmonic theorems of Dying; Light and ven of rest, we will sing glad songs with our loved and blest.

VIRGIL H. MILLS

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In his office in New York city, surrounded by charts and dials of strange designs, Prof. Albert H. Postel studies daily over the lives of men and women who have written to him for advice on affairs of business, love, speculation, travel, marriage, health and the important events of life.

The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural power, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Prof. Postel has received from the people who have benefited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling towards humanity. The following from a minis-

washington, D. C., Dec. 30.

My dear Prof. Postel:—Your chart came to hand this morning, thanks, also your note by separate mail. Your straight forward methods and harden straight-forward methods and businesslike spirit, in contrast to —, please me and inspire confidence. Honora-ble men will always be honored. Good men may not always be a grand success but will merit respect. Your treatment of me has been that of a true gentleman and I will be pleased to commend you to any needing knowledge

dressing a letter to Prof. Postel, Dept. 161, No. 126 West 34th St., New York Mrs. Hinsdale is certainly a fine inspirational speaker, and all that I your life, stating your birth date, sex and whether married or single.

# speaker they ever heard. Indeed Mrs. Hinsdale is a fine speaker, and a self-sacrificing woman, and full of goodly

New and Enlarged Edition of C. P. LONGLEY'S Choice Collection of

Beautiful Songs. Containing ninety charming songs for

home, camps, circles and meetings—words and music, including "Only a Thin Vail Between Us," and its companion piece; also beautiful words set to choite music, from the poetical works of Lilian Whiting. Of the lat-ter, Miss Whiting writes Prof, Longley her pleasure at his setting to her poems and declares herself honored at the dainty music ne has given her words. President Barrett of the N. S. A. writes that wherever he goes he you to help us so we can have a grand finds the songs of Mr. Longley sung at Spiritual Camp here at our park. We meetings and by the friends and he afcannot afford to sit with folded hands firms it as his opinion that Longley's and closed pocketbooks and think that just a few can do all the work that is needed to be done for our great cause.

We purchased from the M. E. Church We purchased from the M. E. Church Wholesale rates made to societies,

#### Maxham's Melodies. Arranged for Solos, Duets, Quar-

tets, Also Six Poems. This is a song book adapted to the popular spiritualistic teste, and is eminedily litted to do good service in the lecture hall or family circle. Price, 15 cents.

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Spiritual Songs. "We Are Passing But Once This Way." Song and refrain, by P. O. Hudson; price 25 cents. "Satisfied." A reverse. By A. J. Maxham. Price 25 cents. "The Light of Reason." English and German words; sung to the tune of "Lead, Kindly Light." Price 25 Cents.

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora itualism in our grand old state So I Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters

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He who is afraid of asking L-

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J. R. FRANCIS. Editor and Proprietor

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SATURDAY, JANUARY 5, 1007.

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#### TAKE NOTICE.

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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.

#### A Frightful Teaching.

Those writers so very prolific in predicting great calamities about to fall on the earth, sending all its inhabitants to the "demnition bow-wows," should be prevailed upon to take cognizance of remarkable prophecies

As all have been instructed, there was one Jesus, who is said to have lived 1900 years ago, who tried his hand at forecasting terrible events which were to transpire during the then generation. He said, abridged:

"The sun shall be darkened, the moon shall not give light, the stars shall fall from heaven, the powers shall be shaken, and all the tribes of the earth shall mourn, then shall the son of man come in the clouds, and with a great sound of a trumpet he shall gather his elect from one end of heaven to the other."

.. The time of this \_awful calamity was fixed by his saying, Matt. 24:34: "Verily I say unto you, This generation shall not pass, till all of these things be fulfilled."

It was doubtless because of the nearness of the accomplishment of taught his disciples, to take no thought of the morrow," to "give all they have to the poor," to "neither toil nor spin" but be on the constant watch for the signs which would usher in the event.

The early Christians are represented to have been earnest believers in the certainty that "the end is near, even at the door."

The agitation continued, and as the 10th century approached Mosheim

"The whole Christian world was covered at this time with a thick and gloomy veil.\* \* \* A notion now prevailed of the immediate approach of the day of judgment. \* The deepes consternation and anguish prevailed.

\* Prodigious numbers of people shandoned all their civil connections and their parental relations, and, giving over to the churches or monas teries all their lands, treasures, and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined Christ would descend heaven to judge the world."

This-good Christian author says "The opulent attempted to bribe the Deity, and the saintly tribe, by rich donations, conferred upon the sacer dotal and monastic orders, who were regarded as the immediate vice-gerents of heaven. Palaces, temples and noble edifices, both public and were suffered to decay, and were deliberately pulled down, from

Observe: Thirty generations had passed, and yet the end did not come. False prophets continued to rise, and frighten the world by the interpretation of prophecies, fixing the grand consummation as "at the door."

Fifty-five generations had passed, to 1832, when Wm. Miller made his wonderful revelations, and the Christian world was again shaken wih the belief that the end was at hand. The Mormon faith was really an offshoot of that teaching, as were the Adventists, a Christian sect still in being.

Spiritualist mediums, imbued with this false Christian faith, have told of the approaching end, and have almost frightened some people out of their wits; but time jogs on, and will in spite of all these foolish predictions. The sun will continue its light, and the earth, the planets, all the heavenly hosts, will continue their course, and the trumpet will never sound, for the universe was not constructed to be destroyed, but is as enduring as is eter-

#### Not Complimentary.

The Pope, while commenting on the troubles with France, is reported to have said: "The largest center of Catholicism is in the United States." It is not believed America will receive

How to Make Hypocrites.

The art of making religionists who ct a false part untruthful professions of bellef, oninions or feelings, is an easy one to learn. A person with mederate education, reared from infancy in the belief of the dominant religion, listens to a ranting hypnotist, known as a revivalist. He accepts as truth all he says, and is soon rought under psychologic influence. In clerical parlance he is converted to the faith of the hypnotist, and soon after, still under magnetic control, is baptized and inducted into the church. Perhaps with more than average native talent, he is selected by friends, and is prepared for the ministry. His education is directed to biblical and theological literature, without any atention to the sciences, or to Oriental history outside that of an ecclesiasical character.

In due time our convert is ordained cleric and enters on his ministry, with an implied obligation that he will advocate the inculcations of his church creed, and defend it from attacks, from every source. This position brings the preacher in contact with older men, those of advanced thought. New questions arise and he investigates. He becomes satisfied he has been falsely taught. He looks about; but to vacate his pulpit is to plunge into financial ruin. He determines to hold his place, and educate his parishioners to a full knowledge of what he has learned. A few able sermons, showing the fallacy of their creed, when his noble intentions are interrupted by some ignoramus who never had a thought above that instilled into his mind in childhood. The cry of heresy is set up, a church trial follows, and the advanced scholar s pushed aside, and ignorance tri-

Instead of urging the teacher to advance in knowledge, and impart what he learns to his fellows, to retain his position he must practice the arts of the hypocrite, preach what he does not believe, and what he knows is

The man of common intelligence knows a virgin never did and never can give birth to a son, but the cleric must teach it, and insist his communicants shall believe it. He knows man never fell and in consequence of that fall, became subject to death because Eve ate of forbidden fruit; but he must teach it. He knows the Bible is a collection of ancient myths and fictions; but he must teach it is the inspired Word of God, or surren-

And thus, like the whipped horse which keeps within his traces fearful of punishment, he apes the hypocrite, and is likely to go through life preach ing what he knows is false.

#### A Mixed Religion.

As often suggested in these col umns, Christianity is a mixed religion. Immediately preceding it, and its real parent, was Roman Paganism, evdenced by its inheritance of every distinguishable feature of that cult even to the retention of its Pontifex Maximus-Supreme Bishop, the Pope, and the canonization of their lesser saint's calendar. The student who learns the leading features of the ancient Roman hierarchy has a vivid likeness of Roman Catholicism at the time of the Protestant revolt in the 16th century.

Then search for the origin of Roman Paganism, and the inquirer finds it is a conglomerate, a sort of pudding stone, which is composed of pebbles, gravel and sand, water worn fragments of rock torn from their parent beds, and rounded by attrition as they rolled together along the bed of some ancient river, then bound together by silicious and argillaceous cement. Each fragment of such conglomerate had a history of its own before severed from its parent habitat. So Roman Paganism was a merger of Zoroastrianism, Brahmanism, Buddhism, embracing portions of Akkadian, Babylonian, Egyptian and Grecian mythology, all carried along by waves of Western emigration, converging and solidifying at Rome, from which point, under a new name, it has

radiated world-wide. Good scholars, take these sugges tions to thought; then turn your rays of mental vision in the direction indicated, and follow them with critical research for long years in ancient tomes, and you will come to the same conclusion with this writer. It is they whose learning is limited, to sacerdotal literature who will controvert our position. 1

#### And Still They Come.

This time it is Rev. Dr. Wm. Austin Smith, of St. Paul's Church, Milwaukee, who repudiates the virgin birth of the Junior God of the church, Jesus. Rev. Dr. Crapsey and Rev. Cox of Cincinnati, cannot have all the honor of repudiating a heathen cult during 1906.

At the time Jesus is alleged to have been born, and for many preceding centuries, persons of distinction were supposed to have been begotten by the Gods. Alexander the Great claimed this distinction, as did Julius' Caesar, and Augustus Caesar. Both the latter were worshiped as gods, and this worship of Augustus continued for 600 years after his death.

When the name of Jesus was substituted in Roman paganism, in place of Bacchus, the latter was canonized as a saint, and it appears as such in the Roman Catholic calendar, and Jesus was awarded divine honors. As a God, he had to be generated 'by a god, and be born of a virgin, and this ridiculous claim, propagated by cowled monks, sustained by a corrupt priesthood, is the base of the dominant re-

COL. OLCOTT AND

MISS ELIZABITH HARLOW. Col. Olcott is a leader among Thesophists. His experiences in India and his investigation of Occult subjects in all parts of the world, will give special importance and significance to the sentiments he utters. His lecture on "THE DANGERS OF PSYCHISM," reads like a fairy tale in ome respects, and will lead Spiritualists into a new realm of thought, and will interest them greatly.

There are many things in Theosophy in perfect harmony and accord with the truths of Spiritualism, and the sentiments of Col. Olcott as expressed in his lecture, will be read with great interest in consequence of the stubborn fact that among Spiritualists themselves there is a GREAT CONFLICT of opinion-many points still unsettled, and this state or condition in our ranks will tend to give special value to the lecture by Col. Olcott which will appear in The Progressive Thinker January 10.

And of no less value and .interest will be the lecture by Miss Elizabeth Harlow on the same subject, "THE DANGERS OF PSYCHISM," which will appear in the paper of January 26. The two lectures, from different standpoints, are masterly productions, reported expressly for The Progressive Thinker, and every Spiritualist in the United States should read them Those who do not read this paper can not, of course, keep posted in current Occult or Spiritualistic events. Every SAMPLE copy we send out this week should bring in at least two new sub

PLEASE UNDERSTAND. 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 book is an ABSOLUTE GIFT 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 with, the ten cents sent in will be applied to the subscription of the one sending the same. All the subscribers on our list can have the book by renewing their respective subscriptions for one year, and sending the ten cents in stamps to prepay postage and expense of mailing. All are treated alike in this respect. The book is an absolute GIFT to all who comply with the conditions.

#### A Valuable Book.

We find on our table a nicely printed book of near 300 pages bound in cloth, lettered with gold, bearing the title of "Evolution of the God and Christ Ideas," by Hudson Tuttle, and printed by "The Tuttle Publishing Company, Berlin Heights, Ohio."

Opening the bright pages 'of the book, we find it printed with clear, new type, on calendared white paper, with fine black ink, which will commend its reading to the aged, because two parts, thirteen chapters of which are devoted to the evolution of the God idea; followed by sixteen chanters with the evolution of the Christ idea. Then there is an appendix with several very instructive articles for illustrating at greater length important facts treated of in the body of the

We have already taken time, stolen from other pressing duttes, to read many instructive chapters. It is admirably and graphically written, and in language all can comprehend. Like a sensible author catering to English readers, Mr. Tuttle had no occasion to blur his pages with nutranslated Greek. Latin or French, a habit among many always to be condemned. As the title indicates, Mr. Tuttle has gone back to the beginning, so far as the historic period goes, to trace the origin of the God idea, and the idea of a Messiah. The reader is instructed in every sentence. It does not matter if the ideas are not new to him, they are so beautifully, logically and eloquently presented the reader is enchanted, and is reluctant to lay the book down when ther duties press.

We would love to make many quoations for these columns, but "Copyright 1906" greets us on one of its first pages, so we are compelled to ask our patrons who wish to share the pleasure of reading the book with the multitude of others who will do so, to order a copy from the author at Berlin Heights, Ohio, else from The Progressive Thinker office; \$1.25 will pay the bill, whether mailed to the purchaser, or to some good friend by whom he wishes to be lastingly remembered by sending him or her a copy as a New Year's gift. Our word for it, the book cannot be read by a person of brains without pleasure and instruction.

#### Special Privileges for None.

The French Parliament, on Dec. 21 by an affirmative vote of 413 to 166 passed the pending bill divorcing church and state, thus sustaining the executive's recent order in the same direction. The pope, it is stated, has expressed his willingness to accept the situation, provided Catholics are placed in the same condition in France as they are in the United States, Brazll, Great Britain and Holland.

All religious orders, everywhere should be placed on a common footing by the state, and should sustain themselves without government help. If they cannot do so they should go to the wall. Special privileges should not be extended to any religious sect

# The Great Work.

Student of Independent Spiritual Unfoldment Expresses His Views.

You have asked me, as a student of for them to claim everything as "me-Natural Science, to write an article on diumship" which involves such comthe subject of the above named book. munication, and I am just wondering for publication in The Progressive if there will be any among them who will make such a claim concerning Thinker, It is not an easy task to accomplish with satisfaction to myself. the "INDEPENDENT METHOD OF SPIRITUAL UNFOLDMENT," which It is much less-likely to be a satisfaction to your readers, more especially possible that the thoughtless may do those who have not yet read the book so, without taking the time or the referred to. / But you have my promise, and I trouble to read the book, but I cannot

conceive how any honest Spiritualist shall therefore do the best I can uncan do so after once having read the der the circumstances. I shall not, however, attempt to review the book. book through from beginning to end For the only review that would do and made a study of the two distinct "Methods" unfolded. justice to it IS THE BOOK ITSELF. And I want to say at the outset that I sincerely hope your readers will not that such a claim, if made, is absorely upon the "reviews," the com- lutely without foundation. I have ments, the criticisms and the discusmade a thorough PERSONAL TEST sions of the book which may appear in of both methods, and I know that they this paper or elsewhere. For if they are absolutely irreconcilable. They do, they will never get the true spirit, are exact antitheses in every respect. purpose and meaning of its message. They are as directly opposite as East This is because the work must be is opposite from West, or as Truth is taken chapter by chapter, in its natu- opposite from Falsehood. ral sequence, and with its own care-ful and exact definitions in mind in method of procedure, that first at-and Her Divine Revelations," physical ral sequence, and with its own careorder to understand its full meaning tracted my attention to the work of

I have a very strong feeling that Spiritualists, I was inclined to bethere are no people in the world for lieve that there could be but one way, whom its message will, accomplish and that the way of mediumship. I more good than the honest and earn- was naturally skeptical as to this "Inest Spiritualists all over the world; dependent Method." But the more I provided they accept the invitation read the books of the School, and the which it offers to them to read it free deeper I got into their spirit and unfrom prejudice, and do not try to read derstanding, the more I was coninto its lines any but the meanings vinced that it was a subject entirely which the author has expressed:

This feeling is doubtless founded upon the fact that for many years I was proud to call myself a Spiritual-indicated by what I have already said. ist. I spent years in the personal investigation of Spiritualistic phenom-LUTE PERSONAL KNOWLEDGE ena. I have been a personal witness sufficiently far to assure your readers to every important phase of mediumship. I have hundreds of close per- UNFOLDMENT DOES NOT DEVELsonal friends who are loyal Spiritualists and whom I love and respect with all my heart. I have the MOST PRO-FOUND: CONSIDERATION FOR THEM AND FOR THEIR HONEST CONVICTIONS AS TO THE VALUE OF SUBJECTIVE MEDIUMSHIP.

I do not think that anything could have changed my own convictions on that subject but my personal contact with, and study in, the School of Natural Science." And although to-day I would'no more become a party to any (which involved the subjective control of a medium in any form or phase whatsbever), than I would become a party to the enslavement of my fellow, man in any other form; nevertheless, I can hardly say that I regret having spent so many years investigating the phenomena of mediumship, because I am convinced that it was the ciate the position and the work of the Great School of Natural Science.

Through my fellowship with, and admiration for, Spiritualists during the greater part of my, life, I have come to appreciate how difficult it is for them to understand that it is possible for communication between the two worlds to be established through any other process than that of medi-

I have observed how natural it is

A Distinguished Convert.

Now comes the announcement that

Marconi, the inventor and developer

of wireless telegraphy, has become a

convert to Spiritualism. And why

not? , Spiritualism is the religion of

science. It is not founded on faith

but on knowledge, and the ablest

minds of the last fifty years, who

have had the bravery to investigate

have become convinced there is no

death, and that they who have laid

aside the habiliments of earth life, can

still, under favorable conditions, com-

municate with loved ones yet in the

We have seen it stated that Edison

THE UNKNOWN LIFE OF JESUS

LATED FROM THE FRENCH BY MR.

GHANDI, A LEARNED .HINDU,. IS

AND VALUABLE BOOKS OF THE

A FLOOD OF NEW LIGHT ON THE

IT IS A MINE OF VALUABLE IN

FORMATIONIO IT FITS INTO OUR

PREMIUM DIST, AS ONE OF ITS

MOST VALUABLE PARTS. EXALT

ED SPIRITS WHO HAVE TRACED

THE MATTER FROM BEGINNING

TO END, DECLARE THAT THE

NARRATIVE BIVEN IS TRUE IN ALL

RESPECTS. THE BOOK IS NEATLY

HISTORY OF JESUS.

the great American inventor, is in fact

a Spiritualist.

EF YOU ONLY GOT DE DOUGH

Ef you only got de dough

You can make conditions fit An' can be a real "IT."

You kin buy yo' way to hebben from de gutter here below, te preachers dey will bless ef you only got de dough. Chorus.-Ef you only got de dough.

Ef yo' leg broke, doctah men' it, an dev'll wipe away yo' woe; An' you gits a pull on Jesus, ef you only got de dough. Chorus.-Ef you only got de dough You can corneh all de churches, make

It's no mattah 'hout de cullah; dat ar cuts no ice no mo'; CHRIST BY N. NOTOVICH, TRANS You can pass by ol' St. Petah, ef you

> you see it all aglow. Ef you haint got any dough Dey will roas' you sartin sho', An' de Christians ob dis-kentry wil

> An' will be a real "IT," Ef you only got yo' pockets full of DR. T. WILKINS

BOUND IN CLOTH, IS FINELY IL-All is not harmony among Catholics LUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO as to the pending troubles with SENDS TEN CENTS IN STAMPS TO France. PAY POSTAGE THEREON, AND ONE of Bordeaux, is reported to be dissat-DOLLAR FOR THE PROGRESSIVE isfied with the policy of the Vatican THINKER ONE YEAR. THE PRO- which he strongly criticised, and even GRESSIVE THINKER IS DOING NOW lexpressed anger at the Pope's bad ad-WHAT NO OTHER SPIRITUALIST PAPER EVER DID-IT IS SENDING ganized a procession, to proceed to the OUT FOURTEEN BOOKS, CONSTI-French consulate and present an ad-VALUABLE INFORMATION ON stand taken in church matters. They

# Another Announcement.

In Reference to the Remarkable Works of Andrew Jackson Dávis.

A letter from Dr. Davis indicates that a change has been made in the price of a full set of his remarkable works. They will be furnished per set when republished at \$20 instead of \$30. as heretofore announced. There are thousands who ought to have a set of these books. Their publication at an early day depends on the number of subscribers that can be secured. His books are a fundamental part of Spiritualism; the history of Spiritualism can not be written without them

THE WORKS OF A. J. DAVIS.

manifestations from the spirit world would have proved of but little value years the manifestations at Rochester; to the world, and a true history of the and in the meantime had prepared the beginnings of the movement demonstrate this fact.

tion of the people had broken away of the manifestations from the spirit from the creeds of all the various world, that had hitherto been regarded churches and sects, and had learned of the meaning and purpose of life as every-day life. Without minds imbued manifested in their conscious experi- with the principles unfolded in Davis' ence. While the rest of the world were works, spiritual manifestations would sunk into the mazes of supernaturalism have made but little intelligent headand the voice of Nature was not heard way in the world, and what advance it the first time in Davis' great work. It religious sects would have arisen, and was a revelation in the world's thought we should have had a repetition of the infinitely greater than that effected by mental bondage and superstition that the Copernican system of Astronomy, have cursed the world during all the

OP "MEDIUMSHIP." Anticipating the possible claims of those who do not yet know the dif-'Independence," as these terms are employed in the book. I desire to make just one point with your readers, most of whom I regard as my personal friends, and that is this:

worthy of my own personal considera-

The results of that investigation are

I am now able to speak from ABSO-

that INDEPENDENT SPIRITUAL

tion and investigation

Personally I can say that I KNOW

This book contains a GREAT TRUTH which is at the foundation of all true Spiritual Unfoldment. It is a truth which will affect you as it has done me, if you will but make the study as I have done, and will not rely upon others to do your reading of the

If I had it in my power to do so, I do not believe there is a greater personal favor I could bestow upon any reader of The Progressive Thinker concerning it, and especially before assuming to pass any opinions upon its

With sincere good wishes for a Merry Christmas and a Happy New Year to The Progressive Thinker and to each and all of its readers, not forgetting its Editors and Publishers.

