

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

**NO. 893**

## A LESSON ON MAN'S POWERS.

**Their Gradual Unfoldment and Union  
and His Commensurate Happiness  
as Reward for Services.**

**as Reward for Services.**  
We have taught you that a soul a 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 eternally stable by virtue of the substances drawn from nature through the outer form.

The soul is the envelope of the embryo or life and spirit germ. At the conjunction of male and female forms said envelope opens, motion is started and increases in the ratio of the dominant law, but it is ever and in begetting, that the mortal and immortal form development are started simultaneously by the universal spirit in the degree in which soul germs are formed in accordance with the stratic qualities of chemical and electrical substances which constitute the compound of said life and soul germ.

The intellectual and moral attainments during a man's or woman's journey on earth, depend to a great extent upon the condition prevailing at the time of conception. Soul spirit forces of high degree can drawn at the supreme moment, carelessness is all too prevalent such times and the immense responsibility of parenthood is but slightly felt and regarded, from which result all imbecility and really all immorality and its attendant vices with which humanity is cursed. Here reform must begin in order to make

This earth is a grand manufacturing plant. It has not only finite, but infinite resources to draw upon for its operations in the realm of mind and matter. Each age booked on the great world canvas accomplish certain improvements. These are accomplished without much realization that he is spurred on, as well as invishly sustained in his efforts, but he seeks to go beyond the stakes, a restraining power is that says in substance "so far and no farther." Order and regularity in achievement by each generation

In all of nature's unfoldments operations, the wisdom of Supreme government is beheld, each parting its relations to something beyond it, and the whole is operated for the royal heir's benefit.

both land and sea are dependent, may be held that the dry land seas as boundaries for the oceans, but is certainly clear to all students that the number of agencies combine their efforts to produce their currents.

**Behold, how the mountain ch**  
co-operate with the constantly dir forces from the elements to mix with the currents of streams, rivers and oceans. Thus these currents come atmospheres of the deep work in reciprocal regularity with life streams contained in all waters for the sustaining of the life of creatures; also the established in

change of currents between waters of the tropics and those of polar regions. It is a power for in its interchanging effects, for v the polar currents unable to

through the concentrated mass which it is opposed, dives under bed of the mighty stream and has on toward the tronic, yet by sound

Here is a beautiful lesson for

He can, if necessity demands, dive beneath the world's popular current and roam in the depths of arduous duty or extreme sorrows, but the label of his true worth is upon him when he comes forth strong and great, having benefited himself and the world.

Behold, how the Supreme Arch divided earth's globe. 'Even as land and water, were needed for cific ends. These ends are to

erate the necessary varieties of  
trict force to correspond to every  
ticle of matter and prepare the  
and elements for the bringing forth  
trees, fruits and vegetation and an  
life, which are as much a necessi-  
they are for the food and comfort

Each world age produces its pre-  
minent men and women. They are

marks on the highway of the wo  
progress. From remotest beginn  
to distant becomings, the stakes  
driven at specified places where  
jective lines for unfoldments  
stretched. Thus what has been t  
place again when such stakes

reached, the actors to render the  
essary numbers are born, aided  
succeed in their parts.

Van Wert, Ohio.

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**GOOD BYE, OLD YEAR.**

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Not long the good Old Year will st

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  
Before we welcome the New Year

Our burdens kindly will we take,  
And keep them fast, for pity's sake  
Our griefs are many and untold,  
Take them Old Year, and strongly

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

Chicago, Ill.

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Sacred are the lips from which  
issued only truth. Over all we

above all station, above the nobles,  
the robed and crowned—rises the  
poor man. Happy is the man  
neither painted nor patched, veils

Vengels: Bressan is he who wears mask!—Ingereoll.



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, if you don't send for this remarkable book at once. An edition of 1500 is rapidly being exhausted.

CAN NOT keep posted as to passing SPIRITUALISTIC AND OCCULT events without reading it weekly. This SAMPLE COPY alone is almost worth ONE DOLLAR, to say nothing of the valuable book we offer as a gift — a gift of good cheer, extremely valuable for reference, for studying the UNKNOWN LIFE of one of the most remarkable MEDIUMS that ever lived. See further notice of the book on other pages of the paper, and then send for it at once. By so doing you can keep up with the advancing procession.

At Great Expense we have secured the copyright of Mr. Ghandi's translation of the "Unknown Life of Jesus Christ." It is to be sent forth as a gift to our subscribers, as set forth in the following:

ordered one at a time for thirteen consecutive years, is approximately \$1.80—a little more than the price of a single book.