Fraternally, A STUDENT. Mr Francis has my name and ad

#### You may talk ob yo' religion but down hear it's sartin sho Dat de basis ob dat article's a pocke full ob dough.

You is free to come an' go, An' de people ob America will down low:

Ef you only got yo' pockets full

de preachers preach jes so; You can regerlate religion, ef you only got de dough. Chorus.-Ef you only got de dough

only got de dough. Chorus Ef you only got de dough ONE OF THE MOST STARTLING But dey'll pile de sulphur 'fore you till PRESENT CENTURY, THROWING An' you feel yo' flest a burnin', ef you hant got any dough.

bow down low, But you'll make a splendid hit,

#### Not Harmony.

THE WORKS OF A. J. DAVIS.

Their Great Value and Significance
Pointed Out by a Yeteran
Spiritualist.

Ing the public mind of its false and unnatural views of religion, and revealing the use and meaning of life, have conferred incalculable benefit upon the world, and furnished the only reasona-If Spiritualists realized the value and religion. That the "Harmonial Philimportance of the works of Andrew Coophy" is to be the foundation of "The Religion of the Future" is as certain ism they would not allow them to remain out of print for one moment main out of print for one moment. Without the philosophy views which were unfolded for the first time in his duty of Spiritualists, is to keep the exduty of Spiritualists, is to keep the expositions of these sublime principle. before the public.

The work antedated by two or more years the manifestations at Rochester, would minds of a large number of its readers, who had imbibed its philosophy, to in At that time the more intelligent por- telligently appreciate the naturalness o rely upon their own reason and intu-tirely out of touch with, and having n their intuitions, his new light from would have made would have been of

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

Wm. Reidel, Chicago, and Gotlieb Friedman, Colville, Wash.

# Something Startling!

Two Leading Minds to Start a New Vibration Among Spiritualists and Thinkers Generally. Commencing Jan. 19th.

knowledge I gained through those him or her to read THE GREARS; one-half of the great Theosophist work for himself or herself, before The bear different different different the great Theosophist Miss Elizabeth Harlow, one of our leading inspirational speakers, will both entertain our readers on the "Dangers of Psychism," from diametrically different standpoints. The lecture by the distinguished Colonel will be answered by Miss Harlow in her own inimitable way, both constituting something of great value to Spiritualists. Now is the time to send in your subscriptions, with an additional subscriber, and thus keep up with the advancing procession instead of following in the rear.

> THOUGHT-PROMOTER. It leads its ers and mediums in the land have an-ENRICHES THEIR MINDS with something they never thought about before. In fact, those who do not peruse THE PROGRESSIVE THINKER week after week are not posted in regard to the general trend of our Cause in SPIRITUAL AND OCCULT MAT-TERS, hence so far as accurate information is concerned, they must take a

rear seat. and eloquent ELIZABETH HARLOW. terest among Spiritualists everywhere, and particularly will the comprehensive and exhaustive reply thereto by ELIZABETH HARLOW AWAKEN A PLEASANT VIBRATION ALL ALONG THE LINE!

The interest in The Progressive be defiled thereby. Thinker is becoming more intense all wise is sufficient.

The Progressive Thinker is a the time, and all the prominent speakreaders constantly into new fields and parently selected it for their official organ, ignoring almost without exception the Organ of the Fakes in Chicago—an organ that exploits all the dishonest mediums, whose notices are carefully excluded from our columns. Honest mediums and speakers know full well that their names would be solled if used in connection with Elsie Reynolds, the materializing medium, and the creator of bogus spirits, with artificial toggery; if used in connec-In order to illustrate more fully Oc- tion with Fallis, the exposed spirit cult Matters, we had a lecture by COL. artist; with Winans, whose bushel of OLCOTT, on "THE DANGERS OF trick-spirit-paraphernalia was cap-PSYCHISM." reported in full express- tured at Hot Springs, Ark.; with the ly for The Progressive Thinker, and Nichols Sisters, with their bogqs spiralso a reply thereto by the versatile its, and many others of like ilk, who are exploited in their special organ, Col. Olcott is the one great man the Light of Truth. Are not honest among Theosophists. India and Its mediums and speakers defiled by hav-Occultism are an open book to him, he ing their names mentioned in a paper having lived there for many years and that exploits such a class? Are not ecome familiar with the Mahatmas, the meetings in this city and elseand his address on the "DANGERS OF | where condoning fraud to a certain PSYCHISM" will excite very great in- extent when they seek the columns of that paper, for their reports, thus aiding in its support? There is not, we repeat, one promient, widely-known lecturer in the land, but what would shrink from having his name mentioned in that paper, feeling it would A word to the

#### Prosecution Abandoned.

The prosecution for heresy against Rev. Cox of Cincinnati, has been abandoned, so he will continue his with the N. S. A., I am desirous of obministerial services in an orthodox taining all press notices for or against church, denying Jesus was born of a Spiritualism, and reliable information virgin; that he was sired by a God, or that his body was reanimated and as- I respectfully request all Spiritualists ended to heaven.

The fact is: If all clerics who repudiate the impossible story of Jesus' birth and resurrection were silenced only numskulls would remain.

There would be more happiness in he world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max IMPORTANT NOTICE.

Having been directed to carry on the work of Editor at-Large in connection with regard to attacks upon our move-ment that may be made by preachers. to forward the same to me at their earliest convenience.
HARRISON D. BARRETT.

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 ephenieral,

# The Wonderful Medium.

Mr. T. 'W. Stanford's Seances With that Remarkable Personage, Charles Bailey—Tablets Brought from Ancient Nineveh-The Spirit Gough Delivers a Characteristic Tempérance Lecture-Other Items of Importance, as Reported in The Harbinger of Light, Melbourne. Australia.

Several noticeable things have occurred at the sittings during the last month. Chief among these was the Death has not changed my thoughts But we spirits can penetrate where no Englishman has yet gone."

Taking up the apport from the table, and which is named "Tal," he described the dark-colored leather straps and appendage as being worn either round the neck or carried on the arm of the devotee as a talisman. the arm of the devotee as a talisman. ated amongst you, and having seen it is about a foot in length, and has two straps, which finish in a hidden ful torments, the punishment of an the whole being made from the skin of the tail of a Yak. Inside the little receptacle at the bottom of the piece of skin a wooden tablet of fir is secreted bound round with paper covered with Sanscrit writing, and kept in position by a moveable band of leather. There are also higher up the straps four or five bone rings. The piece of paper is sacred,

and forms a talisman.
"You have seen pictures," Dr.
Whitcomb said, "of prayer wheels, whitcomb said, "of prayer wheels, the right mind a man may partake of spool. Sometimes these pieces of it and not be injured excepting in the paper wear out like everything else, but they are sacred and this is what they do with them. The Grand Lidma priest takes the pieces of paper ful fever I can again speak to you off the spool, and they are bound upon this subject. In the days of my of the prayers are selected for this

On the same evening two tablets the potencies and imponderability of quickly becoming a blank. of sparks." This cloud gets smaller spent!
and denser then thickens, and be- This spiritual crusade, then, toand denser, then thickens, and becomes a tablet like the one brought, and as it was before its disintegration | carried forward with great prospe ral forces from a tablet. In addition to the address given below by Mr. Gough, the great temperance lecturer, when in the flesh, one of the most instructive came through Rev. W. H.
Witherow, entitled "A Glimpse of
Heaven," and will find place in the December issue.

of humanity as you go along your port was thrown on the table with by the wayside journey, if you see one fallen by the wayside or in danger, no my control of the port was thrown on the table with by the wayside or in danger, no my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or in danger or my control of the wayside or m port was thrown on the table with by the wayside or in danger, no my the sound of tinkling bells. This proved to be a chain of ornamental radation, be not dismayed, redember that a Gough once was law form and or's chain, and worn round the neck of the married women of Equatorial Africa as a talisman. In a hidden receptacle was a charm made of wood ment entitled, sought out of love for his brettern to spetch such a one from of children the woman had borne. ber of brass coins hung round the

9th Seance, Sept. 28th .- Address by Mr. Gough on "Temperance." Phenomena, second tablet. Plant grown by Yogi from mango seed marked and taken home by a clergyman present. It grew about two in a few minutes; the seed examined after was found to be marked with the initials of the gentleman mentioned. Spear heads embedded in soft clay. 10th Seance, Oct. 5th.—Address by

Rev. W. H. Witherow, "Is Spiritualism Phenomena. Three tablets and a remarkable nest, large and covered outside and in with feathers which the bird, a large one, was said take from turkeys or other birds

11th Seance, Oct. 12th .-- Great power apparent, and said to be on "both sides" by Dr. Whitcomb. Ad-dress by Rev. W. H. Witherow on "A Glimpse from Heaven." Two tablets came immediately, light being down but a second or two, and a tablet caught in hands by Abdul. The other "apport" from Thibet is described in full above.

It is with much pleasure that the following address by Mr. Gough, the temperance lecturer, is given for the benefit of Harbinger readers: Mr. John B. Gough:-My name is

Gough. I thank you very much for your welcome. I am so pleased to be able to speak to my fellows once more. I am so thankful to-night that progress is eternal, and that when I laid at last says, "Stay thou there and do down my worldly burden I was per- as I bid!" Tamerlane once built a mitted to enter into the progressive pyramid of skulls, but to-night if it life where I cannot cease from well

makes one of his characters say: life"; this statement is true. Let the soul; it destroys the spiritual life, me make a confession to-night. When and there in the prison house are mill-I became an advocate of temperance and a Christian. I believed that death worked certain changes in the spiritual state of man. To; night I know that I was in error, and that if a man die in his evil state he will pass into the unseen and remain in that condition until of his own free will he error of their ways. The appetite chooses to rise out of it. Therefore, shall be mastered and the drunkards chooses to rise out of it. Therefore, it should be a great warning to every The subject to-night I call "A Spiritual Crusade." You know that after being for many years a drunkard, I are humanitarians to tell the people was rescued as a brand from the the truth, not as some fanatics would burning. I am thankful to-night when I look back from my spiritual home to my earth state, and I shud- people, but I speak as one who knows, der when I think what might have been my spiritual, condition. I am for the ambassadors of God and of righteousness and of temperance, and to old Joel Stratton, who put his hand upon my shoulder, and said. "Won't thou come with us, Oh, yes. How they labored Anring those weeks of terrible temptation to which I was exposed, and when the demon of alcohol beset me and would have dragged me back to my former condition, they supported me with words of comfort in those dark sours of my trial, and I am thankful

bringing of an apport for the first time upon this great subject, but I wish to-from Thibet, that almost unknown night to make an explanation. First land, but full of occult teachers and let me say I do not speak as a fanatic, students. Dr. Whitcomb said: "This but as one who has tasted in earthly is the first apport brought from a life of a hell and felt the hell pangs practically unknown land, as it is alwhich a man suffers who has lost his most terra incognita, although the British forces have lately been God, has become a thing, has become through the country after severe a creature in the hands of an appetite fighting. Very little is known, however, of the inner life of the Llamas. abyss. There is something worse than the torments of hell—the material hell of some people; it is the unsatis-fied cravings of the poor drunkard, the debauchee, who roams unsatisfied, tormented and accursed. This is hell enough for any human soul, 'and knowing the awful misery that is cre-

> plucked—a brand from the burning, So this is my excuse, if excuse needed, for returning, and through one of my fellows sounding out the warning one hundred times more earnestly than I did from the platforms of England and America. me say I am not fanatical: alcohol may be a good creature of God, and in the right mind a man may partake of

avenging conscience, that is on the

spiritual side, I say my desire, my earnestness is intensified to help and

round a piece of wood and placed in flesh I was very anxious that my poor the skin here. \* \* I think the choicest utterances should be written down that they might be printed so that the world, after I had passed per-haps from their remembrance, might came. Abdul explained what can be read the warning words of one who well understood by those who know had suffered, one whose life was matter that a tablet "comes first like horror of a wasted existence, of op-a cloud, which becomes light and full portunities gone and of a life mis-

night, is one that can be taken up and through scientific, spiritual and natu-success, because it is permitted for the spiritual identity to manifest himself or herself, and with added knowledge and experience speak of that which clean, sober lives, except to warn you, but to say this—As you go along, and The following is a brief record of Kint circles held since September 14:
Still Scance Sept. 21st.—A night of extraordinary power. Address by Sig. Valetti. Phenomena. Tablet brought from ancient Nineven, the first of a series. This was a heautiful you. I say, that as Spiritualists, true

with hieroglyphic characters, with his brethren to snatch such a one from four marks that indicated the number the evil to come. Be helpful! Oh, there is a grand field for you! While The tinkling sound came from a num- you are telling people that man is immortal, add the words "Be careful how you live upon the earth plane in the flesh life, because of the very fact that you are immortal." building up character, you are molding and shaping that future, and how shall you enter into that 'life as a drunkard and a debauchee, sunk in lust and drunkenness?

Oh, my friends, you know some thing of the horrors and the degradation of human life through over-in dulgence in alcohol, but if you could but peep within the veil and see there the spirits imprisoned, oh, it would shake your soul, and you would register a vow that as you taught that man was immortal, as you taught the brotherhood of the great human family, you would set before them the terrors and the dangers of a life

misspent. Do not mistake me. There are other evils besides the evils of drunkenness, but it appears to me this one evil generates others and absorbs and covers them all. It appears to me that if this one evil could be wiped away the laboring classes especially would benefit by it. Oh, the brillhant minds that have sunk underneath this fell destroyer! and the men who can not withstand the onslaughts of this demon are the brainy people. Alco-hol strikes at the brain of man, it destroys the will power and man becomes a thing. In place of being able to say "I am master and you are my slave, and I will use you as a creatur of God." it becomes your master, and

were possible to do it, you could build a pyramid that would reach almost to I suppose most of you-or all of the clouds with skulls of those-who you—have read the works of that have gone down in the onslaught of novelist, Charles Dickens. Dickens the demon alcohol.

Remember this, that alcohol kills Death does not change us more than twice. It kills the body and destroys ions of those who were slaves to appetite, shut up this night with unsatis-fied desires crying aloud in their torments, and the only comfort that 'I have, and that is a great and a grand and a noble one, is that eventually they will be liberated and taught the at last, though perhaps they will sit in lowly places, shall be saved from their

appetite and from the evil.
Oh, my friends, it is for you who teach-remember this, I am not in sympathy with fanatical temperance who has felt the loss of self-respect. Ah, do you know how men and women fall? Because it lowers them in their own estimation; and when a man or woman loses self-respect, they go down and down! The demon says, "Here cover it up, drown your thoughts; drink again, drink and be merry, for to-morrow you die." Yes, my friends, I am thankful tonight to be able to tell you that I am

speak through, or being permitted to speak through those agents which you call "sensitives"—all new terms to me because in my day I would not toler—tralia—Since Mr. Colville's Mer ate such a thing as spirit return—I will be pleased to use such instruments and will not be tired in speak-ing of this theme because I know now and have seen the other side of the

picture.

I do not come to speak scientifically, I do not know anything about physiology, I do not tell you that so many ounces of alcohol will destroy physical holy. I do not know your physical body, I do not know anything about therapeutics, but I do know that the over-indulgence in al-cohol will destroy you, spirit, soul and body! And as one who has the best interests of my brothers and sisters at heart, as one who has been plucked out of the fire, I come back with all the earnestness and intensity I am capable of and say, rescue the drunkard!! Do not pass by and say, "He brought himself to it," haps in a like environment you, too, might have sunk into that awful degradation, but, with a cheery word, say to the lost one, so sunk in drunken-

ness, "Come, my brother," as Joel Stratton said to me. Do not be afraid to place your hand upon his shoulder. How well do I remember the magnetism of that hand laid upon me as I stood upon that bridge contemplating the destruction of my sin-sick soul and body, when he said with kindly voice, "Wilt thou not come with me, friend?" God bless the Quakers! They are not ashamed of what they believe and to put it into practice, too. If I could rouse sympathy for the fallen I shall then have done something for humanity's sake. Go down into the slums of your cityno need to go to the East End of London nor to the slums of New York and Chicago—go down to the slums of your own city and you will see what drink is doing for the people!

ments of some about building hotels and erecting breweries. It may be a good thing for some people's pockets, but set over against all that what is good for the suffering and what the spiritual loss, and I say that you will agree with me that something should be done-and because of humanity. I have been told upon your earth plane there has been a discussion why people do not go to church. I know why thousands will not listen concerning the future life. It is because all that good and noble within them is under a cloud. But after my conver sion I believed, as I believe now, that deep down in the human heart, covered up perhaps, very deep, you may lay your finger on that which is human, you may appeal to some soft

Be not carried away by the argu-

Once in a city of the United States of America, passing one night down the thoroughfare, I saw a man standing with his back to the wall, intoxicated. I approached him and looked, and I said, "Friend, why don't you go home? My brother, you should not stand here making use of that land we experience is necessary in order to guage." With an oath he said, 'Home! home! What is the use of guage." going home? I have no home, it is hell!" Ah, yes, he had made it hell. Subsequently I found that he had driven a good wife into the street, and then he had sold little by little everything to supply himself with drink, trying to appease the cursed craving; and I looked at him and said, "Oh, my friend, I am sorry to see you like this to-night. Don't you know you are a man?" In his muddled state, he said, "A man? Why (mentioning the name of a publican) he just now called me a pig!" "No," I said, "men sometimes lower themselves or debase themselves with the swine, but you are a man, God-begotten, you belong to God. You are His; you have an immortal spirit. Where are you going to spend the future? Was not your mother a good woman?"

Isooking at me, he said, "Yes, my Signor Turbiglio observes in the control of the lands the executive organs of his two every one-helf of the gray. he turned round and said, "I will go home," and I besought him to let me go with him.

I visited him several times, with the result that I weaned him from drink. I helped him as others had helped me It was hard work. Sometimes he would slip and fall, but I: believed there was good in the man, and he passed to spirit life a sober man. Oh. my friends, to save one life, to rescue one, is worth all the effort and labor that you can put forth.

This is the spiritual crusade that I am engaged in. I am so pleased. again I say, that I have a knowledge of spirit return and of the good that may be done through it. Do not, my friends, do not be led astray with the empty talk of some who would ques tion the good that can be done by the spirits of men and women who can return. Do not listen to those who say it is Satanic! Satan stands forth personified as Alcohol, and if I am fighting alcohol I fight Satan. Though the personal evil influence does not ex ist, yet there are any number of evil tans if you will; but they are to be withstood and their influence made null and void, and men and women

MRS. LOIE F. PRIOR in Melbourne, Australia-This Well Known Lady's Lectures and Tests Have Been Well Received in That Far-off Land, Creating Unusual Interest.

After a most successful season in New Zealand, Mrs. Prior accepted the invitation of the V. A. S. to occupy their platform during the . month of October on her way to England. At the first lecture, given at the Austral Hall on October 7, her subject was "The Resurrection Morn." and she was welcomed by a large and enthusiastio audience. On the following Sunday evening she spoke on the scientific basis of Spiritualism and its future in relation to religious thought the lecture being one of the best that Mrs. Prior has given in Melbourne. Other excellent lectures followed, and the concluding and fifth lecture of the series will be given on November 4. the subject of which will be advertised in next Saturday's daily papers. most important aspect of Mrs. Prior's work is represented by her "Demonstrations of Immortality," which have taken place each Tuesday night during the month at the Upper Athenaeum Hall. At these meetings every one of her clairvoyant descriptions have been recognized; and the Chris tian names, which Mrs. Prior sometimes hears clairaudiently, and others sees written in illuminated letters, are remarkably correct. At the two last meetings flowers brought by many in the audience which proved a link to the spiritual presences wishing to give messages. A most successful "Welcome" meeting was given to Mrs. Prior, on Octo-ber 12, at the Austral Hall, which was decorated under the supervision of a Ladies' Reception Committee A farewell meeting is also announced for Monday evening, Nov. 5, at Ausnot dead. John B. Gough is still for Monday evening, Nov. 5, at Ausalive, and if I have permission to go trai Hall, and Mrs. Prior will start on up and down through your earth her journey to England with the plane selecting men and women to hearty good wishes of the crowd

W. J. COLVILLE in Tasmania, Australia-Since Mr. Colville's Memorable Week of Debate in Melbourne on His Return from W. Australia and Adelaide, He Has Been Lecturing indfaunteston and Ho-Mr. W. F. Ford, the veteran Spirit-

tically of the four lectures delivered by Mr. Colville in that city. "From the first lecture, "The Conquest of Heredity and Environment," Mr. Colville," he says, "established himself with those who were, privileged to hear him, as one of the most gifted exponents of the Higher Thought. His final lecture will long be remembered as the most masterly exposition of its kind. He is far and away the best lecturer," Mr. Lord adds, "that has lecturer," Mr. Lord adds, "that has ever visited this city during my long residence here. He cleared away so much of the straw from the true grain, that Spiritualist and Theoso phist alike must feel ever indebted to him, and I, as a Spiritualist, am truly thankful that I have heard him, as his visit has confirmed me more than ever in the truth of my convictions." long and favorable notice of Mr. Colville's two first lectures appeared the Launceston Examiner.

At Hobart Mr. Colville's work was still more publicly recognized. In the Mercury of October 20, more than a column report appears of his first lec ture on "Ideals and How We May Realize Them." The chair was taken by Dr. Gerard Smith. At the end of a detailed report of the lecture, the Hobart Mercury says, "Mr. Colville is pre-eminently a teacher. His orderly facts crowded into a two hour's lec-ture, is in itself a most interesting phase of his work." His ability in this respect "shows him to be possessed of the best type of eloquence a public speaker can command." Mr. Colville s now in New Zealand till November 30, when he sails to U. S. A.

THE PHILOSOPHY OF PAIN-This is the Title of the Eighth Lecture Delivered Before the Spiritualists of Milan, at Their Lecture Hall in that City, and is from the Pen of Signor Alessandro Turbiglio. It Is a Scholarly Production Like Its Predecessors.

The writer reviews the opinions held on the subject by many ancient and modern thinkers, but does not ap pear to have met with that wise little book, "The Mystery of Pain," by the late James Hinton. Looking at the origin of pain, whether physical or moral, it seems to be occasioned by conscious or unconscious disregard of or disobedience to natural laws enacted by Supreme Wisdom for the welfare and happiness of mankind; that we experience is necessary in order to admonish us of the existence of those make ourselves acquainted with them, in order to bring ourselves into con-formity with the Divine Will which expresses itself in those laws. Pain, then, is part of our education and discipline, and its value is not inconsiderable, when we come to consider it as erable, when we come to consider it as a means of educing in all who suffer, a feeling of symbothy for others who are similarly afficted. Without its quickening and ostimulating power, our natures would probably become hard and callous. But the symbothy called forth by the pain undergone by others, rendered comprehensible to us by personal experience, is really a deeply religious feeling and powerfully auxiliary to our spiritual growth. mankind will be united in an ideal of immense pleta (the word signifies both plety and pity in the Italian language, and in the sublime conception of a future in which all men, with a smile of peace, tranquility and love, will complete the sad journey from the cradle to the tomb-from one form of existence to another more full and

IMPORTANT QUESTIONS.

In Relation to Spiritualism and the Soul's Advancement.

Are our lamps trimmed and burning. Are we holding forth to all our light? Does our every thought and act toward each other, Prove allegiance to the Cause

face heavenward, and the hungry cry of human souls borne from with no uncertain sound, asking Spirlife in the, to them, funknown beyond." house of knowledge? Is there not more than enough for us and them? to "the Promised Land" to refuse to show others who are so tired of the soul-stunting food of theology, the bridge on which we ourselves crossed?

Do we not know that all mankind are brethren, and that we are all God's children, regardless of race, kindred or

color? practice what wenpreach? Why do some want to "set up shop," as it were, and "peddle" Spiritualism as though it were a common thing? Is it not more reasonable to believe that what is good for one is good for all? How much confidence can washava\in those who. although they claim to have the Key of Knowledge to that which is to lift humanity out of the slums of despair and
bondage, are work to "lide their light
under a bushel," thick sell for so MUCH
us.

In bond of the very Flood Gates of Heaven, and causing the "manna" of spirityond," who are not only willing but
to fall thick and fast among
lend a hand to earth's children. Of A.PEEP that which every right-minded

Spiritualist holds to be sacred. How is God's kingdom to be set up on earth unless the "money changers" of the present day, who are continually defiling "God's Temple" (the temple of their own south), as well as "The to be isolated from any society. I am remple of Truth, Spiritualism, are cast out? Even though it may be necessar

ry to scourge them.
I like, the ring of the reports of the true Spiritualist should consider it no lowed to strengthen the hands of those brave, unfaltering, heroic officers who control our National vessel which is opment that otherwise would have a laden with sweet fragrance of spiritual truths, in their noble efforts to bring grafting twigs of their own sensual nathe glorious gospel of Spiritualism to every soul in purity, chastity and love If Spiritualists everywhere will rally

# Man Is a Spirit.

As the Mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the scientific and philosophic thought of this century idealizes matter into a vibratory force or power,"

bodily organs in this material world is of race. The ancient Peruvians, an not a doctrine of yesterday. It is a intellectual people, were remarkable very ancient doctrine. At an early pe- for their very small skulls and for riod in the history of reflective brains averaging in weight less than thought, philosophers pronounced the those of many idiots. sensible world merely an appearance, solid-seeming as it looks and feels. gray matter of the brain surface. They saw that to persons differently called the cortex, is the seat of all the ly endowed in the matter of senses, or processes connected with sensation with additional senses, it would be no and thought. The greater part of the longer the world which it seems to be brain, the white matter, consisting of to us, constituted as we are at present, bundles of fibers underneath and withbut quite different. Power is an all- in the gray layer, is not the seat of inclusive word in the universe, cover- the mental powers. The fibers serve ing both mind and matter; and all as conductors to and from the gray force or power is in the last analysis matter. The gray matter is the defispiritual. Light is strictly a spiritual nite seat of the conscious mind. The fact of consciousness, for the vibrating gray matter of the brain surface is so ether is not luminous. Light, sound, arranged as to subserve specific funcodor, taste, exist nowhere except in tions, but only in certain localities in ourselves; for, in the sublime phrase its substance, and each physical funcpresentation of a tremendous array of of Lewes, "Nature, in her insentient tion probably has its seat in a certain solitude, is eternal darkness and eter- area of the organ. The destruction nal silençe."

> the roaring loom of Time." Not that of only average and less than average we are all-in-all, because there is a intelligence have larger heads. Brain power, not ourselves, constantly inter- whatever of his intellect. The ciracting with our inner self, and thus cumference of Napoleon's head was which environs us, Mill says our jury of another area entails no loss of feelings and thoughts are the only hearing. things which we directly know to be real. Matter is a mere assumption to Aeolian harp theory that sensation account for our sensations. Instead and thought are the products of viof the world containing us, it is being brations through a specially arranged constantly created by us in connection | mechanism?, Well, the amount of with the eternal animating power, for which or whom there is no name. Thus amount of gray matter. The size of modern thought, so far from being the brain is no index of consciousness materialistic, as the theological reac- in its various forms of sensation, pertionists affirm, is idealizing matter.

> alps and Andes, are in geological per- that of Swedes, Bavarians, Hessians spective attenuated into undulating or Bohemians. Of these five races, vapor and fire-mist, so the scientific the brain weight of the Bohemian is and philosophic thought of this cen- the greatest-1.20 grams more than tury idealizes matter into a vibratory that of the Englishman. 'The brain force or power.

> Death, which Mill defines to be a sensible world, makes us spirits, pure historian, weighed only 37.7 ounces, and simple, or clothes us doubtless with a more subtile, pervasive, and beautiful corporeality. The migration ounces. On the other hand even to "the land of souls" as Byron calls it, is evidently not much of a journey. It is simply a change of corpereal costume. In the light, then, of current physiology and psychology, the human body is literally a breathinghouse, not made with hands, as Coleridge calls it, exactly adapted to the is not correlated with brain weight. spirit or "inner man," who peers matter in the brain one has, the more will, the tongue the exponent of his thoughts, and ears and nostrils the avenue of distinct classes of sensations, pleasurable or otherwise.

The brain is as supreme among the organs of apirit in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve-labyrinths, of the mind, which is enthroned in it as a citadel The lungs give buoyancy, animation and locomotiveness. The great Swedenborgian psycho-physiologist, Wilkinson, likens them to a balloon tethered in the chest. He says: "The breathing lungs are the barometer that indicate the peace or the power of the storm of the soul: the neart is the animal man him-It behooves us to ask ourselves the self; hearing is a new-born palace of above questions, especially at this time the air, whose shakes are music and when the world. itself is turning its whose winds are speech. And the eye, round like the world and rolling wind of doctrine, from every walk of life, is ringing out clear and distinct, whole possessions of light, and sees all, from the sun to the landscape, in which to satisfy their longing for pos-itive knowledge of the continuity of image of the truth." Man the real man, whether in the flesh or out of it. What are we going to do about it? is a spiritual being and as such be-What have we found in the Great Storelongs to the realm of which material phenomena are but manifestations.

Mental power depends upon the size of the brain only in a general way, than the violin produces music. An The proposition is open to so many intelligent force back of the violin qualifications that it is of but little produces the music, and an intelligent account in discussing the mental force back of the brain produces the nower in connection with the brain of thought manifested through the brain, races or individuals. The size of the the instrument of the mind. Then if we know it, why do we not hat which a man wears is no criterion !

That man is a spirit, acting through bulk varies according to peculiarities All physiologists agree now that the

of one particular area of the gray Matter is the pliant garment of only 564 millimeters, and that of Darpirit, which is constantly woven "in win only 563 millimeters. Many men producing the phenomenal world layer involves no loss of sight; the in-Is the true theory then that of the

mentality is not determined by the ception and thought. The mean brain As the mountains, the cloud-bearing | weight of Englishmen is smaller than of Heimholtz, one of the greatest men of modern times, weighed hardly 45 mere cessation of the stimulus of the ounces, and that of Dr. Dollinger, the below the average weight of the normal European brains, which is 49 among paupers Prof. Marshall found thirteen brains weighing above 60 ounces each, more than five ounces more than the weight of Daniel Webster's brain. These facts, and many similar ones can be given, are sufficient to indicate that mental capacity And it is not true that the more gray

Man has two brains, just as he has is in the right brain, the other half in the left brain. Yet one of these brains can do all the thinking, as one of the eyes can do all the seeing that is necessary. Persons have lived for years with only one hemisphere in working order, without any impairment of the mind. Neither the eye nor the gray matter of the brain is which it is held. Presentation edition, the source of light. The amount of gray matter in the cranial cavity does not determine man's power, nor does his personality depend upon the amount of this substance.

These are scientific facts, and they should be sufficient to set to thinking those who believe that the brain is the source of thought and that the mind is but an aggregate of functions of the brain. . Evidently the mind uses the brains as an instrument and the conformation and quality of the brain have much to do with the quality of the thought which finds expression through this organ. But the latmay be rescued to be lights, in the itualists for the BREAD OF LIFE with the glory which is the est and most thorough investigations the glory which is the of physiology as well as of psychology negative the materialistic conception that brain produces thought and that mind is a product of brain activity. In the gray matter of the brain is

the seat of the thinking capacity; but the brain produces thought no more

B. F. UNDERWOOD.

as many dollars as they can possibly who have learned, perhaps by bitter exspare, toward making our N. S. A. self-perience, to select their instructors in upporting, we will have home missionregard to spiritual unfoldment from aries visiting our home cities, and pour- among competent teachers in the spirit ing floods of light into our very midst, spheres, for there are many worthy course if there is any information that I wish Brother Francis would open a

column in The Progressive Thinker in one mortal can give another in regard to mediumistic unfoldment, that is all one mortal can give another in regard which to receive voluntary pledges for right; but everyone should keep their the N. S. A., from individual members, reason uppermost, weigh and accept or reject, as reason dictates. Again I ask, what are we going to

willing to pledge \$5 instead of the one do about these things? Which side

requested by the committee, to be paid are we going to line up on? before January 1, 1907. While the N. Is it not about time for Spiritualists S. A. is so valiantly standing for truth to be considering something in regard N. S. A. convention, held in Chicago. in every department of our cause, we to be considering something in regard. Those reports show the strength of the are wondering what disposition is to the continuity of life in the beyond, great Tidal Waves of Truth that are be made of the so-called developing aside from the fact that we live? For refusing to be held in check, and every mediums who are willing to throw their my part the message concerning how true Spiritualist should consider it not own hypnotic influence over any and only a duty, but a privilege to be all sensitives whom they come in conspirit life, is of far more importance tact with, for the almighty dollar, many than the knowledge, 'No Death, times, no doubt, interfering with develless as is the knowledge that death is rich harvest for humanity, and often en. only re-birth of the spirit out of our 'house of clay." The knowledge that ture, causing thorns and briars to our lives here are building our "home spring up instead of flowers and fruit. Over there," to me is of far more value. We can and must conquer environ-It certainly is time for humanity to ments and circumstances, and cradito the call for help, and respond with know by being told directly by those cate from our live all that is unseemly,

unchaste and wrong. Hence wa can say with our angel teachers,

A solid foundation, ye children of earth, is found in the knowledge that death is re-birth.
The soul is immortal—a truth of great worth— Each spirit is proving that comes back

MAGGIE NORTON.
Springfield, Mo.

#### Restores Eyesight

Spectacles Can Be Abandoned 'Actina," a Wonderful Discovery That Cures Afflictions of the Bye and Ear Without Cutting or Drugging,

the eye has been discovered where the vall to roturous methods are eliminated. There is no risk or experimentally a finished so the eye has been discovered where for all to roturous methods are eliminated. There is no risk or experimenting, as hundreds of people have been cured of failing eyesight, cataracts, graulated lids and other affictions of the eye they state, termedthe cases, incurable.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansis City, Mo., writes: "Having used Actina for saveral years, learned that the case incurable and throat affections. It cured my mother, Susan Cardwell, Lincoln, Kan, writes: "I am 73 years old. I was so billed I could only know persons by their yolces. After using Actina can now thread a needle without glasses."

My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthman."

Hundreds of other testimonials will be sont on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and Lohdon Electric Association, Dept \$42B,029 Walnut St., Kansas City, Mo., you will receive as solutely free a valuable book, Professor Wil, son's Treatise on the Eye and on Disease is General.

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A remarkable book, of intense interest to all, whether spiritualists of Ma-terialists, investigators or believers. The author has embodied in this pook an account of his wonderful peronal experience, and has culted from ther sources the experiences of others. ncluding scientists of world-wide reoute, making a volume of great value. 88 octavo pages. Price, cloth. \$1

# General Survey.

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

AND WORK OF SPEAKERS AND ME. penses and entertainment, and what DIUMS. A REPORT OF WHAT THE the society feels able to pay." VARIOUS SPEAKERS SAY WILL Samuel A: Huntington, Malden, Mass.

daughter, aged 11, sat for develop-ment several months, and now writes fur praise service. Mrs. Nettle Holt poetry inspirationally. He writes: Harding, of Somerville, Mass, occu"She has written two pieces a week place the place of the place "She has written two pieces a week pled the platform as speaker and meson all manner of subjects. She is sage bearer. She prefaced her work

Mr. J. S. Drake and his wife, Mrs. Maude Lord Drake, well and favorably known in Chicago, passed through the city last week on their way East to rence, Mass., will be our next speaker Visit relatives residing at No. 104
Kennilworth Place, Brooklyn, N. Y.

The Golden Center Spiritualist So.

The Golden Center Spiritualist So.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by itual Church, had an unusually intersitual church in the church is a contraction of the chu

Frank L. Selferth writes from "Lawrence," but gives no name of teresting and instructive on spiritual State, hence no one will know to what there are many such towns in the ward to for the consoling and cheering United States. Will writers be care-words from spirit life." ful to give the state as well as the

Eva L. Stewart writes: "The Hyde Park Occult Society listened to a fine San Diego, Cal., after serving Novemdiscourse last Sunday evening by Dr. J. A. Marvin, comparing the religion gagement. He will remain in San of the orthodox church with Spiritualism. All present enjoyed it very followed by Mrs. Harper and Mrs. Moore with messages, which were well received. R. Gliray is to speak on the til further notice. 30th, and Dr. C. S. Tisdale on January 6. Dr. Tisdale will give the audience more knowledge of the ancient order of the Magi, which is very interesting. We will not hold circles on New Year's night, but on Tuesday, the 8th of January. Mr. Fraser will be present and conduct it."

Mrs. Geo. Williams writes: "The Mrs. Geo. Williams writes: "The embarrassing to the writer. It Ladies' Spiritualist Temple Fund So-should read, She has great charity for ciety of Fullerton street, Cleveland, Ohlo, held its annual meeting on Thursday evening, Dec. 21, 1906, to elect officers to serve for the ensuing year of 1907; President, Mrs. E. Gray; first vice-president, Mrs. W. J. Barker; second vice-president, Mrs. Mary Lottig; treasurer, Mrs. H. Prindle; secretary, Mr. C. A. Sollinger; assistant secretary, Mrs. George Williams; trustee, Mr. Barker; musical director, Mr. Eckert; planist, Mrs. F. Henwood. Brother Edgerly will be with us until the close of this year, and his sermons are fine and uplifting, giving to strangers plenty of food for thought. For the months of January and February, 1907, Brother W. F. Peck of Missouri, will be with us."

hurst, speaker and test medium of Baltimore, who held very successful These socials are well attended. The meetings in Chicago and Rockford, Temple League holds meetings as has left for her home, but will return for an engagement in February with row, president." the Spiritual Science Church of Rockford. Any society desiring her servford. Any society desiring her serv-ices the latter part of February and through the columns of this progress-March, would do well by addressing her at 917 W. Mulberry street, Balti-

Mrs. Savage writes from Tacoma. Wash .: "It is some time since Tacoma, Wash., has sent in a report, but for our society are fine. Since Octo- of sunshine and happines ber we have had those indefatigable workers, Dr. and Mrs. W. D. Noyes, and hope we can keep them the rest of the season. Their work has given us twenty-five new members, and we see grangers at each Sunday service. They are the first spiritual ministers ever in Tacozza, who have used the beautiful ritual of the N. S. A. in the burial of our dead and in the christening of our children, and it has been highly spoken of by those in and out of our rent. Mer the angel world always send us such straightforward, honest and conscientious workers.'

On Sunday, Dec. 30, Oscar A. Edgerly will conclude a very successful two months' engagement with the Ladies' Temple Fund Society of Cleveland, Ohio. That Mr. Edgerly's work land, Ohio. That Mr. Edgerly's work, has given satisfaction is indicated by chical Research Society of Rockford, the fact that the Temple Society has re-engaged him for the month of Jannary, 1908. With the exception of trum was occupied by home talent, September, 1907, Mr. Edgerly's time is all engaged until February, 1908.

Pittsburg, Pa., on New Year's day, both indicating the Pagan origin of having closed a very successful and the day, and both addresses were genpleasant month's engagement with the erously applauded. A Mrs. King was First Spiritual Church of that city, of called from the audience by the president. Mr. dent, who made a brief but very bear-Brooks will remain nearly two weeks tiful address, inspired by the loved at his home, No. 114 President street, ones on the other shore, that delight-Wheaton, Ill., and will respond to ed every listener. Dr. Hammond folcalls for funerals. About the 12th of lowed with messages which were recthe month he expects to return to ognized by all to whom they were Wisconsin to resume his labors there given. The Society is still on the upin the interest of the State Society.

P. A. Norman writes: "I like The other in the state." Progressive Thinker more every year, and among my choice current Ohio, Spiritualist Society during the literature, your valuable Progressive months of January and February. So-Thinker is my favorite. I hope it clettes or individuals within easy will stick to the everlasting truth, and reach can secure his services for week fearlessly expose all frauds and mock nights on reasonable terms. He will mediumship which has done such un- also officiate at weddings and funercountable damage to the cause of als when called upon. He may be true Spiritualism.'

J. C. F. Grumbine is planning to visit many eastern and western camps during the next season. He begins with the opening of the State Spiritualist Convention at Hartford, Conn. May 4 and 5, where he speaks for the fourth season. Camp meetings wishing to secure his services for three or speaker. Her talent was recognized more lectures, can address him at 24 and well appreciated; her work was Strathmore Road, Brookline, Mass.

H. M. Martin writes from No. 49 Dudley Place, Grand Rapids, Mich.: "My wife, Mrs. Jennie Martin, writes to me from Sandusky, Ohio, where she is lecciety: 'I reel more at home now. I She is a highly respected citizen of turing for the Psychic Research Sohad good meetings Sunday afternoon and evening. The lectures were appreclated, and the readings highly praised one all recognized. People were very pleasant. Mr. Jackson is a fine, intellicent man, and makes a good chair-

KEEP COPIES of your poems sent to man. He leads in singing and plays this office, for they will not be returned the plano. To precede my lecture, he read a poem. Miss Zonver, who entertains me, is a fine woman. As my vife is very modest, I will help her. THIS GENERAL SURVEY DEPART. She is a real spiritual, high-minded MENT IS ONLY INTENDED TO Woman. If any society wants a speak CHRONICLE THE ENGAGEMENTS er, we would be pleased to have then write to us. Her terms are: Her ex

NOT BE PUBLISHED, AS WE HAVE writes of the Progressive Spiritualist MOT SPACE SUFFICIENT FOR THAT Society, Louise Hall, 138 Pleasant St. Mrs. F. S. Sheriff, president: "At the afternoon circle, Mrs. Caster, Mrs. Morton, Mr. Patch, Mr. Greenlaw and The Song Cards for sale at this office Mrs. E. R. True made short, but very at \$4 per hundred, are the help you interesting addresses on "Truth Whenneed in society work." ever it May Be Found," and "Attended in the society work. ance at Spiritual Meetings," and Mrs Henry McDonald says that his Carter gave several messages. The never over twenty minutes writing so by reading a beautiful poem entitled, many verses."

"Dying," and chose the same title for her subject. Mrs. Harding gave a very beautiful address; she is a fine medi-

esting meeting Sunday afternoon and evening. Her lectures are always in-"Lawrence" his notice applies, as by her guides are always looked for-

Harry J. Moore has found it necessary to resign as speaker for the First Spiritualists (Temple) Society of ber and December of a winter's en-Diego from one to three months longer with the hope of fully recover-Mr. Fraser gave a short talk, ing his health which has been impaired as a result of overwork. Address him there, General Delivery, un-

Wallace H. Moore, Shepard, Ohio writes: "In my notice in your late issue of Mrs. Marian Carpenter's work here in Columbus your printer has made me say of her that she rarely condemns the sin. To leave that error uncorrected would be doing the lady great injustice and make it quite the sinner, but severely condemns the sin.

E. R. Fielding writes from Washington, D. C.: "Dr. Geo. Fuller of Boston, Mass., who has been lecturing for the First Association, will be succeeded by E. W. Sprague and wife, for January and February. Dr. Fuller is a well-known speaker, and is open for engagements. His address is Onset, Mass. Mrs. Longley, secretary of the N. S. A., and Alfred Terry were the Mr. Affred Terry holds meetings in Smith's Hall every Sunday evening, assisted by Miss Susie C. Clarke, of Dorchester, Mass. Mrs. M. J. Stenhens and Mrs. Price, assisted by Mrs. secretary swered. Those questions and analysis whole ground of the message bearers after each lecture. Mr. Alfred Terry holds meetings in C. Kirchner writes: "Mrs. C. Park- for the First Association, gave an entertainment for the children's lyceum. usual at Pythian Temple. Mrs. Far-

Correspondent writes: "It affords ive paper that on Sunday, Dec the stork visited the home of Mr. and Mrs. Morton Hartwell, 1104 High street, Racine, Wis., and left a bright little star in the material form of an ma, Wash., has sent in a report, but eight-pound girl, little Mabel Estelle. we are still alive and the prospects We hope that her life may prove one around her, and that the Star of Hope may shine forth in the future life as It has already started to do."

> Mrs. W. C. Selbrede writes from Billings, Mont.: "I have the pleasure of announcing that the Rev. Love, one of the prominent lecturers and faithful workers for the cause of Spiritualism on the Pacific coast stopped over in Billings on his way home from the National Spiritualists Association, and conducted a series of lectures here. He is a good speaker. and gave the people a much better understanding of the Bible. His tests were above the average, and all recognized. We expect him to make us a visit again on his return East in the

spring." Ill., still continue to reach us. the evening of December 23, the rosand Christmas day was the principal all engaged until February, 1908. subject discussed. The president G. H. Brooks arrived home from Daniel McDougal, followed Mr. Booth grade, with prospects as bright as any

W. F. Peck will serve the Cleveland addressed in care of C. W. Henwood, 10821 Hampden avenue, Cleveland

C. A. Andre writes from Grand Rapids, Mich.: "The New Thought Society is having excellent meetings this season. They opened in October with Mrs. Carpenter of Detroit as fine. Mrs. D. A. Morrill followed We hope to secure her for our meeting on Sunday of Holiday week She goes to Lake Helen, Fla., in the future for two months. We feel justified in pressing her work. our beautiful city, and although comparatively young in the work, her lectures are the equal of any speaker on any platform in the country. The

Rotes & Patient Brown &

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.

Boston Meetings.

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 Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

ler, another of our home workers will occupy our rostrum, pleased to hear from speakers for January, February and March, who are in easy reach of our city. secretary is T. J. Haynes, Grand Rapids, Mich., Soldiers' Home Station."

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual, and a very interesting meeting was held, Mrs. Alice S. Waterhouse presiding in the absence of the presilent. This was the closing session of the year, and a very enjoyable time was spent. Mrs. Kate R. Stiles was the speaker of the evening. Others were present and took part. Next Friday evening we will hold New Year's seance in the afternoon. Business meeting will be held and members are requested to be present at 4 p. m., sharp, so as to finish the business of the year. Election of officers at close of other regular business. Mattie E. A. Allbe, president; A. J.

COMSTOCK LOSES U. S. SALARY

Reformer Ousted as Postal Inspector on Art Student's Complaint.

Washington, Dec. 29 .- Announcement is made to-day that Anthony Comstock of New York, has been dismissed as a postoffice inspector, a \$1,500 position he had held for thirty-four years. The action was taken on complaint of the Art Student's League, which held it was not right that Mr. Comstock should be able to walk into any postoffice and exxamine the mail addressed to any individual or corporation, breaking the seals of letters as he saw fit. As president of the Society for the Suppression of Vice Comstock draws an annual salary of \$5,000, and has perquisites.— Special Correspondent of the Chicago Journal.

BOOK REVIEW.

A Dialogue on Religion. Between Rev. John Jutz, S. J., and Dr. T. A. Bland. This is a booklet of forty pages, printed in clear type on fine paper, and bound in elegant flexible leatheret covers. Price 25 cents.

Father Jutz is a Roman Catholic priest of the order of Jesuits who has for many years been in charge of the Holy Rosary Mission at Pine Ridge, S. Dak. Dr. Bland, as our readers know, is one of the most scholarly and

progressive scientists and literary men of the age, author of "In the World Celestial," "Pioneers of Progress, and other popular books. In 1891 the Doctor visited Pine Ridge Indian Agency as the representative of the Indian Defence Association, and Father Jutz being in full acdifference between the dogmas of the

Roman Catholic and orthodox Protestant churches and liberalism, as represented by Unitarians, Spiritualists. etc. and also the history of the conspiracy by which the pagan Emperor of Rome subverted the primitive apos-tolic church and established in its stead the despotic hierarchy known as the Roman Catholic church, a religio-political institution that dominated the world for 1500 years; brought on the dark ages, and still exercises vast power for evil, but which is destined to be swept away by the rising tide of free thought and the sublime revelations of Spiritualism. This dialogue will be an eyeopener to Protestants as well as Catholics, and a most valuable hand-hook for Spiritualists and other liberals. It is written in a spirit so admirable

that it cannot offend even the most orthodox: At the close of this dialogue, Father Jutz said, "We have had a long talk and to me a very interesting one. You are a great historian. Dr. Bland: you have given me much to think about and many things to look into. I still think you are wrong on religion, but you are a good man; I love you as a brother and hope to meet you in

To this Dr. Bland responded, "You are a good man, Father Jutz; you are a great deal better than your, creed or you could not hope to meet a heretic in heaven. I sincerely hope and firmly believe that we will meet

This beautiful brochure of liberal thought is for sale at this office.

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. Twenty cents per copy, postpaid; two dollars per dozen. Ad-

Attention—Massachusetts State Asso-

MARY T. LONGLEY

Secretary.

ciation. The annual meeting will be held in Berkley Hall Annex, 3 Berkeley street, Boston, on Tuesday, Jan. 1907, at 10:30 a. m. Only members 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.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the aphorisms and terseological teachings of the sapient Chinese philiphere of exalted spiritual truth. A osopher, who lived 551 years before book for the higher life. Price, Ooth, teachings of the satient unaness particles of the Christian Era, and whose wise \$1.00. Ladies' Aid is doing a great work and | precepts have left a lasting impression everything is going on nicely. On upon all subsequent nations. By next Sunday evening, Mrs. Belle Fel. Marcenus R. K. Wright. Price 25cts.

TEST CONDITIONS. To Spiritualists and iSpiritualist Me diums Everywhere.

I have prepared test conditions by which I hope to prove that spirit manifestations emanate from a source out-

side of any mortal person.

I will say that I approach this subject in the spirit of honest and hopeful investigation. For a number of years I was an unquestioning believer in the truth of Modern Spiritualism. In later years mind-reading, telepathy, hypnotism and other phases of psychic science have made such inroads into the field once pre-empted by Spirit-ualism as have set me again to investigating to discover whether or not there is sufficient evidence, not explainable in other ways, in which to intrench a belief in Spiritualism as a scientifically demonstrated fact.

Finally I have arrived at this conclusion: If some scrap of information can be given me which, by the nature of things does not and can not rest in the mind of any mortal person, but which may later be proved to be a true fact, I am obliged to accept the demonstration as one of spirit power, and when the same is repeated in multiplied and reliable number of instances the world will have to accept Spiritualism as a demonstrated fact of science.
With the end in view of providing a

manifestation of the above character, I have, in collaboration with my ven erable mother, an ardent-Spiritualist, placed in a small basket several small bundles of parlor matches, the most accurate pains being taken to prevent either of us or any other person from knowing either the number of bunches or the number of matches in any bunch and yet the number of either is not so great but that the number of each may be determined by mere inspection. This basket was then closed and wrapped and cross wrapped with thread, the knots of which and all intersections were sealed with wax. This basket rests upon the sideboard in the dining-room of my home at 811 So. Sixth street, this city. We now invite all persons with me-

diumistic power to tell us the number of bunches of matches and 'the number of matches in each bunch When we have twenty or more of these answers this basket will be opened in the presence of a number of honest investigators among whom shall be at least two of the most reputable Spir-itualists of this city. If any two anwers coincide and are correct we will accept the proof. If but one answer is correct, the medium giving it will be asked to give a second and third demonstration under like conditions. If two out of three of his answers are correct it will regarded as satisfactory. To each person giving us a correct affewer, orroborated by at least one other "correct answer, either by limself or by an-other medium," will "be sent a check for \$50 for his trouble or, if he declines compensation, we will pay this sum to any charity he may designate. sum to any charly he may designate.

We request that all persons interested, aid us in publishing this proposed test among the mediums of his acquaintance or knowledge and to each one requesting it will be sent the result signed by all the parties participating and present, at the opening of the basister.

M. T. CUMMINGS.

Beatrice, Neb 11

How Is Lightning Produced?

Undoubtedly every person has wondered how lightning is produced. I have often watched the streaks issuing from a dark cloud, and in . the night flashes of lightning would make everything about me as light as day, when my mind would try to grasp the why, or how, or what produced that beautiful electrical display.

Last winter I read the opinion of

some writer, but cannot now recal the name, or in what paper I read it but think it was in The Progressive Thinker, who stated that "lightning produced by two currents of elec tricity coming together from opposite directions."

This writer may have the correc solution of the phenomenon, but I will briefly relate an experience of mine that occurred in the month of Septem

While sitting alone in my office, ev erything being quiet around me. I became oblivious to my surroundings, when I seemed to be standing up in a dark cloud far from the earth, when my attention was drawn to a small dark globule about the size of a very small shot. This globule seemed to be a magnet, drawing to itself smaller globules, or gases from every direction that flew to the first globule, or magnet, with such force that they eemed like a dark streak. While standing there a ball about the size of a man's fist was formed, and I then received the impression that the moisture in the cloud produced the condition for gases to form as above stated: and that when a certain proportion of the different gases had collected, the impact of the gases attracted caused an explosion, just as a light tap or jar to the combination of nitric acid and glycerine, called nitroglycerine will explode.

I have related my experience to

several gentlemen of my acquaintance, and all agree that this solution of the phenomenon seems reasonable. Empire City, Kans.

A SPLENDID HOLIDAY GIFT. Send one dollar to Mrs. Louis Wil-

son Jellies, No. 301 Union street, Valparaiso, Indiang, and, the will send you by return mail her father's book, en-titled "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 struggling woman. Send at once.

""" E. W. SPRAGUE.

"How to Train children and Parents." Mrs. Elligabeth 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.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and ethereal phases of Spiritualism, leading

"The Truth Seeker Collection of Forms and Coremonits for the Use of Liberals." Price, 25 cents.

SUNSHINE AND SHADOW. STRICKEN SAN FRANCISCO.

Challenge the world, and it hates you. Rebuke the world and it smiles; corn the world and it rates you One of its own exiles.

Follow the world and it frets you With its ever varying trend; lead the world, and it lifts you With the outstretched hard of friend.

Drawn by the mystic current, That trolls with a subtle breath; We yield our wine and our vintage, To slacken the pace of death. Abroad in the stricken city, Shocked, and shorn of her pride;

Stung by the hissing fury, That gorged on her vital tide. Transcendent star of the border, Supreme in her own conceit, Flashing afar her ardor.

She drew the world to her feet. Born of a drastic struggle, Braying the trundling sand; Pilot and prime promoter, Of thrift on the western strand.

She sheltered the monarchs of labor Between the land and the sea; Espoused to her peerless harbor, Facing her destiny, Discerning that only endeavor Commands results in a race;

She smiles in the face of disaster, And turns with a logical grace, Confronting her dark desolation, With a sense of returning nerve, With a pull that baffles description,

She drew on the world's reserve. Banquet her now, and befriend her; Endow in fraternity's name; Great Soul, attuned to endeavor, Struck dumb and bedizened with

From out of the smoke and the car-From out of the charred frames, Of ravishments, devastation Of wrecked and ruined remains.

Leaped an inspiration, Born of the lurid flames; Sped to its installation, By the clang of a million chains. Clad in a broader garment, Clothed in a firmer weave; Spun from the senses regnant,

Housed with the soul aggrieved. Pioneer, Pilot, Promoter, Entrenched in the forts of Gods: Pledging anew for the conflict, Combatting invincible odds. MRS. JOSEPHINE VOSS.

THE SOUL'S HARP.

Los Angeles, Cal.

Not shaken like a reed, ah, no! But like a harp so, finely strung; louched by quick hands or fingers

That play the tender chords among Joy makes a glad, enraptured strain; Hope breathes a sweet, trlumphant tone: More low the quivering notes of pain: Love has a song that's all its own

Grief sings, but in a minor key, While memory her fond hand lays Upon the strings. Old melody Brings back the scenes of other

The summer birds at early morn, Cannot outvie the songs of youth; Whose music in the heart is born Of courage, innocence and truth.

Tired, we listen as they play. Those unseen fingers, soft and fair, Of homes beyond time's shadowed

And loving ones who wait us there. But, dear, the sweetest chords to me That on the harp were ever played, Within your soul so tenderly, Were those by deepest sorrow made. ALICE M. WARREN.

West Bridgewater Vt. PASSED TO SPIRIT LIFE.

[Oblituaries to the extent of ten lines only, 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.]

Mrs. Martha K., widow of Winslow B. Glover, passed to spirit life, Dec. 1, at the home of her son, H. H. Flint Worcester, Mass., aged 82 years. Loyal and true to life's best interests, and with a heart of tenderest sympathy, she made many warm friends by whom she will be greatly missed. MRS. A. J. KINGSBURY.

Garver Willet, aged 90, passed to the higher life, Dec. 4. He leaves two sons and one daughter. He was ever kind and very studious, being a close student of the harmonial philosophy ever since the first days of the Fox Sisters' fame. Funeral conducted by Mrs. B. G. Hoig, Morenci, Mich.

On Dec. 15, at her home a few miles from Fenville, Mich., Mrs. Jones, after a short illness, passed to the higher life. She was a life-long Spiritualist, and did not fear to clasp the mystic hand of death and journey land of souls. Those who knew her best loved her most. Mrs. D. A. Morrill officiated.

At her home in Grand Rapids, Mich., on Dec. 21, Virginia Nichols, niece of the well-known medium, Mrs. Belle Fuller, at the age of 15 months passed to the higher life. She came like a ray of sunshine and made glad the hearts of all that knew her during her brief stay. Those who loved her best have the consolation of knowing that death is but transition. Services conducted by Mrs. D. A. Morrill.

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To the Friends of the Lyceum.

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All lyceums desiring to compete for

the prize, send not later than January 15, the number of pupils enrolled, av 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

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# The Wonderful Medium.

Mr. T. 'W. Stanford's Seances With that, Remarkable Personage, Charles Bailey—Tablets Brought | ments and will not be tired in speaking of this theme because I know now and have seen the other side of the from Ameiont Nices I are the other side of the from Ancient Nineveh—The Spirit Gough Deliyers a Characteristic Tempérance Lecture—Other Items of Importance, as Reported in The Harbinger of Light, Melbourne. Australia.

curred at the sittings during the last cessful.

month. Chief among these was the Death has not changed my thoughts bringing of an appert for the first time upon this great subject, but I wish to-from Thibet, that almost unknown night to make an explanation. First land, but full of occult teachers and let me say I do not speak as a fanatic, students. Dr. Whitcomb said: "This but as one who has tasted in earthly is the first apport brought from a practically unknown land, as it is almost terra incognita, although the British forces have lately been God, has become a thing, has become through the country into the common of the common through the country after severe a creature in the hands of an appetite fighting. Very little is known, however, of the inner life of the Liamas abyss. There is something worse than But we spirits can penetrate where no the torments of heli—the material Englishman has yet gone."

straps and appendage as being worn either round the neck or carried on receptacle, the whole being made from the skin of the tail of a Yak. Inside the little recentacle at the bottom of the piece of skin a wooden tablet of fir is secreted bound round plucked—a brand from the burning. with paper covered with Sanscrit writ
So this is my excuse, if excuse is and kept in position by a move-able band of leather. There are also one of my fellows sounding out the higher up the straps four or five bone rings. The piece of paper in the least of th The piece of paper is sacred, and forms a talisman.

"You have seen pictures," Dr. Whitcomb said, "of prayer wheels, which contain prayers wound on a Sometimes these pieces paper wear out like everything else, but they are sacred and this is what they do with them. The Grand Llama priest takes the pieces of paper off the spool, and they are bound round a piece of wood and placed in the skin here. \* \* I think the choicest of the prayers are selected for this

well understood by those who know of sparks." This cloud gets smaller spent! and denser, then thickens, and bethrough scientific, spiritual and natu-

Africa as a talisman. In a hidden refour marks that indicated the number the evil to come. Be helpful! children the woman had borne. there is a grand field for you! ber of brass coins hung round the

9th Seance, Sept. 28th.—Address Mr. Gough on "Temperance." Phenomena, second tablet. Plant building up character, you are moldgrown by Yogi from mango seed marked and taken home by a clergyman present. It grew about two inches in a few minutes; the seed examined after was found to be marked with the initials of the gentleman mentioned. Spear heads embedded in

Seance, Oct. 5th.-Address by Rev. W. H. Witherow, "Is Spiritualism | lets and a remarkable nest, large and covered outside and in with feathers which the bird, a large one, was said to take from turkeys or other birds 11th Seance Oct. 12th -Great

power apparent, and said to be on "both sides" by Dr. Woitcomb. Address by Rev. W. H. Witherow on "A enness, but it appears to me this one Glimpse from Heaven." Two tablets evil generates others and absorbs and came immediately, light being down but a second or two, and a tablet caught in hands by Abdul. The other away the laboring classes especially would benefit by it. Oh, the brilliant would benefit by it. came immediately, light being down

following address by Mr. Gough, the not withstand the onslaughts of this temperance lecturer, is given for the benefit of Harbinger readers:

Gough. I thank you very much for comes a thing. In place of being able your welcome. I am so pleased to be to say "I am master and you are my able to speak to my fellows once more, slave, and I will use you as a creature I am so thankful to-night that prog- of God," it becomes your master, and ress is eternal, and that when I laid at last says, "Stay thou there and do down my worldly burden I was per- as I bid." Tamerlane once built a down my worldly burden I was per- as I bid." Tamerlane once built a mitted to enter into the progressive pyramid of skulls, but to-night if life where I cannot cease from well were possible to do it, you could build

novelist, Charles Dickens. Dickens the demon alcohol. makes one of his characters say: Death does not change us more than twice. It kills the body and destroys "life": this statement is true. Let the soul: it destroys the spiritual life. me make a confession to-night. When and there in the prison house are mill-I became an advocate of temperance fons of those who were slaves to appeared a Christian, I believed that death tite, shut up this night with unsatisworked certain changes in the spirit- fied desires crying aloud in their torthat I was in error, and that if a man have, and that is a great and a grand die in his evil state he will pass into and a noble one, is that eventually the unseen and remain in that condi- they will be liberated and taught the in next Saturday's daily papers. tion until of his own free will he error of their ways. The appetite chooses to rise out of it. Therefore, shall be mastered and the drunkards it should be a great warning to every at last, though perhaps they will sit in one of you to be careful how you live. lowly places, shall be saved from their ... The subject to-night I call "A Spir-appetite and from the evil. You know that after being for many years a drunkard, I are humanitarians to tell the people was rescued as a brand from the the truth, not as some fanatics would when I look back from my spiritual sympathy with fanatical temperance der when I think what might have been my spiritual condition. I am thankful for the ambassadors of God! and of righteousness and of temperance, and to old Joel Stratton, who put his hand upon my shoulder. and said, "Won't thou come with us, Oh, yes. How they labored Anring those weeks of terrible temptation to which I was exposed, and when the denion of alcohol beset me and would have dragged me back to my former condition, they supported me with words of comfort in those dark

Several noticeable things have oc- to-night to know that they were suc-

nglishman has yet gone." hell of some people; it is the unsatis-Taking up the apport from the fled cravings of the poor drunkard, table, and which is named "Tal," he the debauchee, who roams unsatisfied, described the dark-colored leather tormented and accursed. This is hell enough for any human soul. 'and knowing the awful misery that is crethe arm of the devotes as a talisman, ated amongst you, and having seen It is about a foot in length, and has the other side of the picture, the awtwo straps, which finish in a hidden ful torments, the punishment of an avenging conscience, that is on the spiritual side, I say my desire, my earnestness is intensified to help and succor others, and pluck them as I was

> earnestly than I did from the platforms of England and America. Let me say I am not fanatical; alcohol way be a good creature of God, and in the right mind a man may partake of

I am so thankful that after life's fitful fever I can again speak to you upon this subject. .In the days of my flesh I was very anxious that my poor utterances should be written that they might be printed so that the world, after I had passed per-On the same evening two tablets haps from their remembrance, might came. Abdul explained what can be read the warning words of one who had suffered, one whose life the potencies and imponderability of quickly becoming a blank. Oh, the matter that a tablet "comes first like horror of a wasted existence, of opa cloud, which becomes light and full portunities gone and of a life mis-

This spiritual crusade, comes a tablet like the one brought, night, is one that can be taken up and and as it was before its disintegration carried forward with great prospect of success, because it is permitted for the ral forces from a tablet. In addition spiritual identity to manifest himself to the address given below by Mr. or herself, and with added knowledge Gough, the great temperance lecturer, and experience speak of that which when in the flesh, one of the most instructive came through Rev. W. H. they have seen. Understand me, I am Witherow, entitled "A Glimpse of not come to speak to you who lead Heaven," and will find place in the clean, sober lives, except to warn you, but to say this-As you go along, and The following is a brief record of it I understand rightly your ambition it is to help mankind, and as strong drink—over-indulgence in alcohol is one of the greatest factors in the degradation of mankind—I say there is a brought from ancient Nineven, the grand prolific field for work before first of a series. This was a beautiful you. I say, that as Spiritualists, true apport covered with hieroglyphic to your colors, preaching the religion writing, which will be translated by of humanity as you go along your writing, which will be translated by Or humanity as you go along your Dr. Robinson later on. Another apport was thrown on the table with the sound of tinkling bells. This proved to be a chain of ornamental metal, in size like that of a Lord Mayor's chain, and worn round the neck of the married women of Equatorial May the persistent of one Africa as a talisman. In a hidden receptacle was a charm made of wood ment entailed, sought out of love for with hieroglyphic characters, with his brethren to snatch such a one from Oh.

While The tinkling sound came from a num- you are telling people that man is immortal, add the words "Be careful how you live upon the earth plane in the flesh life, because of the very fact that you are immortal." You are ing and shaping that future, and how shall you enter into that life as a drunkard and a debauchee, sunk in lust and drunkenness?

Oh, my friends, you know some thing of the horrors and the degradation of human life through over-indulgence in alcohol, but if you could but neep within the veil and see there the spirits imprisoned, oh, it would shake your soul, and you would register a vow that as you taught that man was immortal, as you taught the brotherhood of the great human famly, you would set before them the errors and the dangers of a life misspent.

Do not mistake me. There are Ad- other evils besides the evils of drunk-It is with much pleasure that the fell destroyer! and the men who can demon are the brainy people. Alcohol strikes at the brain of man, it de-Mr. John B. Gough: -My name is stroys the will power and man be I suppose most of you-or all of the clouds with skulls of those who you—have read the works of that have gone down in the onslaught of

Remember this, that alcohol kills

Oh, my friends, it is for you who I am thankful to-night teach—remember this, I am not fu people, but I speak as one who knows, who has felt the loss of self-respect. Ah, do you know how men and w fall? Because it lowers them in their own estimation; and when a man or woman loses self-respect, they go down and down! The demon says, "Here cover it up, drown your thoughts; drink again, drink and be

merry, for to-morrow you die."
Yes, my friends, I am thankful tonight to be able to tell you that I am not dead. John B. Gough is still alive, and if I have permission to go up and down through your earth hours of my trial, and I am thankful plane selecting men and women to hearty good wishes of the crowd of

speak through those agents which you call "sensitives"—all new terms to me because in my day I would not tolerate such a thing as spirit return—I will be pleased to use such instru-ments and will not be tired in speak-

I do not come to speak scientifically, I do not know anything about physiology, I do not tell you that so many ounces of alcohol will destroy your physical body, I do not know anything about therapeutics, but I do know that the over-indulgence in alcohol will destroy you, spirit, soul and body! And as one who has the best interests of my brothers and sisters at heart, as one who has been plucked out of the fire, I come back with all the earnestness and inten-sity I am capable of and say, rescue the drunkard!! Do not pass by and say, "He brought himself to it," Permight have sunk into that awful degradation, but, with a cheery word, say

Stratton said to me. Do not be afraid to place your hand upon his shoulder. How well do I remember the magnetism of that hand laid upon me as I stood upon that bridge contemplating the destruction of my sin-sick soul and body, when he said with kindly voice, "Wilt thou not come with me, friend?" God bless the Quakers! They are not ashamed of what they believe and to put it into practice, too. If I could rouse sympathy for the fallen I shall then have done something for humanity's sake. Go down into the slums of your city no need to go to the East End of London nor to the slums of New York and Chicago-go down to the slums of your own city and you will see what drink is doing for the people!

ments of some about building hotels and erecting breweries. It may be a good thing for some people's pockets, but set over against all that what is good for the suffering and what the it and not be injured excepting in the spiritual loss, and I say that you will fact that his example may lead a agree with me that something should be done—and because of humanity. I have been told upon your earth plane ple do not go to church. I know why thousands will not listen concerning the future life. It is because all that is good and noble within them is under a cloud. But after my conversion I believed, as I believe now, that deep down in the human heart, covered up perhaps, very deep, you may lay your finger on that which is human, you may appeal to some soft

Be not carried away by the argu-

spot in the heart. Once in a city of the United States of America, passing one night down the thoroughfare, I saw a man standing with his back to the wall, intoxicated. I approached him and looked, and I said, "Friend, why don't you go home? My brother, you should not stand here making use of that lan-"Home! home! What is the use of going home? I have no home, it is hell!" Ah, yes, he had model it is Subsequently I found that he had driven a good wife into the street, and then he had sold little by little everything to supply himself with drink. trying to appease the cursed craving; and I looked at him and said, "Oh. my friend, I am sorry to see you like this to-night. Don't you know you are a man?" In his muddled state, he said, "A man? Why (mentioning the name of a publican) he just now called me a pig!" "No," I said, "men sometimes lower themselves or debase themselves with the swine. but you are a man, God-begotten, you belong to God. You are His; you have an immortal spirit. Where are you going to spend the future? Was not your mother a good woman?

go with him. I visited him several times, with the result that I weaned him from drink. I helped him as others had helped me. It was hard work. Sometimes he would slip and fall, but I believed there was good in the man, and he passed to spirit life a sober man. Oh, my friends, to save one life, to rescue one, is worth all the effort and labor that you can put forth. This is the spiritual crusade that I

he turned round and said, "I will go

home," and I besought him to let me

Looking at me, he said,

-mother was a good woman."

am engaged in. I am so pleased, again I say, that I have a knowledge of spirit return and of the good that may be done through it. Do not, my friends, do not be led astray with the empty talk of some who would question the good that can be done by the spirits of men and women who can return. Do not listen to those who say it is Satanic! Satan stands forth personified as Alcohol, and if I am fighting alcohol I fight Satan. Though the personal evil influence does not exist, yet there are any number of evil influences and you may call them Satans if you will; but they are to be withstood and their influence made null and void, and men and women firmament of love.'

MRS. LOIE F. PRIOR in Melbourne, Australia-This Well Known Lady's Lectures and Tests Have Been Well Received in That Far-off Land, Creating Unusual Interest.

After a most successful season in New Zealand, Mrs. Prior accepted the invitation of the V. A. S. to occupy their platform during the month of October on her way to England. At the first lecture, given at the Austral Hall on October 7, her subject was "The Resurrection Morn," and was welcomed by a large and enthusiastic audience. On the following Sunday evening she spoke on the sci entific basis of Spiritualism and its future in relation to religious thought, the lecture being one of the best that Mrs. Prior has given in Melbourne. Other excellent lectures followed, and the concluding and fifth lecture of the series will be given on November 4, the subject of which will be advertised most important aspect of Mrs. Prior's work is represented by her "Demonstrations of Immortality," which have taken place each Tuesday night dur-ing the month at the Upper Athenaeum Hall. At these meetings every one of her clairvoyant descriptions have been recognized, and the Christian names, which Mrs. Prior sometimes hears clairaudiently, and at others sees written in illuminated letters, are remarkably correct. At the two last meetings flowers were brought by many in the audience, which proved a link to the spiritual presences wishing to give messages. A most successful "Welcome" meeting was given to Mrs. Prior, on October 12, at the Austral Hall, which was decorated under the supervision of a Ladies' Reception Committee, A farewell meeting is also announced for Monday evening, Nov. 5, at Austral Hall, and Mrs. Prior will start on her journey to. England with the

speak through, or being permitted to I friends she has made in Melbourne.

W. J. COLVILLE in Tasmania, Australia—Since Mr. Colville's Memorable Week of Debate in Melbourne on His Return from W. Australia and Adelaide, He Has Been Lecturing in Anunceston and Ho-

Mr. W. F. Ford, the veteran Spiritualist of Launceston, writes enthusias tically of the four lectures delivered by Mr. Colville in that city. "From the first lecture, "Tile Conquest of Heredity and Environment, Mr. Colville, he says, i established himself with those who were, privileged to hear him, as one of the most gifted exponents of the Higher Thought. His final lecture will long be remembered as the most masterly exposition of its kind. He is far and away the best lecturer," Mr. Lord adds, "that has ever visited this city during my long residence here. He cleared away so much of the straw from the true grain, that Spiritualist and Theoso phist alike must feel ever indebted to to the lost one, so sunk in drunken-ness, "Come, my brother," as Joel him, and I, as a Spiritualist, am truly thankful that I have heard him, as his visit has confirmed me more than ever in the truth of my convictions." long and favorable notice of Mr. Colville's two first lectures appeared in

the Launceston Examiner At Hobart Mr. Colville's work was still more publicly recognized. In the Mercury of October 20, more than a column report appears of his first lec ture on "Ideals and How We May Re-alize Them." The chair was taken by Dr. Gerard Smith. At the end of a detailed report of the lecture, the Hobart Mercury says, "Mr. Colville is pre-eminently a teacher. His orderly presentation of a tremendous array of facts crowded into a two hour's lecture, is in itself a most interesting phase of his work." His ability in this respect "shows him to be possessed of the best type of eloquence a public speaker can command." Mr. Colville is now in New Zealand till November 30. when he sails to U.S. A.

THE PHILOSOPHY OF PAIN—This is the Title of the Eighth Lecture Delivered Before the Spiritualists of - Milan, at Their Lecture Hall in that City, and is from the Pen of Signor Alessandro Turbiglio. It Is a Scholarly Production Like Its Pred-

The writer reviews the opinions held on the subject by many ancient and modern thinkers, but does not appear to have met with that wise little "The Mystery of Pain," by the late James Hinton. Looking at the origin of pain, whether physical or moral, it seems to be occasioned by conscious or unconscious disregard of or disobedience to natural laws enact ed by Supreme Wisdom for the we fare and happiness of mankind; that disregard or disobedience is generally the result of ignorance; and the pair we experience is necessary in order to admonish us of the existence of those laws, and of our imperative duty to make ourselves acquainted with them, in order to bring ourselves into con-formity with the Divine Will which expresses itself in those laws. then, is part of our education and discipline, and its value is not inconsiderable, when we come to consider it as a means of educing the all who suffer. a feeling of sympathy for others who are similarly affricted. Without its quickening and stimulating power, our natures would probably become hard and callous. But the sympathy called forth by the pain undergone by others, rendered comprehensible to us by personal experience, is really a deeply religious feeling and powerfully auxiliary to our spiritual growth. And when that sympathy is universal and hinds the w gether as by a chain of gold; then, as Signor Turbiglio observes in the con-cluding sentence of his lecture, "all mankind will be unitedein an ideal of immense pieta (the word signifies both piety and pity in the Italian language, and in the sublime conception of a future in which all men, with a smile of peace, tranquility and love, will complete the sad fourney from the cradle to the tomb-from one form of existence to another more full and more perfect."

IMPORTANT QUESTIONS.

in Relation to Spiritualism and the Soul's Advancement. Are our lamps trimmed and burning,

sister, brother? Are we holding forth to all our light Does our every thought and act to-ward each other, Prove allegiance to the Cause Right?

It behooves us to ask ourselves the above questions, especially at this time the air. whose shakes are music and when the world itself is turning its face heavenward, and the hungry cry of human souls borne from wind of doctrine, from every walk of life, is ringing out clear and distinct with no uncertain sound, asking Spiritualists for the BREAD OF LIFE with which to satisfy their longing for postive knowledge of the continuity of life in the, to them, "unknown beyond."
What are we going to do about it? What have we found in the Great Store house of knowledge? Is there not more than enough for us and them? Is it right for us who have entered in "the Promised Land" to refuse to show others who are so tired of the soul-stunting food of theology, the bridge on which we ourselves crossed?

Do we not know that all mankind are children, regardless of race, kindred or

Then if we know it, why do we not practice what we preach? Why do some want to "set up shop," as it were, and "peddle" Spiritualism as though it were a common thing? Is it not more reasonable to believe that what is good or one is good for all? How much confidence can washava\in those who, although they claim to have the Key of Knowledge to that which is to lift humanity out of the slums of despair and en, and causing the "manna" of spirit yond," who are not only willing but bondage, are worlt to "lilde their light unit fruit to fall thick and fast among unxiously waiting an opportunity to under a bushel," this sell for so MUCH us. PEEP that which every right minded piritualist holds to be sacred. How is God's kingdom to be set up How is don's kangadar to be set up on earth unless the "money changers" of the present day who are continually defiling "God's Temple" (the temple of their own sould), de well as "The

out? Even though it may be necessary to scourge them...
I like the ring of the reports of the This the ring; of the reports of the S. A. is so valuatly standing for truth to be considering something in regard Those reports show the strength of the lare wondering what disposition is to to the continuity of life in the beyond, great Tidal Waves of Truth that are be made of the so-called developing uside from the fact that we live? For refusing to be held in check, and every refusing to be held in check, and every mediums who are wining to thou and my part me message concerning now true Spiritualist should consider it not own hypnotic influence over any and we live and what is our condition in only a duty, but a privilege to be alowed to strengthen the hands of those last with for the almighty dollar many brave, unfaltering, heroic officers who control our National vessel which is truths, in their nobles efforts to bring he glorious gospel of Spiritualism to every soul in purity, chastity and love. If Spiritualists everywhere will rally

Temple of Truth. Spiritualism, are cast

Man Is a Spirit.

'As the Mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the scientific and philosophic thought of this century idealizes matter into a vibratory force or power."

not a doctrine of yesterday. It is a intellectual people, were remarkable thought, philosophers pronounced the those of many idiots. sensible world merely an appearance. All physiologists agree now that the

feelings and thoughts are the only hearing. things which we directly know to be real. Matter is a mere assumption to of the world containing us, it is being brations through a specially arranged constantly created by us in connection with the eternal animating power, for which or whom there is no name. Thus modern thought, so far from being materialistic, as the theological reac-

tionists affirm, is idealizing matter. As the mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the scientific and philosophic thought of this century idealizes matter into a vibratory force or power.

Death, which Mill defines to be a mere cessation of the stimulus of the sensible world, makes us spirits, pure and simple, or clothes us doubtless with a more subtile, pervasive, and to "the land of souls" as Byron calls it, is evidently not much of a journey. costume. In the light, then, of curhuman body is literally a breathinghouse, not made with hands, as Colespirit or "inner man," who peers matter in the brain one has, the more through its eyes as windows. makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenue of distinct classes of sensations, pleasurable or otherwise.

The brain is as supreme among the organs of spirit in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve-labyrinths, of the mind, which is enthroned in it as a citade. The lungs give buoyancy, animation and locomotiveness. The great Swedenborgian psycho-physiologist, Wilkinson, likens them to a balloon tethered in the chest. He says: "The breathing lungs are the barometer that indicate the peace or the power of the storm of the soul; the neart is the animal man himself; hearing is a new-born palace of whose winds are speech. And the eye, round like the world and rolling on its axis, communes afresh with the whole possessions of light, and sees all, from the sun to the landscape, in the gloss of that glory which is the image of the truth." Man the real man, whether in the flesh or out of it, is a spiritual being and as such belongs to the realm of which material phenomena are but manifestations.

of the brain only in a general way. than the violin produces music. An The proposition is open to so many intelligent force back of the violin qualifications that it is of but little produces the music, and an intelligent account in discussing the mental, force back of the brain produces the power in connection with the brain of thought manifested through the brain. races or individuals. The size of the the instrument of the mind. hat which a man wears is no criterion

That man is a spirit, acting through | bulk varies according to peculiarities bodily organs in this material world is of race. The ancient Peruvians, an very ancient doctrine. At an early pe- for their very small skulls and for riod in the history of reflective brains averaging in weight less than

solid-seeming as it looks and feels, gray matter of the brain surface, They saw that to persons differently called the cortex, is the seat of all the ly endowed in the matter of senses, or processes connected with sensation with additional senses, it would be no and thought. The greater part of the longer the world which it seems to be brain, the white matter, consisting of to us, constituted as we are at present, bundles of fibers underneath and withbut quite different. Power is an all- in the gray layer, is not the seat of inclusive word in the universe, cover- the mental powers. The fibers serve ing both mind and matter; and all as conductors to and from the gray force or power is in the last analysis matter. The gray matter is the defispiritual. Light is strictly a spiritual nite seat of the conscious mind. The fact of consciousness, for the vibrating gray matter of the brain surface is so ether is not luminous. Light, sound, arranged as to subserve specific funcodor, taste, exist nowhere except in tions, but only in certain localities in ourselves; for, in the sublime phrase its substance, and each physical funcof Lewes, "Nature, in her insentient tion probably has its seat in a certain of Lewes, "Nature, in her insentient tion probably has its seat in a certain solitude, is eternal darkness and eternal silence."

Matter is the pliant garment of spirit, which is constantly woven "in the roaring loom of Time." Not that we are all-in-all, because there is a liteligence have larger heads. Brain we are all-in-all, because there is a intelligence have larger heads. Brain power, not ourselves, constantly inter- whatever of his intellect. The ciracting with our inner self, and thus cumference of Napoleon's head was producing the phenomenal world layer involves no loss of sight; the inwhich environs us, Mill says our jury of another area entails no loss of Is the true theory then that of the

Aeolian harp theory that sensation account for our sensations. Instead and thought are the products of vimechanism? Well the amount of mentality is not determined by the amount of gray matter. The size of the brain is no index of consciousness in its various forms of sensation, perception and thought. The mean brain weight of Englishmen is smaller than that of Swedes, Bavarians, Hessians or Bohemians. Of these five races. the brain weight of the Bohemian is the greatest-1.20 grams more than that of the Englishman. 'The brain of Helmholtz, one of the greatest men of modern times, weighed hardly 45 ounces, and that of Dr. Dollinger, the ounces, and that of Dr. Dollinger, the new your subscription. This number historian, weighed only 37.7 ounces, at the right hand corner of the first below the average weight of the normal European brains, which is 49 beautiful corporeality. The migration ounces. On the other hand even among paupers Prof. Marshall found thirteen brains weighing above 60 It is simply a change of corporeal ounces each, more than five ounces The Poetical and Prose Works more than the weight of Daniel Webrent physiology and psychology, the ster's brain. These facts, and many ster's brain. These facts, and many similar ones can be given, are sufficient WHEELER WILCOX. cient to indicate that mental capacity ridge calls it, exactly adapted to the is not correlated with brain weight. temporal and temporary use of the And it is not true that the more gray

> two eyes; one-half of the gray matter is in the right brain, the other half in the left brain. Yet one of these the lasting improvement of his own brains can do all the thinking, as one work in the world, in whatever line it of the eyes can do all the seeing that lies-flow from this talented woman's is necessary. Persons have lived for years with only one hemisphere in working order, without any impairment of the mind. Neither the eye the source of light. The amount of with author's portrait. Price \$1. gray matter in the cranial cavity does not determine man's power, nor does his personality depend upon the amount of this substance.

These are scientific facts, and they should be sufficient to set to thinking those who believe that the brain is the source of thought and that the mind is but an aggregate of functions of the brain. -Evidently the mind uses the brains as an instrument and the conformation and quality of the brain have much to do with the qual ity of the thought which finds expres sion through this organ. But the lat est and most thorough investigations of physiology as well as of psychology negative the materialistic conception that brain produces thought and that mind is a product of brain activity.

In the gray matter of the brain is the seat of the thinking capacity; but Mental power depends upon the size the brain produces thought no more B. F. UNDERWOOD.

as many dollars as they can possibly who have learned, perhaps by bitter exspare, toward making our N. S. A. self- persence, to select their instructors in supporting, we will have home mission-aries visiting our home cities, and pour-among competent teachers in the spiri ing floods of light into our very midst, spheres, for there are many worthy opening the very Flood Gates of Heav-ones climbing life's ladder in "The be-

I wish Brother Francis would open a I wish Brother Francis would open a one mortal can give another in regard column in The Progressive Thinker in to mediumistic unfoldment, that is all which to receive voluntary pledges for right; but everyone should keep their the N. S. A., from individual members, reason uppermost, weigh or Spiritualists who are situated so as reject, as reason dictates. to be isolated from any society. I am willing to pledge \$5 instead of the one do about these things? Which side requested by the committee to be paid before January 1, 1907. While the N. S. A. is so valiantly standing for truth all sensitives whom they come in contimes, no doubt, interfering with development that otherwise would have a grafting twigs of their own sensual nature, causing thorns and briars to our lives here are building our

among competent teachers in the spirit course if there is any information that weigh and accept or

Is it not about time for Spiritualists mediums who are willing to throw their my part the message concerning how spirit life, is of far more importance than the knowledge, 'No Death," priceless as is the knowledge that death is aden with sweet fragrance of spiritual rich harvest for humanity, and often en-'house of clay." The knowledge that spring up instead of flowers and fruit. over there," to me is of far more value. We can and must conquer environ-It certainly is time for humanity to ments and circumstances, and oradito the call for help, and respond with know by being told directly by those cate from our lives all that is unseamly,

A solid foundation, ye children of earth, is found in the knowledge that death is

The soul is immortal—a truth of great Each spirit is proving that comes back MAGGIE NORTON.
Springfield, Mo.

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Mr.A. O. T. Pennington, special agent Mutual

they state, termeuthe cases incurance.

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ear and throat affections. It cured my mother, of cataracts."
Susan Cardwell, Lincoln, Kan, writes: "I am 78 years old. I was so blind I could only know persons by their yoices. After using Actions can now thread a needle without glasses."
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Mrs. Wilcox's writings have been the inspiration of many roung men and women. Her hopeful, practical, mascourage in the very reading and are Man has two brains, just as he has a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory and cause him to think-to his own betterment and POEMS OF PASSION.

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# General Survey.

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

If we have not space to use them.

DIUMS. A REPORT OF WHAT THE the society feels able to pay." WARIOUS SPEAKERS SAY WILL Samuel A: Huntington, Malden, Mass. NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Henry McDonald says that his daughter, aged 11, sat for developmany verses." Mr. J. S. Drake and his wife, Mrs.

Maude Lord Drake, well and favorably visit relatives residing at No. 104 Kennilworth Place, Brooklyn, N. Y.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 378 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

Frank L. Seiferth writes from "Lawrence," but gives no name of State, hence no one will know to what there are many such towns in the United States. Will writers be careful to give the state as well as the

Eva L. Stewart writes: "The Hyde J. A. Marvin, comparing the religion of the orthodox church with Spiritualism. All present enjoyed it very Mr. Fraser gave a short talk, followed by Mrs. Harper and Mrs. Moore with messages, which were well received. R. Gilray is to speak on the 30th, and Dr. C. S. Tisdale on January Dr. Tisdale will give the audience more knowledge of the ancient order of the Magi, which is very interesting. We will not hold circles on New Year's night, but on Tuesday, the 8th of January. Mr. Fraser will be present and conduct it."

Mrs. Geo. Williams writes: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, held its annual meeting on Thursday evening, Dec. 21, 1906, to elect officers to serve for the ensuing year of 1907: President, Mrs. E. Gray; first vice-president, Mrs. W. J. Barker: second vice-president, Mrs. Mary Lottig; treasurer, Mrs. H. Prindle; secretary, Mr. C. A. Sollinger; assistant secretary, Mrs. George Williams; trustee, Mr. Barker; musical director, Mr. Eckert; pianist, Mrs. F. Hen-Brother Edgerly will be with us until the close of this year, and his sermons are fine and uplifting, giving to strangers plenty of food for thought. For the months of January and February, 1907, Brother W. F. Peck of Missouri, will be with us."

Baltimore, who held very successful These socials are well attended. The meetings in Chicago and Rockford, Temple League holds meetings as has left for her home, but will return for an engagement in February with the Spiritual Science Church of Rockford. Any society desiring her services the latter part of February and March, would do well by addressing her at 917 W. Mulberry street, Balti-

ma, Wash., has sent in a report, but we are still alive and the prospects ber we have had those indefatigable workers, Dr. and Mrs. W. D. Noyes, and hope we can keep them the rest it has already started to do." of the season. Their work has given us twenty-five new members, and we see strangers at each Sunday service. They are the first spiritual ministers in Tacozza, who have used the beautiful ritual of the N. S. A. in the burial of our dead and in the christen-ing of our children, and it has been highly spoken of by those in and out of our real. May the angel world always send us such straightforward, honest and conscientious workers."

On Sunday, Dec. 30, Oscar A. Edgerly will conclude a very successful two months' engagement with the Ladies' Temple Fund Society of Cleve-land, Ohio. That Mr. Edgerly's work. has given satisfaction is indicated by chical Research Society of Rockford the fact that the Temple Society has Ill., still continue to reach us. On re-engaged him for the month of January, 1908. With the exception of trum was occupied by home talent, September, 1907, Mr. Edgerly's time and Christmas day was the principal is all engaged until February, 1908.

Pittsburg, Pa., on New Year's day, both indicating the Pagan origin of having closed a very successful and pleasant month's engagement with the erously applauded. A Mrs. King was First Spiritual Church of that city, of called from the audience by the president. Mr. Brooks will remain nearly two weeks tiful address, inspired by the loved at his home, No. 114 President street, ones on the other shore, that delight-Wheaton, Ill., and will respond to ed every listener. Dr. Hammond folcalls for funerals. About the 12th of lowed with messages which were recthe month he expects to return to ognized by all to whom they were Wisconsin to resume his labors there given. The Society is still on the upin the interest of the State Society.

P. A. Norman writes: "I like The other in the state. Progressive Thinker more every year, and among my choice current literature, your valuable Progressive months of January and February. So-Thinker is my favorite. I hope it cleties or individuals within easy will stick to the everlasting truth, and reach can secure his services for week fearlessly expose all frauds and mock nights on reasonable terms. He will mediumship which has done such un- also officiate at weddings and funer-

J. C. F. Grumbine is planning to visit many eastern and western camps Ohio. during the next season. He begins with the opening of the State Splritualist Convention at Hartford, Conn., May 4 and 5, where he speaks for the fourth season. Camp meetings wishing to secure his services for three or more lectures, can address him at 24 strathmore Road. Brookline Mass

KEEP COPIES of your poems sent to man. He leads in singing and plays this office, for they will not be returned the plano. To precede my lecture, he read a poem. Miss Zonver, who entertains me, is a fine woman.' wife is very modest, I will help her. THIS GENERAL SURVEY DEPART.

She is a real spiritual, high-minded woman. If any society wants a speaker, we would be pleased to have them write to us. Her terms are: Her ex-AND WORK OF SPEAKERS AND ME- penses and entertainment, and what

NOT BE PUBLISHED, AS WE HAVE writes of the Progressive Spiritualist NOT SPACE SUFFICIENT FOR THAT Society, Louise Hall, 138 Pleasant St., Mrs. F. S. Sheriff, president: "At the afternoon/circle, Mrs. - Caster, Mrs. Morton, Mr. Patch, Mr. Greenlaw and The Song Cards for sale at this office Mrs. E. R. True made short, but very interesting addresses on "Truth Whenneed in society work.

Mrs. E. R. True made short, but very interesting addresses on "Truth Whenneed in society work.

All the control of the control ance at Spiritual Meetings," and Mrs. Carter gave several messages. The evening meeting opened with a beautiment several months, and now writes fur praise service. Mrs. Nettie Holt poetry inspirationally. He writes: Harding, of Somerville, Mass., occu-"She has written two pieces a week pled the platform as speaker and mes-on all manner of subjects. She is sage bearer. She prefaced her work never over twenty minutes writing so by reading a beautiful poem entitled, Dying," and chose the same title for her subject. Mrs. Harding gave a very beautiful address; she is a fine medium. Mrs. Nellie E. Abhott, of So. Lawknown in Chicago, passed through the um. Mrs. Nellie E. Abhott, of So. Law-city last week on their way East to rence, Mass., will be our next speaker on Sunday evening, December 30, and Rev. F. A. Wiggin, of Unity Church, Boston, Mass., every Thursday evening during January, 1907."

Mamie Young writes: "Rev. Lucy A. Hodge Koontz, pastor Divine Spiritual Church, had an unusually inter esting meeting Sunday afternoon and evening. Her lectures are always interesting and instructive on spiritual development lines, and the tests given 'Lawrence' his notice applies, as by her guides are always looked forward to for the consoling and cheering words from spirit life."

Harry J. Moore has found it necesry to resign as speaker for the First Spiritualists (Temple) Society of Park Occult Society listened to a fine discourse last Sunday evening by Dr. ber and December of a winter's engagement. He will remain in Diego from one to three months longer with the hope of fully recovering his health which has been impaired as a result of overwork. Adiress him there, General Delivery, until further notice.

Wallace H. Moore, Shepard, Ohio, writes: "In my notice in your late issue of Mrs. Marian Carpenter's work here in Columbus your printer has made me say of her that she rarely condemns the sin. To leave that error uncorrected would be doing the lady great injustice and make it quite embarrassing to the writer. It should read, 'She has great charity for the sinner, but severely condemns the

E. R. Fielding writes from Washington, D. C.: "Dr. Geo. Fuller of Boston, Mass., who has been lecturing for the First Association, will be succeeded by E. W. Sprague and wife, for January and February. Dr. Fuller is a well-known speaker, and is open for engagements. His address is Onset, Mass. Mrs. Longley, secretary of the N. S. A., and Alfred Terry were the message bearers after each lecture. Mr. Alfred Terry holds meetings in Smith's Hall every Sunday evening, assisted by Miss Susie C. Clarke, of Dorchester, Mass. Mrs. M. J. Stephens and Mrs. Price, assisted by Mrs. Willid, Mrs. H. D. Morgan, secretary usual at Pythian Temple, Mrs. Far-

row, president." Correspondent writes: "It affords us great pleasure to announce columns of this progressthrough the ive paper that on Sunday, Dec. 16, the stork visited the home of Mr. and Mrs. Morton Hartwell, 1104 High Mrs. Savage writes from Tacoma, street, Racine, Wis., and left a bright Wash.: "It is some time since Taco- little star in the material form of an eight-pound girl, little Mabel Estelle. We hope that her life may prove one for our society are fine. Since Octo- of sunshine and happiness to all around her, and that the Star of Hope may shine forth in the future life as

> Mrs. W. C. Selbrede writes from Billings, Mont.: "I have the pleasure of announcing that the Rev. G. C. Love, one of the prominent lecturers and faithful workers for the cause of Spiritualism on the Pacific coast, stopped over in Billings on his way home from the National Spiritualists' Association, and conducted a series of lectures here. He is a good speaker, and gave the people a much better understanding of the Bible. His tests were above the average, and all recog-nized. We expect him to make us a visit again on his return East in the

Favorable reports from the Psy the evening of December 23, the rossubject discussed. The president, G. H. Brooks arrived home from Daniel McDougal, followed Mr. Booth grade, with prospects as bright as any

W. F. Peck will serve the Cleveland, countable damage to the cause of als when called upon. He may be addressed in care of C. W. Henwood, I.C.F. Grumbine is planning to vis-

more lectures, can address him at 24 strathmore Road, Brookline, Mass.

H. E. Martin writes from No. 49 Dudley Place, Grand Rapids, Mich. "My wife, Mys. Jennie Martin, writes to me from Sandusky, Ohio, where she is lecturing for the Psychic Research Society: I feel more at home now. I had good meetings, Sunday afternoon and evening. The lectures were appreciated, and the readings highly praised rule all recognized. People were very pleasant. Mr. Jackson is a fine, intelligence of the country. The Ladles' Aid is doing a great work and everything is going on intelly. On next Sunday evening, Mrs. Belle Fals.

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.

Boston Meetings. The First Spiritualist . Ladies' Aid

Society meets in Appleton Hall,9 Appleton street, Boston, Mass., every Friday 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,

ler, another of our home workers will occupy our rostrum. We would be pleased to hear from speakers for January, February and March, who are in easy reach of our city. secretary is T. J. Haynes, Grand Rapids, Mich., Soldiers' Home Station."

C. L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual, and a very interesting meeting was held, Mrs. Alice S. Waterhouse dent. This was the closing session of the year, and a very enjoyable time was spent. Mrs. Kate R. Stiles was of science. the speaker of the evening. Others With the ness meeting will be held and members are requested to be present at 4 p. m., sharp, so as to finish the busi ness of the year. Election of officers at close of other regular business. Mattie E. A. Allbe, president; A. J. Haynes, secretary.

COMSTOCK LOSES U. S. SALARY.

Reformer Ousted as Postal Inspector. on Art Student's Complaint.

Washington, Dec. 29.—Announcement s made to-day that Anthony Comstock of New York, has been dismissed as a postoffice inspector, a \$1,500 position he had held for thirty-four years. The action was taken on complaint of the Art Student's League, which held it was not right that Mr. Comstock should be able to walk into any postoffice and exxamine the mail addressed to any individual or corporation, breaking the seals of letters as he saw fit. As president of the Society for the Suppression of Vice Comstock draws an annual salary of \$5,000, and has perquisites.— Special Correspondent of the Chicago Journal.

#### BOOK REVIEW.

A Dialogue on Religion. Between Rev. John Jutz, S. J., and Dr. T. A. This is a booklet of forty pages printed in clear type on fine paper, and bound in elegant flexible leatheret

covers. Price 25 cents. Father Jutz is a Roman Catholic priest of the order of Jesuits who has for many years been in charge of the Holy Rosary Mission at Pine Ridge, S. Dak. Dr. Bland, as our readers know, is one of the most scholarly and progressive scientists and literary men of the age, author of "In the World Celestial," "Pioneers of Progress,"

and other popular books. In 1891 the Doctor visited Pine Ridge Indian Agency as the representative of the Indian Defence Association, and Father Jutz being in full accord with his views of Indian policies, invited him to be his guest. During his visit this dialogue occurred. It is not a debate, as the priest simply asked questions, which Dr. Bland answered. Those questions and an-C. Kirchner writes: "Mrs. C. Park-hurst, speaker and test medium of tertainment for the children's lyceum. difference between the dogmas of the Roman Catholic and orthodox Protestant churches and liberalism, as repetc., and also the history of the conspiracy by which the pagan Emperor of Rome subverted the primitive apostolic church and established in its stead the despotic hierarchy known as the Roman Catholic church, a religio-political institution that dominated the world for 1500 years; brought on the dark ages, and still exercises vast power for evil, but which is destined to be swept away by the rising tide of free thought and the sublime revelations of Spiritualism. This dialogue will be an eveopener to Protestants as well as Catholics, and a most valuable hand-book for Spiritualists and other liberals. It is written in a spirit so admirable

that it cannot offend even the most or-At the close of this dialogue, Father Jutz said, "We have had a long talk and to me a very interesting one. You are a great historian. Dr. Bland: you have given me much to think about and many things to look into. I still think you are wrong on religion, but you are a good man; I love you as a brother and hope to meet you in

To this Dr. Bland responded, "You are a good man, Father Jutz: you are a great deal better than your creed or you could not hope to meet a heretic in heaven. I sincerely hope and firmly believe that we will meet

in heaven.' This beautiful brochure of liberal

thought is for sale at this office.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual

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. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY,

Becretary. Attention-Massachusetts State Asso-

ciation. The annual meeting will be held in Berkley Hall Annex, 8 Berkeley street, Boston, on Tuesday, Jan. 1, 1907, at 10:30 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.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By

TEST CONDITIONS.

To Spiritualists Quadi-Spiritualist Me

diums Everywhere. I have prepared test conditions by which I hope to prove that spirit man ifestations emanate from a source out-

side of any mortal person.

I will say that I approach this subject in the spirit of honest and hopeful investigation. For a number of years I was an unquestioning believer in the truth of Modern Spiritualism. In later years mind-reading, telepathy, hypnotism and other phases of psychic cience have made such inroads into the field once pre-empted by Spirit-ualism as have set me again to investigating to discover whether or not there is sufficient evidence, not explainable in other ways, in which to intrench a belief in Spiritualism as a scientifically demonstrated fact.

Finally I have arrived at this conclusion: If some scrap of information can be given me which, by the nature of things does not and can not rest in the mind of any mortal person, but which may later be proved to be a true fact, I am obliged to accept the demonstration as one of spirit power, and when the same is repeated in a multiplied and reliable number of instances the world will have to accept Spiritualism as a demonstrated fact

With the end in view of providing a were present and took part. Next manifestation of the above character, Friday evening we will hold New I have, in collaboration with my ven-Year's seance in the afternoon. Busi-erable mother, an ardent Spiritualist. placed in a small basket several small bundles of parlor matches, the most accurate pains being taken to pre-vent either of us or any other person from knowing either the number of bunches or the number of matches in any bunch and yet the number either is not so great but that the number of each may be determined by mere inspection. This basket was then closed and wrapped' and cross wrapped with thread, the knots of which and all intersections were sealed with wax. This basket rests upon the sideboard in the dining-room of my home at 811 So. Sixth street this city. We now invite all persons with me-

> diumistic power to tell us the number of bunches of matches and the pumber of matches in each bunch. When we have twenty or more of these answers this basket will be opened in the presence of a number of honest in vestigators among whom shall be at least two of the most reputable Spiritualists of this city. If any two answers coincide and are correct we will accept the proof. If but one answer is correct, the medium giving it will be asked to give a second and third demonstration under like conditions. If two out of three of his answers are correct it will regarded as satisfactory. To each person giving us a correct answer, corroborated by at least one other 'correct answer either by himself' or by an other medium," will be sent a check for \$50 for his trouble or, if he declines compensation, we will pay this sum to any charity he may designate We request that all persons interested, aid us in publishing this proposed test among the mediums of his acquaintance or knowledge and to each one requesting it will be sent the result signed by all the parties participating and present, at the opening of the basket.
> M. T. CUMMINGS.

Beatrice, Neb

How Is Lightning Produced? Undoubtedly every person has wondered how lightning is produced. I have often watched the streaks issuing from a dark cloud, and in the night flashes of lightning would make everything about me as light as day, when my mind would try to grasp the why, or how, or what produced that oeautiful electi

Last winter I read the opinion of some writer, but cannot now recal the name, or in what paper I read it but think it was in The Progressive Thinker, who stated that "lightning is produced by two currents of elec tricity coming together from opposite

This writer may have the correct solution of the phenomenon, but I will briefly relate an experience of mine that occurred in the month of Septem-

While sitting alone in my office, ev erything being quiet around me, I became oblivious to my surroundings. when I seemed to be standing up in a dark cloud far from the earth, when my attention was drawn to a small dark globule about the size of a very small shot. This globule seemed to be a magnet, drawing to itself smaller globules, or gases from every direction that flew to the first globule, or magnet, with such force that they seemed like a dark streak. While standing there a ball about the size of a man's fist' was formed, and I then received the impression that the moisture in the cloud produced the condition for gases to form as above stated; and that when a certain proportion of the different gases had col lected, the impact of the gases atlight tap or jar to the combination of nitric acid and glycerine, called nitroglycerine will explode.

I have related my experience to

several gentlemen of my acquaintance, and all agree that this solution of the phenomenon seems reasonable. B. G. SWEET.

Empire City, Kans.

Send one dollar to Mrs. Louis Wilson Jellies, No. 301 Union street, value of state of state of state of state of state of spiritualism, by E. V. Wilson. This book is intensely interesting as well as in Modern spiritualism. It has not so that the first state of the state of the consolation of knowing that death is but transition. Services conducted by Mrs. D. A. Morrill.

ETERNITY OF THE EARTH. a nice cloth binding, and contains be-tween three and four hundred pages.

The last edition is almost exhausted

Your dollar will, help a worthy and struggling woman. Send at once.

· nic ·

A SPLENDID HOLIDAY GIFT.

"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.

"After Her Death. The Story of a Summer." My Lilian Whiting. No mind that loves spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth,

"The Truth Seeker Collection npon all subsequent nations. By Forms and Ceremonies for the Use of Marcenus R. K. Wright. Price 25cts. Liberals. Price, 25 cents.

SUNSHINE AND SHADOW. STRICKEN SAN FRANCISCO.

Challenge the world, and it hates you, Rebuke the world and it smiles; Scorn the world and it rates you One of its own exiles.

Follow the world and it frets you With its ever varying trend; Lead the world, and it lifts you With the outstretched hard of friend.

Drawn by the mystic current, That trolls with a subtle breath: We yield our wine and our vintage, To slacken the pace of death,

Abroad in the stricken city, Shocked, and shorn of her pride; Stung by the hissing fury, That gorged on her vital tide. Transcendent star of the border,

Supreme in her own conceit, Flashing afar her ardor, She drew the world to her feet. Born of a drastic struggle, Braying the trundling sand;

Pilot and prime promoter, Of thrift on the western strand. She sheltered the monarchs of labo Between the land and the sea; Espoused to her peerless harbor, Facing her destiny,

Discerning that only endeavor Commands results in a race: She smiles in the face of disaster, And turns with a logical grace, Confronting her dark desolation.

She drew on the world's reserve. Banquet her now, and befriend her: Endow in fraternity's name; Great Soul, attuned to endeavor Struck dumb and bedizened with

With a sense of returning nerve,

With a null that baffles description

From out of the smoke and the carrom out of the charred frames, Of ravishments, devastation Of wrecked and ruined remains

Leaped an inspiration, Born of the lurid flames; Sped to its installation, By the clang of a million chains.

Clad in a broader garment, Clothed in a firmer weave: Spun from the senses regnant, Housed with the soul aggrieved. Pioneer, Pilot, Promoter, Entrenched in the forts of

Pledging anew for the conflict. Combatting invincible odds. MRS. JOSEPHINE VOSS. Los Angeles, Cal.

THE SOUL'S HARP.

Not shaken like a reed, ah, no! But like a harp so finely strung; Couched by quick hands or fingers That play the tender chords among. loy makes a glad, enraptured strain;

More low the quivering notes of pain; Love has a song that's all its own. Grief sings, but in a minor key,

While memory her fond hand lays Upon the strings. Old melody Brings back the scenes of

The summer birds at early morn, Cannot outvie the songs of youth; Whose music in the heart is born Of courage, innocence and truth.

Tired, we listen as they play, Those unseen fingers, soft and fair, Of homes beyond time's shadowed

And loving ones who wait us there. But, dear, the sweetest chords to me, That on the harp were ever played, Within your soul so tenderly, Were those by deepest sorrow made.
ALICE M. WARREN.

West Bridgewater, Vt. PASSED TO SPIRIT LIFE.

[Obstuaries to the extent of ten lines only 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.]

Mrs. Martha K., widow of Winslow

B. Glover, passed to spirit life, Dec. 1

at the home of her son, H. H. Flint,

Worcester, Mass., aged Loyal and true to life's best interests. and with a heart of tenderest sympathy, she made many warm friends by whom she will be greatly missed. MRS. A. J. KINGSBURY. Garver Willet, aged 90, passed to the higher life, Dec. 4. He leaves two

sons and one daughter. He was ever kind and very studious, being a close student of the harmonial philosophy ever since the first days of the Fox Sisters' fame. Funeral conducted by Mrs. B. G. Hoig, Morenci, Mich.

On Dec. 15, at her home a few miles from Fenville, Mich., Mrs. Jones, after a short illness, passed to the higher tracted caused an explosion, just as a life. She was a life-long Spiritualist. and did not fear to clasp the mystic hand of death and journey to the land of souls. Those who knew her best loved her most. Mrs. D. A. Morrill officiated.

At her home in Grand Rapids, Mich., on Dec. 21, Virginia Nichols, niece of the well-known medium, Mrs. Belle Fuller, at the age-of 15 months passed to the higher life. She came like a ray of sunshine and made glad the hearts of all that knew son Jellies, No. 301 Union street, Val- her during her brief stay. Those

> -Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

> NOIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, \$1.

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new edition comprising in one volume the four parts heretofore published. to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece,"
Oloth, 75 cents. Boards, 50 cents.
"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty seven of the author's latest and choicest po-

ems. Neatly bound in cloth, and with

IMPORTANT NOTICE

To the Friends of the Lyceum.

May I once again call your attention to the need of united effort and support of the most important work of Spiritualism. We hope to issue a Spiritualism. Lesson Quarterly for our children, but must have some interest shown to war rant it. The Quarterly would, contain lessons for each Sunday, responsive readings, gems of thought, and order of exercises. It could be issued for ten cents a quarter. How many

do you want?
We have also pretty lyceum pins costing but five cents each; \$4 per hundred, or \$2 for fifty. Each member should wear one.

The N. S. A. authorizes me to offer

three banners to be given to the three schools showing the best record dur-ing the coming year. No matter how small your lyceum may be now, you have a fair chance to earn the lovely banner if you show progress during All lyceums desiring to compete for

the prize, send not later than January 15, the number of pupils enrolled, average attendance, general conditions, and names of officers; these will be duly filed, and we will advise your secretary thoroughly regarding the duhearty 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.

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Translated by A. Farnese, a wonderful

English medium. 9-The Religion of Man and Ethics of Science, by Hudson Tuttle. 10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11—The Great Debate Between Moses Hull and W. F. Jamieson.

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18—Gems of Thought, by SEVEN-TEEN leading authors, is our last Pre-

LIFE'S PROGRESSION.

"There is no death; there are no

dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox works, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowl-edge given him from the living friends passed to the life beyond. Price \$1.50. For sale at this office.

Colorado Talks Back.

The chairmen of the Republican and Democratic State Central mittees of Colorado have denied the statements set forth in a widely copied dispatch from Denver, to the effect that woman suffrage is a failure in that state. Republican Chairman Vivian says the "interview with recognized eaders of the dominant parties place in the too imaginative brain of portrait of the author. Price, 75 cents. some reporter. 1.212.737

diffig.



#### Dial Planchette.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the pub-lic for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Plan-chette, and all other instruments which been brought out in imitation, both in regard to certainty and correctless of the communications received by its aid, and as a means of developing

Do you wish to investigate Spirit-ualism? Do you wish to develop Mediumship? Do you desire to receive communica-

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

FORMATION OF CIRCLES AND CUL-TIVATION 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 themselves, and became converts to Spirit-

ualism.
Capt D. B. Edwards, Orient, N. P., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones 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 latter when its superior merits become

Securely packed, and sent person paid from the manufacturer, for \$1.00. HUDSON TUTTLE.

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifeshave been most marvelous. She has written a book with this title: "PSY-CHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the and it is chockful of stirring inciients. Price of this large volume, only. 11.50 postpaid.

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This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary ovidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener con-

cerning the methods and spirit, the

moral turpitude and evil works of Ro-

manism. Cloth, 75 cents. New and

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THE COLD PROPERTY STATES AND

# God and Hudson Tuttle.

His Great Work on "The Evolution of the God and Christ Idea"--An Exceptionally Important Production for the World to Consider.

lace credit for having discovered the knowledge and power implies activity.

evolution of form life. That startling a constant to the must be ever exdoctrine made the theologian shake his head, and prove, by the bible, that God made everything just as we now see it, and did it all inside a week. Now comes Hudson Tuttle, who drags God into the controversy, for he insists, and proves, that "God Ideas" are just as much evoluted as forms. For some thirty-five years he has been gate, ing the facts now embodied in halast book entitled "Evolution of the God and Christ Ideas.' He most certainly proves that the God of the theologian has been evoluted, like everything else, and moulded into its present shape by time and conditions. He shows how each race started the process with its

own raw material.
The human raw material in every race has been ignorance and super-stition that was afraid of the unseen. This ignorance always believed that there was somebody in that unseen who could do it harm. So it made him all sorts of offerings, dead and alive, to coax him to be real good and

Mr. Tuttle traces the process by which Hindus, Chaldeans, Persians, Jews, Arabians, Greeks, Romans and Christians, each and all evolved their own special "God Idea." Some of the descriptions, as of the "God Idea." worshiped by the Aztecs, are thrilling-

The following by Emma Rood Tuttle shows us that the philosopher has a helpmeet worthy of him:

"Savage, saint and sage Have built a dream-god, like unto 'And with their best conceptions fash-Man never yet has seen Him face

face, For he is hidden in a labyrinth Of his own laws, which he can never

Nor set aside for any man's appeal."

Our author next applies his process to the "Christ Idea," and has succeeded in evolving a book which will never be popular among the churches. should be, and the present writer feels that it will be warmly welcomed by independent thinkers everywhere, for it represents an amount of research requiring time, talent and patience rare in the realm of intellect.

Having said so much for the book and its author, the present writer will now add a sort of postscript of his own, for which Philosopher Tuttle must not be held responsible.

Evolution applied to ideas shows us that Gods-being always Ideas-have changed according to conditions, like were thing else. There were lizards Pontius Pliate 200 kindimes, whose appreciated in those museums. deir present day descendents but a w inches long show us that evolution orks both forward and backward. And man's God Idea has been sometimes large, and sometimes small, just like those lizards. Mr. Tuttle has taken the God Idea of the past and traced it step by step to the Christ-God Idea of to-day. There he stops, but I want to travel a step further, and reach out to the God Idea of

That, God will be a scientific God, based upon fact; for no other God-Idea will be possible for the educated thinker. Let us then start with the Spiritualism and life in the spirit world. known. We find in Nature just three Such ignorance is deplorable, considfacts as the base upon which she builds. They are intelligence, energy There is no more, and substance. and can be no less in any God-Idea or Man-Idea. That is fact number one. Fact number two is that the tinjest conceivable speck—we will call it a Petersiea; Encyclopedia of Death and unit—contains all three, and nothing Life in the Spirit World. more, like the whole universe. That little unit shows its energy as it attracts a mate; and its intelligence when it chooses or rejects associates. When a few units thus get together and become an atom or a molecule, we perceive more intelligence and more energy, for both intelligence and energy manifest according to conditions. Each form acts for itself, fighting its own battles. You can destroy form, but you can not destroy units, so form simply begins all over

The point I want to make is that in-An idea is intelligence manifesting through form. It is, of course, limited in a single unit or small form, but it expresses all the conditions will permit. In the crystal it work mathematically, and repair damages, while working outside the form. Another step and it builds cells, and works inside form. We then have the vegetable and the animal, each with its intelligence, energy and substance working under and through surrounding conditions. So every form is based on idea, which is only intelli-

that man is living a broader life than ever. He may have senses unknown to us, but he is working with intelliour own, but under very different con-ditions. The substance he uses is to obtain spiritual phenomena. we give to eternity.

grasped some brilliant new thought, our loved ones are translated to the or elaborated some world-needed in- spirit world. We want to know where vention, he must leave his achieve that spirit world is located, what are ments, and pass into the unseen, with the employments of its inhabitants and perhaps no successor to catch his whether they are happy or miscrable;

y centuries and cons he is ever do that and search diligently the spiring knowledge and power out of itual scriptures, we shall have no riences, until, if we could meet grounds for complaints would certainly appear super-

Of course we give Darwin and Wal- We remember that growth ercising the same powers of his growing manhood. He can only do that by working in the same raw material of Cosmos in which we too live and move, which we call "ether" for want of a better name. He must be active

> or his progress would cease. No sleepy Nirvana for that man, for he is ever demanding more knowledge and more power. Now does it not follow as a matter of cause and effect that the hour will come when he will shape raw material of Cosmos into nebulous clouds, and with that gathered nucleus experiment in the evolution of a planetary system?

That is only a question of the degree of power at the disposal of him-self and his associates. Such a man has become by evolution and self-development all that the mortal of to-day conceives as a God. He is really the "God Idea" of the future for the advanced mortal."

In earth life we see the man of science moulding and shaping raw material into pyramids; temples and mighty ironclads. He experiments until he succeeds. And similarly our earth history points to perpetual experiments, and countless failures, with successes here and there that seem to justify the "God-Idea" immortal in his attempt at Cosmic

progress.

If some think the task too great, let us remember we know nothing of size save by comparison. If our universe and all things therein and thereon were suddenly reduced one-half, nothing would be changed for us. Man would still pose as a lord of creation. And if everything were further reduced to dust specks, man the mortal could know no difference. So we can know nothing of the labor or quantity of raw material involved in the experiment. Surely, then, it is a very rational conception that the further evolution of the God-Idea will lead the coming man to conceive of a fellow-man as sufficiently advanced amid the possibilities of the future life to play the part of world builder if he so choose. Nay, may he not rightly claim such power and privi-

lege as a child of the Infinite. His raw material will embody intelligence, energy and substance, through which, working both as unit and collectively, he will perceive the law of evolution working out details of life which this world-maker will watch with ever increasing interest.

This is a tempting subject for thought, but I now merely offer it as a suggestion of what may be the coming God-Idea which a future Hudson Tuttle may include in his scheme of progress from the savage to the di-Meantime I heartily commend Mr. Tuttle's work to the attention of everyone interested in advanced thought, and earnest search for CHAS. DAWBARN. San Leandro, Cal.

COL. ROBERT G. INGERSOLL.

Ignorance Concerning the Spiritual

Many professed Spiritualists complain that they know little concerning ering the vast amount of reliable information there is on these subjects which can be acquired by reading spiritual communications written by advanced and wise spirits; for instance. The Letters from Spirit World, by Carlyle

The trouble seems to rest with the complainants. They will not accept as true spirit communications because they conflict with their preconceived notions. They say: "Why does not Ingersoil return and give us something worthy of his greatness?" He has returned on many occasions

and given many communications, but many people will not accept his messages as genuine. Spirit Ingersoll says through Carlyle Petersilea, "If I as a spirit say as I was wont to do when in the body of flesh and blood, that I did not know anything about a future life, telligence without substance—that is that there was neither God, Devil nor to say without form, is impossible. hell, would the questioners think I had given them something worthy of my-self? I should consider that I had not It is quite humiliating to a man to find after nearly half a century of writing lecturing and talking, that he has been entirely mistaken from the outset: that all his high-flown words have faller about his soul like autumn leaves, leaving him like a tree stripped and bare of its foliage; this is somewhat the way I feel at present, consequently I cannot talk to the world as I once did. If I were to say to the questioners. 'I be been tracing this activity through I did; would they consider the state ment of these great truths and the man's limited that the ment of these great truths are the ment of the m after man, and right up to to-And the man's limitations, even G. Ingersoll? Certainly not. Why, at the highest, always led him to say they would say that is not at all like "there are powers above and beyond the great agnostic. Now I don't want They compel me to believe in to be slapped in the face because I am something higher and more powerful doing my level best to let all know I than myself." Such is the "God-am not dead. I don't want to be told Idea" in the human mind. Presently that my efforts are not worthy of me. that man dies. The trend of advanced — Permit me to reiterate what Spir-scientific thought of to-day is to re-itualism is: It is both a science and fuse denial to that man's immortality. A myriad facts have compelled the most prominent scientists to at least ence of life. I presume it is best that spend judgment.

Some of us think we KNOW that thing similar to spirit raps or spiritual thing similar to spirit raps or spiritual phenomena: that devolves entirely un on the spirits, and is really none of our business. All we can do in this mat gence, energy and substance just like ter is to furnish the proper conditions

It seems to raise the indignation of far too refined for mortal grasp, but some Spiritualists, or rather, Spiritists, his knowledge and energy have now an added factor which permits his development beyond anything of which we can conceive. He has alwhich we can conceive. He has almost, or quite an unlimited quantity of time. Indeed that is the meaning of very little benefit to mankind. Mankind are naturally religious, and need in this life just as. a man has something to comfort and console when thought and continue his labors. But if they are happy or miscrable; thought and continue his labors. But if they are happy, how to insure that keeping firmly to the one central happiness. Spiritualism gives us the desired information. In fact, the religion, and must have intelligence, energing and must have intelligence, energing the spiritualism is TO BE GOOD. and substance just as during his AND DO GOOD according to the ex-

> JOSEPH CHALLAND. Topska, kans.

IDEAL REFLECTIONS.

With Aspirations for Improved Spirit- The Mystery of the Haunted Window, ual and Material Conditions, Leading

to Light, Happiness and Heaven. To the Editor: - I am much pleased with many things that occur in our spiritual ranks; one of them is The Thinker; another, most of its writers. I was so impressed with the answer our most worthy Brother Peebles gave to the question: "Have the passing years deepened your faith in the angel ministry? and do you feel that when the time of parting comes that all your faith and confidence will reap fruit-

His answer was so positive and of so much assurance that when I read it, I laid the paper in my lap, and said who was listening, that I could feel the presence of the spiritual testimony of our dear old brother's re-We said, "Oh! if we could only always have that hallowed influence around-and about us! Our lives are not always cast in the most pleasant places; perhaps it is well. If we were lways on the Mountain Top, how could we sympathize and help those in the

We have learned the lesson that if we can do no one any good, WE MIGHT AS WELL, NOT HAVE BEEN BORN. This is what I call hu-

Now, I will go just one more than good Brother Moses Hull; and say where is there room outside of Hu-manitarianism for Spiritualism and so-

I think it would sound better for our cause to go by that name, than un-der the cloak of religion that has been marked and permeated with blood from ancient veins. I have no doubt Brother Peebles's

answer was based upon philosophy; not that I wish to show any disrespect to phenomena or be partial to It has been my observation that it is those who have delved down deep into the philosophy of Spiritualism, that can answer such questions with that degree of positiveness and say "I know the angels walk with us. At times I feel their presence near me, and I confident ly await the time when the purple mantle will fall upon my mortal form; the time when my eyes will open to the golden splendor of the heavenly worlds, and I shall meet those grand souls who.

have preceded me."
This is what I call glorious consolation. When this great truth is ushered into our intellect, then we can say, "WE KNOW!" You can close the mouths of a gainsaying world more quickly, with true philosophy than in

any other manner.
I have observed many cases where philosophy would, attract the attention of some very readily that had stubbornly ignored the phenomena for years; I know that I have arrested the attention of more than one who has said, "Why, I never heard it talked of in that light before," and would say, "don't see anything bad about that. Heaven bless your dear souls, there is nothing bad in Spiritualism; it is not Spiritualism that we object to. every whit good. ' It is that which is

We can put so much artificial toggery to Spiritualism that it reminds one Now the Spiritualists are taking this superfluous part from the book as fast as they can, and when they get through with the work, we will have the finest

bible in the land. Even the unthinking class will soon view it all differently than they do at the present time. The preachers are changing, there is a class that has always believed what their preacher said. I saw in the Baptist paper that a

good brother in recommending an elder bible. He is orthodox, and that is a

The most important question that can be possibly raised about any minister, "Is he sound in the faith?" You Shortly before 7 o'clock, the coldest see there are a lot of Dr. Crapsy's Just Now, our government system is out

when people will not have to steal and beg for a livelyhood, then they will flock to the banner of Spiritualism; then humanitarianism will be the ruling element; then we will have heaven It is all right to think well of the

departed ones. We love them dearly,

and will be so very, very glad to meet them on the higher plane. We can not go to them now only as we lift ourselves up to that plane by the right kind of living, and the right kind of claimed the carpenter had corrected thoughts. Why, I am gure there is not a day but what their presence is with me: they are dearer and nearer day by day. We can help them by living proper lives and giving them our best wishes; but how can the spirit world be happy when they behold all the misery and crime extant in the world, caused

the welfare of humanity. manhood exhibited by anyone I have making himself comfortable. He a loving companion, an unborn child, that he might lead a life of poverty, free them from poverty, crime, degradation and vice. I never read of a more beautiful character in my life. This was not done for earthly gain kingship or crown;

When I look around to-day, I behold the multitude living in palaces, sur rounded by all the luxuries of life simply living and hoping to keep then if they continue to be right saving. Now I honestly believe that ninety nine out of every hundred of such char acters have a greater love for the phe nomena than they have for the philosof the land are rich in spirit. The day will come when an excess in land, stocks and money will eat like a canker.

Let us remember, dear ones, that happiness, or heaven will never be reached till unity, a system of equality, right and justice shall have been ushreu in. J. L. FOSTER,

About Hell.

Theologians calmly assume that the lestruction or radical transformation. of the old symbols is equivalent to the destruction of the things symbolized, and the alteration of the human nature which created them. For my part, I cannot even , understand doctrine that the conscience (for instance) was created by a belief in hell and will perish when hell ceases to be credible. It seem to me clear that the conscience created the old hell and will presumably create a new one, sufficient for practical purposes, whenever the ancient mythology decays.—Leslie Stephen.

Prayer; its Undergness and Unselec-tific Assumption. By Heavy M. Tabes. Price 10 pents.

A STRANGE PHENOMENON.

Illustrating the Welrd Action of Occult Forces-The Port Richmond District of PhiladelphiacHas a Mystery so Peculiar, 86 inxplicable, That It Has Driven Jerry Gilfuth Almost Insane, Mystified the Entire Neighborhood, and Distracted the Detect-Ives Who Have Boon Appealed to in

the Effort to solvellt. bn The mystery consists 18f nothing more or less than a window in Jerry Cilruth's room, over Kilfoy's saloon. Apparently there is nothing mysterious about the window. It is five feet four inches high, and three feet two inches wide, with double sash, each sash being set with four panes of glass. The counter weights are medium weight fron, round, with an eye at the upper end, through which passes a rope-the regular window-cord rope. The lock ls a common one, a catch arrangement that turns to fasten the sills together. Along the edges of the window frame are deep dents, places gouged out of the wood, marks and scars that show where the nails have been driven, where patent window fasteners have clutched the wood, where screws have wounded the sills.

Window is of Ordinary Construction. All this description is necessary to explain that the window is an ordinary one without any material differences from any other window and seemingly in perfect repair and condition, balanced properly, and scientifically weighted. Carpenters have examined it. Window factory experts have de-clared it perfect. Yet there is some-

thing wrong with it. The entire mystery resolves itself upon the fact that this window seems to open itself, in spite of locks, nails, and other devices, and that it opens only while Jerry Gilruth is asleep in

It is this fact'that has driven Gilruth almost insane, and yet, with celtic stubbornness and courage, he declares he will remain in that room until-he has solved the mystery of the opening of the window.

Gilruth had lived in the room, taking his meals out, for nearly two years be fore the window began to play its amazing pranks upon him. It was not until one morning last January that he noticed anything strange. The night was cold, and he had left the window open only a few inches at the bottom About three o'clock in the morning he woke up, conscious of cold air, and discovered the window wide open-and everything in the room frozen. water in the pitcher was stiff. He re membered distinctly that he had ar ranged the window before going to bed but, thinking perhaps he had raised it in a fit of absentmindedness before retiring, he got up, turned an the radiator full force, and closed the window again, to snatch a few winks of sleep before getting up at Tocologic to go to

Will Not Stay Closed. Within a short time he was warm and dropped off to sleep again, but soon waked again shivering and found the window open again. That, time he was startled. He lighted the gas, looked under the bed, scarched the closet, and tried the door. It was locked, yet, to satisfy himself, he unlocked it, and looked out into the bellway. There looked out into the hallway. was nothing in sight. He then re turned and looked down into Frank ford avenue, twenty feet below. He thought it would be impossible for anyone to climb up to the window. The only way the feat could be accomplished was by climbing up on the awn ing frame by the signs and then on to "Best of all, he is loyal to the a ledge four feet below the window sill A light snow was on the ledge and its

hour of the day, he was awakened again, half frozen—and the window was wide open. He stared at it in amaze of order, when we get a purer system ment, dressed hurriedly, locked it, and established, and this graft (which we stablished, and this graft (which we and it is eliminated, and lord. He claimed there was something wrong with the mechanism of the win dow, and a carpenter wass called, who overhauled the window and reported it perfect shape. Gilruth refused to believe it. He claimed the weights were out of order and had pulled the lower sash of the window up.

. Battened Down, Again Goes Up. Over three months passed without move from the window-and Gilruth thought his theory was correct. He some mistake in the window weights. Then, on the morning of April 14, the window started its tantrums again. Rain was falling and a high wind was blowing. He had battened down the window tight and retired about 10 o'clock.

About 2 a. m. he waked up, with rain by a greed for gain. Oh, that we could pouring in in torrents. The window be better to the living, work more for was wide open and the heavy rain, carried by the high wind, was pouring like a cataract over the bed, which Oh! dear friends, I could not help like a cataract over the bed, which but weep for joy when I read on the was soaked. He was angry. Arising 20th page of the December number of he closed the window, wetting himself Reason, what Brother Peck said of the to the skin in the act, lighted the gas, moral hero of Asia, Gautama or the and then skirmishing for dry clothes Buddha. If there is a higher type of and bed clothing, finally succeeding in failed to recognize; a man who would for some time, shivering, and, just as leave all the luxuries, love of parents, he was dozing off, a sharp splash of cold rain in his face brought him from a kingdom and throne, all renounced bed with a bound. The window was open again. He closed and locked it be free to labor for humanity, and and, going out into the hallway, found free them from poverty, crime, deg-the hatchet and some\_nails and pro ceeded to drive two nails through the sash and into the window sill. he retired again to try to make up for lost time.

Nalled the Sill, Still Bises.

Exactly at 5:40, he says he was awakened again by a delige of rain pouring over him. The window was wide open. The nails had been pulled wide open. The hans had open pulled out as if they had offered no resistance.

Gilruth confesses that he closed the window, hastened down tan Kilroy's saloon, found Pete Kilroy just opening up, and took four drinks in second to quiet his nerves.

That night he admits he hung around the hercom with neady middle the

the barroom until nearly midnight before he would retire. He was afraid of the window, and openly stated to his landlord that he believed the window was bewitched. The landlord went upstairs with him and together they screwed down the window locked it, and placed a patent fastener between the two frames besides driving pulls. the two frames, besides driving nails over the, bottom frame into the sill That night the window did not open. The next night it remained undisturbed. But the third night came the cli-

room had been left open, because the evening was warm and balmy. The 'haunted window," as Gilruth called it, was left nailed, screwed, battened, tied | ty of Form and Features. The Cultiva About 4 in the morning, Gliruth says he awoke with a start. At first he imagined he merely had been awakened in the middle of a dream. He was on the point of gropping off to sleep again when he noticed that the window was wide open and both the

other windows closed.

own accord. He sat up in bed, shivering with fright-and remained there for some time before he dared get up and make an examination. Then, al though he confesses he was frightened, he got out of bed, made a careful ex amination of the room and the ledge outside, and closed the window.

Then he climbed back into bed de-

termined to solve the mystery. He

decided that he would remain awake and watch the window. Outside was extremely dark, the glare of the street lights upon the misty morning air relieving and yet accentuating the blackness. Every shadow caused Gilruth to jump. Every creak of the nouse made lilm start. He remained shiver-ing from nervous fright in his bed, his eyes straining through the darkness toward the window, and his body tense with expectation, and every muscle pre pared for a leap through the darkness The clock struck 5, and still he re mained wide awake, excited and nerv ous. Down stairs the cuckoo clock chimed the half hour, gray light was beginning to replace the darkness, Gilruth's eyes kept closing, as weariness overcame him and as approaching daylight scattered his light scattered his nervous fears. He dozed, waked with a start, dozed again, again started into wakefulness and finally his eyelids sank together and he slept. Closes When It Is Left Open.

One minute later, he declares, he waked with a start, and the window

was wide open. That day the story of the haunted window was spread abroad, 'Gulruth's strange experiences were recounted. Carnenters and mechanics of all sorts were summoned to examine the window and could find nothing wrong with it Still it continues to open. Sometimes it opens ten times a night and then it will not open of its own accord for fortnight. Once Gilruth started to leave it open all the time to beat the spook game and then it commenced to close, apparently of its own accord

and closed with perfect persistency.

The uncanniness of the thing almost has driven Gilruth mad, but, with strange courage and perseverance, he vows to remain and solve the problem His hair is turning gray from worry and nervousness.

There are some who whisper that it is Gilruth. himself who, while asleep, arises and opens the window-but mos of the people who know about it are firm in their conviction that the window opening is the work of spirits, or spooks, or ghosts—or, perhaps, of some cruel practical joker, bent on driving Gilruth out of his room. Chicago Tribune.

Reincarnation.

We wish to ask L. P. Wheelock if he thinks that life is ever less than nature. If so, then good-by to sta-bility, and good-by to immortality. Now these are simply theories, advanced by L. P. Wheelock and myself, deduced from phenomena,-but, it seems to me, if life has a beginning in germ-can develop, and grow, then it follows that it can have an end The three principles underlying all First, Stability of life.

Second, Evolution of matter. Third, Aggregation of all life in Infinite Intelligence. .

view. To me there is no up, no down, no great, no small, as regards value in the universal scheme. A little screw may prove the link that holds a mighty structure together. It simply is enough that WE ARE .- and if we realize our divine inheritance we will find divinity in all things,-the expression of life becomes sacred, and our experience be colored thereby. JESSIE S. PETTIT FLINT.

Corvallis, Oregon.

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rael, chief priest of Al Aryans. Written through U. G. Figley. It is very interesting. Price 30 cents. History of the Christian Religion to the Year 200. By Chas B. Waite, . M. Čloth bound. Price \$2.25.

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A weird, powerfully told dramatic story of the earth life and subsequent Experiences in the Spirit World of the "Guide, Ahriziman." Few books are more calculated to hold the reader's interest from the first page to the et, and much that is original and new will be found in the accounts given of Abrinziman's Studies in the Domain of Magic and its relation to obsessions and other peoplexing problems of spiritual intercourse. Price, cloth \$1.60 Proces, 65 cost. Protogo, 12 costs.

To the Editor:-Permit me through your hospitable columns to inform my many friends among the readers that have returned from Australasia and am now resuming activities in California where my present address is 1649 Ev erett street, Alameda.

My extended travels in Australia Tasmania and New Zealand were at tended with considerable success Wherever I went I was greeted with large, enthusiastic audiences, and I was permitted to meet a large number of delightful friends in a social manner. I found all over Australasia a deel and ever-increasing interest in Spirit ualism and all that goes by the name of Progressive Thought, which is already popular in all the principal cities among people of the highest intelligence and culture. I have now toured the whole of Australia and am quite prepared to declare that it offers a wide and fertile field for workers who are willing to devote themselves en-tirely to their mission, and can stand a good deal of traveling and many va-

rietics of climate. That excellent ploneer monthly "The Harbinger of Light," issued in Melbourne, is constantly adding to its circulation, and under the extremely able editorship of Mrs. Chas. Bright, a singularly earnest and capable woman. exerts a wide influence for good in a community where the daily press leaves very much to be desired in the way of intelligent appreciation of psychic investigation.

"Progressive Thought" in Sydney, edited with equal ability, by Henry Cardew, is a magazine of ever increasing power and influence, and many somewhat smaller publications are also

shedding much needed light.
In New Zealand I found a great many very earnest Spiritualists, and there are a number of flourishing organizations, though the people depend chiefly upon Australia for periodical literature. The exhibition at Christchurch is a great success, and possess es high educational nature, though it is very small in comparison with the gigantic Fairs witnessed in America.

The Theosophical movement is very phere and many extremely intelligent speople are openly connected with it.

have been very fortunate in all my travels, both by sea and land, and can gladly testify to the uniform courtesy and kindness I have experienced on ship and train alike in the course of my extended voyaging. On board the 'Sonoma," which made a very peaceful, though rather slow pasbetween Sydney and San Francisco, I was invited to give several addresses, and I spent much time conversing enjoyably with many of the passengers on psychic theories, in which many took a decided interest.

December 13 was spent in Honolulu. The day was very wet, but we were delighted to spend several hours on shore, and all who enjoyed the hospitality and partook of the excellent lunch provided by the Royal Hawaiian Hotel will long remember the many charms of that singularly attractive hosthelry which fully justifies all the lavish praise which visitors continually hestow upon it. Honolulu in winter, is superb and the climate almost per-Tect; I am indebted to Dr. J. M. Peebles

for occasional copies of your always interesting and instructive paper and for copy of his late book concerning Preexistence and many other intensely important spiritual problems. I am writing a few reviews of that 'excellent of the foregoing we agree and now treatise, which is full to overflowing pledge our sincere support. with thought-stimulating material. The Occult Club has leg I am delighted to know that the faithtion and can sue or be sued. "Pilgrim" is still strong and active. Such men as he are greatly needed. I venture to hope that my book in which you kindly took a liberal interest, "Universal Spiritualism," is now in the hands of American subscribers. Every name and subscription I have taken I have forwarded to the publishers, R. T. Fenno & Co., 18 East 17th street, New York. I did not lose a cent of anybody's money through earthquake and fire in San Francisco but the devasting elements consumed an investment on which I depended for making advance payments to insure speedy publication. Having lost that source of supply, I was compelled to canvass for subscribers in Australia and New Zealand to raise funds. I have secured 800 additional names since March 29, when I took my departure for Sydney. I have received numerous letters of inquiry and I have only this straightforward explanation to make to everybody. Advance subscribers have furnished me with capital absolutely necessary for bringing out the volume, and they receive their books at a lower price in conse quence. \$1 is now the fixed price, retail cost of every copy. Wishing you and all your readers the choicest of blessings in 1907, ballow me yours sincerely. W. J. COLVILLE.

THE CHRISTMAS DINNER.

Held In Unity Chapel, .180 .Williams Street, Rochester, N. Y.

Mrs Messersmith, assisted by band of workers, gave a Turkey din-ner to one hundred poor children of the otherwise. and I was saved. After the dinner hour a beautidecorated Christmas Tree, laden with gifts for each child present, was distributed among the little ones. Each received a pair of mittens as well as nature spread out before us; till with other gifts, such as books, dolls, tops, candies, nuts, popcorn, etc.

Last year a like dinner was served to fifty little ones, and thankful to say, 'tis home, sweet home! this year the number was increased to one hundred. A number of cheerfulgivers responded very generously to a call for assistance. To them we extend a vote of thanks; also to sister Gemindes, for the use of the said Chapel: also for assistance otherwise.

Thus a good work is going on in a quiet manner, and we trust that when another year shall roll around, we may he able to feed and care for five hundred; also that the children, young and old, may be fed, not only one day out of three hundred and sixty-five, but every day during the year; not only spiritually fed, but by the food grown upon God's green earth, which is inended for all his children to have an abundance. Let one and all take in terest in their brothers and sisters, as all are one great family, and in this manner many would escape the down falls which happen to so many. MRS. JESSIE BAILEY.

FATE MASTERED And Destiny Fulfilled. By W. J.

Colville. A dainty book of 52 pages, bound; in heavy white cover with cat-tail decoration. dren. Price, 65 cents.

Contents: Fate Mastered. Interior Force, Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price, 80 cents.

"In the World Colestial," by Dr. T. A.
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A NEW ORGANIZATION.

The Occult Club of Port Huron, Mich.

It is an organized and incorporated body under the Act. No. 171, of public Acts, 1903, in the state of Michigan. Articles of association are filed with the circuit court, county of St. Clair, state of Michigan. The principal office and place of business is at Port Huron, Mich. The purposes for which it is formed are as follows: The teaching and dissemination of Spiritualistic doctrines, propagating religious thought, examining phenomena of a psychological or occult na-ture, developing mediumistic powers in those manifesting a desire for the same, and the establishment and organizing of subordinate or branch clubs to aid in accomplishing the purposes above set forth.

The head club is adopting section 8, which reads: The payment of a funeral benefit of not to exceed two hundred dollars.

The qualifications required of officers and members are as follows: Any member in good standing in the club may be elected or appointed to any office. All persons of good repute in the community, who are desirous of obtaining knowledge of a spiritual character may become members of the club by making application therefor in writing and being elected by ballot at any regular meeting of the

The Occult Club has approved and adopted a constitution, by-laws and ritual, so that at any time there should be an occasion to suspend member, officer or medium who may give cause for same, we can do it le-gally. The officers of this club shall be as follows: Elective, president, vice-president, recording secretary, financial secretary, treasurer, chaplain, usher, and guard. Non-elective lecturer, past president, assistant usher and board of trustees.

The Preamble of the Club:-Believing as we do that the teaching and dissemination of Spiritualistic doc-trines contribute to the comfort and consolation of bereaved humanity, inas much as it assures us of a life be-yond the grave, and gives us the blessed hope of again meeting our loved ones gone before, thereby robbing death of much of its terrors, and bringing us into closer communion with the infinite author and controller of our destinies, therefore we, mem-bers of the Occult Club of Port Huron, have organized said Club with the objects of propagating religious thoughts, for examining into all phenomena of a psychological or occult nature, and for developing mediumistic power in all who desire to obtain such power. And with such objects in view, we solemnly pledge ourselves to cherish towards all people a spirit of toleration, to be charitably-mind-

ed, to be harmonious in all our gatherings, to live uprightly, and to be peaceable and law-abiding in all our dealings with each other and the public in general. We further pledge ourselves to exercise the greatest caution in accepting tests and other manifestations as genuine and reliable, so who may be skeptically inclined shall find cause to bring reproach upon the Club. And while we invite all people interested in Spiritualistic investigation to join hands with us, and to be come part of us as a Club, we propose to admit to membership such persons only whom we regard as honest in purpose, sincere in their professions, of good moral character and believers in the teachings of the Christ. To all

The Occult Club has legal protec-Any Spiritualistic body that would like to have the protection of the Occult Club can do so by meeting the requirements of the Occult Club at Port Huron, Mich. We have three

branch clubs in the state of Michigan. For further information address DR. R. McL. ANGUS. 813 Huron street, Port Huron, Mich.

An Octogenarian Spiritualist.

To the Editor: -My subscription expired with No. 888. I noticed it, felt, and sensed it, most keenly, but I wanted to see if I could live without it, in my own name. After being a subscriber for nearly its entire existence, I cannot do it. To be sure I can have it to read each week, since a lady to whom I presented it some months ago, is now a valued member of my household. But when I look back to other days or years, when trouble and sorrows were all around me, aye, almost privation and want, for I was a living illustration of poor old Jonah, having like him called to cry against the sin, or spiritual darkness of the people, I wanted my own way, to build me a home where no living man could swear at

me in it, and remain within its doors. When my work was complete, and I could say, I owe naught but "Peace on earth, good will," there came a "whale" of a drouth for three years, and I was swallowed up. I was left on the dryest soil. I had ever known

In my distress I unconsciously made my plaint to The Progressive Thinker, with no intent to publish my woes to otherwise, and I was saved.

My home was then in a cold state.

For fourteen years I have lived on this lovely Pacific coast, with climate unexcelled, and the varied beauties of and I often feel but for the angels that I am alone, I more than ever say

But what have I done for others? Ah, me, I have a receipt and letter from our worthy secretary of the N. S. A., in which she with thanks, tells me, the bright beings encamp very close to me. 'Tis a pleasure to com-pensate for all that I receive and say again, I owe naught but "Peace on earth, good will" to all.

earth, good will to all.

I enclose money order to continue
my good "Thinker," and like the
Methodists, I wish everybody would
"pray for me," that I may, with my
four-score years, retain my brain and eyesight to the end which will be hapily welcome. . H. S. PARKER. Summerland, Cal.

WORLD MAKING. A scientific explanation of the birth, growth and death of worlds. By Samuel Phelps Leland, Ph. D., LL. D.

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There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness:-Gelett Burgess.

"Discovery of a Loaf Trail." By Chas. B. Sewcomb. Extellant in spiritual

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"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:

history of a remarkable personage.' It fills a histus which has puzzled Chrisexistence.

Jesus, except what little was done be- gospel records omit. fore the end of the thirteenth year of 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 and waxed strong in spirit, and was in and student of ancient religious literthe deserts till the day of his showing sture. unto Israel." Chap, 8:23, says, "And Jesus himself began to be about thirty to the readers of The Progressive

veors of age." of his life comprised the years of his stamps to pay the postage on the book. tieth year?

India, the land of Buddhism and year.

time since I wrote to you but I have

not been idle for all that, but my moth-

er's condition is greatly hampering my

the building fund.

success crown them.

On last Saturday evening I addressed

ing was conducted under the auspices of the Psychic Research Society of

President Jackson asked the audience for a subject for the evening's dis-

course, the Rev. Mr. Hayes, who is the

chaplain of the Home offered a Scrip-

ural passage in the New Testament

the parable of "The rich man in hell.

He also asked the question: "Why do Spiritualists lay so much stress

upon the nearness or presence of their

departed friends, and say little or noth-

ing about the mission of Christ?" ad-

ding that he asked this, not in a spirit

simply to show that it contains records

very strongly when there.

prosperous New Year to ALL.

THE PATHWAY OF

the meantime I will fill Sunday en-

gagements and answer funeral calls

etc. With best wishes for a happy

Ohio State Missionary, Toledo, O.

Or, the Pathway of the Spirit Traced.

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questions and many others are asked and answered by the Doctor in this,

his latest book, of two hundred pages.

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ELIZABETH SCHAUSS.

THE HUMAN SPIRIT.

and Lazarus in Abraham's bosom."

"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 veritable missing link in the proficient in the study of its antiquitles and literature, its religions and its philosophies.

In the Buddhist monasteries of tian as well as non-Christian scholars. Thibet, M. Notovitch relates how he to account for. The New Testament found access to some manuscripts account of the life of Jesus is vitally which told of the visit of Issa (Jesus) deficient, as passing over in blank si- and his life while there. This narralence a great many years of his earthly live 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 (Chap. 1:80) "And the child grew, well as to the more critical scholar

And now we are happy to announce Thinker, that, having secured the It is indeed strange that the most plates of this remarkable book, we emarkable 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 ong 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

public ministry. Where was he, and | Any one who is now on our list of 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

Letter From the Ohio State Missionary. TEMPLE FUND SOCIETY NOTICE. To the Editor:-It has been some Special Notice, and Words of Exnu planation.

time. I have recently spent two Sundays in Ashtabula, lecturing in G. A. R. days in Ashtabula, lecturing in U. A. It days in M. S. A., was to:furnish a practical society there is very busy with the building of a new temple which is to be illary societies to secure temples in their localities. The fund will not be a special society or place, but The organization of a Temple Fund The foundation is already finished, and they are preparing to lay the conner stone. Then they will proceed to finish off the basement, which is being arranged to hold socials and suppers in. The Woman's Aid Society is giving weekly suppers in a near by hall, and all of the proceeds are turned over to the building fund.

It is a pleasure to note with what enthusiasm and loyalty the members our next annual convention, we hope there are working to afford the pub to be able to make some disburselic a comfortable place to come to and ments to local societies. We would listen to the teachings of Spiritualism, be much gratified if that ability shall without having to climb one and two previously be given us. If the Spir flights of stairs, as is often the case. itualists will rally to the development May courage attend their, effort and of this fund, we will at once put it into

Send one dollar for annual memthe veterans of the Ohio Soldier's bership fee, or a donation to secure Home, at Sandusky, Ohio. The meet-being enrolled on the Roll of Honor, or sufficient to be a life-member. This fund is under N. S. A. supervision, Sandusky. Brother Walters and Brother Babcock, who are inmates of the Fund Society, in all disbursements. Home, had long requested this. When The fund is well guarded and carefully managed. Give it your full confidence and you will not be disap-

pointed. Each auxiliary society of the N. S. A., and others, also each public worker in the cause are requested by the Temple Fund Society to take a public collection for the temple fund on the second Sunday in March next. Will all of these comply, and thus make a practical contribution to our mutual cause? Make it an anniversary tribute to your spirit friends. Societies of criticism, but because he wants more may select an official or member to be My inspirers led out in answers that tribute to them by such donations, were clear and to the point, and quowere clear and to the point, and quo-ted scripture which they said was done

ilarly honored. Will the speakers and mediums take some interest in of psychic and spiritual phenomena, this movement, that will eventually be General Khire, commandant of the of great help to their public work?

Home was present, and expressed Localities needing help will show Home was present, and captured in their worthiness of being helped by next day being Sunday, I lectured in assisting this fund. This is a lighly the afternoon and country and lar meeting place of the society. A good, appreciative audience was present, and those having attended both services considered the day well spent.

The T. F. S. would like to compile ative. Let us show good-will to all

. The T. F. S. would like to compile December 30 I will be at home, and statistics of local temples in the will spend the afternoon with the United States. Will each society own-"Faithful" at Golden Rule Hall, a place that to me is manufactured worth of their earnes, any dept upon of the many truly helpful hours spent it, or if paid in full; and if possible worth of their edifice, any debt upon there with the children of the neigh-borhood in the Lyceum, and with Mr. need for help may occur. All temple statistics will help us to study the Jones, whose presence I always feel public need and sgive information.

I hope to resume my missionary to Mrs. Carrie H: Mong, Secretary, work, but cannot say just when. In 415 S. Franklin street, Muncie, Ind., Please remit funds or mail statistics

or to yours fraternally, GEORGE W. KATES, Cheyney, Pa. 4

"The Molecular Hypothesis of Nature." By Prof. 1Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little voiume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is com-mended to all who love to study and Did it pre-exist and does it remean mended that the price, 25 cents.

The Light of Egypt." Volumis 1

did it enter the body? What is its "The Light of Egypt." Volumis 1 form—how does it relate to the soul and 2. An occult library in itself, a body? Can it leave the human body text-book of esoteric knowledge as and return again? Can it live in and taught by Adepts of Hermitic Philoscontrol another mortal body? These only. Price \$2 per volume. "The Infidelity of Ecclesiasticism."

A Menace to American Civilization."

By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular ulrical Hypothesis of National Communication of the Marketing Communication of the Marketing Communication.

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THE GREAT WORK is an exhaust- "Real Spiritual World." ive exposition of The Constructive Principle of Nature in Individual life, covering the Ethical Section of the Scientific Formulary for Independent Spiritual Self-Development, with an explanation of the "Technical Work" and of certain subsidiary Disciplines and Exercises.

It defines and explains the School of Natural Science and for the first time in history furnishes

BELIEVER IN SPIRITUALISM.

Mr. George Holland's Address at Unity Club, Created Discussion-Remarkable Phenomena in Which Departed Friends Appeared.

Some Experiences in Psychical search," which proved to be of the most absorbing interest. Mr. Holland were not Spiritualists and yet no one A silver dime and red stamp able explanation of the remarkable Get it and avoid being fooled.
phenomena described by the lecturer. dress, ED LUNT, Roxbury, Mass. Mr. Holland told of conversations with departed friends, the reliability of which has passed beyond the possi-

bility of doubt so far as he is concerned. Among those with whom Mr. Holland has conversed are his son, who was drowned at Deschenes; his grandmother; Rev. Father O'Connor, Mr. E. D. Parlow and others. Naturally the main reason for Mr. Holland's absolute faith.in the genuineness of these manifestations lies in the fact that the conversations had to do with subjects upon which no medium could possibly have even the faintest knowledge. Of course Mr. Holland, in pursuit of his investigawas to be expected, and he soon that human flesh is heir to. learned to distinguish between the

the future life beyond the grave.
In the discussion Mr. John Lamstand the phenomena, he was an en up by the doctors or not.

earnest seeker after knowledge. Mr. No matter what the disease is or of took place that no medium could have yourself justice by investigating. any knowledge of. Especially true Doctors often tell their patients that was this at a seance in which the metelegrapher tick off a message on the your case. trumpet, which he read without the

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