We now offer as a GIFT OUTRIGHT, one of the most valuable books of the present age—THE UNKNOWN LIFE OF JESUS CHRIST. In order to obtain this book, you must send TEN CENTS in stamps to pay the postage thereon, and ONE DOLLAR for The Progressive Thinker one year. Your library is not complete without this remarkable book. Every Spiritualist should have it for study and reference. Every orthodox Christian should read it, and thus learn the whole truth in regard to

Jesus. Remember it is a GIFT to you on the **TERMS MENTIONED** above. We expect to distribute at least **Twenty Thousand** copies as **GIFTS**.

1 An Incident in a Welsh Preacher's Ex-  
2 perience.

**BOOMING** from every standpoint, and last week the receipts exceeded any previous week in December. The continued prosperity of the paper demonstrates most conclusively that

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 bogus tests, artificial toggerly,legerdemain, fraud and deception **SHALL NOT** be considered a part of Spiritualism. In view of this important

fact every one of the leading speakers and mediums from Maine to California, have, judging from results, selected The Progressive Thinker for their **SPECIAL ORGAN** in the West and therein will be found their notices from time to time, and their views on various leading subjects. They realize fully that their name

would be soiled by appearing in the Organ of the Fakes, of this city, which has exploited Elsie Reynold who has been exposed time after time arrayed in material toggery, and personating a spirit. In view of all these facts is it any wonder that The Progressive Thinker is on a TIDE 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. "Did you take your hymns and others as God's promises as of no avail? Your hymns are much better than yourself. Learn, young man, from this incident in your life, it will be best for you."

all emergencies, to be led by the guiding angels," KYMRO.

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

When we have but the will to do it, that very moment will suggest a

that very moment will justice  
done; that very instant the tyrants of  
the earth shall bite the dust!—Peter  
Kropotkin.



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

A devouring minaturator is hidden in one of its deep recesses. This withering monster is made up of our own thoughts personified. The problem awaits solution on all sides and is so arduous that they seem about to devour the very brain, or the seat of thought. I have many books saying that the mind of man is really illimitable and capable of infinite expansion. If so, and the tremendous discoveries in recent mathematical science, astronomy, physics, spectroscopy and chemistry, seem to justify the assertion, then the time is now here for immediate, enormous and unheard of mental expansion. For the labyrinth is so extremely complex.

A new principle is now due; a general restatement of science. For space

Every star is a sun, every sun a star. Our sun is a little star, although it contains 333,426 times more matter than the earth. The fact that a corpuscle is only one seven-hundredth of the mass of an atom of hydrogen, would surprise Newton and Dalton; for no brain can think of the mass or dimensions of the hydrogen unit.

The new name of the earth is cosmical corpuscle; it is so unspeakably minute in comparison with the quantity of matter now visible to that eye—that wonderful eye—mathematics; but invisible in any telescope that human hands can make. The possibilities of modern mathematics are so enormous that one stands in sheer astonishment when looking at the great mathematical. I stood in

The state board is in perfect harmony, working unselfishly, and most of them making many personal sacrifices for the upbuilding of the cause of true Spiritualism in Oklahoma.

I wish to say to all the Spiritualists of Oklahoma, that those wanting my services, should write to me at once as I am now making dates for an early spring tour of the state.

Direct all communications to me, State Missionary of Oklahoma, to home address, 449 Live Oak street, Dallas, Texas.

**REV. ALICE BAKER**

While this writer is a firm believer in Spiritualism, including materialization, when he comes to answer the question, "What is the basis of the phenomena brought within the range of reason and Christianity," he shakes his head. It is insupportable," he declares. Lombroso tried to interpret it by an imaginary and artificial materialistic theory. The phenomena, on the contrary, are due to "the active and passive 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 says, "I have long maintained 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 séances, and in plain words, he gave me back from the head and sent upon her knee." The director said:

"In showing you the true answer to this question I can not do better than refer you to one of the last decisions made by the Congregation of the Index, which is as follows: 'In 1898 a devout Christian questioned the Holy See as to whether it was allowable for him, provided he refused all communication with an evil spirit, and put himself under the protection

"We're sure certain that the spirits who profess to be this or that person were good, serious, and beneficent spirits, such as saintly souls must necessarily be. They were permitted to perform the great miracle of returning 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 who professes to be Jesus Christ, does not plainly state he can be no other than the being branded a hundred times by Jesus Christ in the Gospel as 'the unclean spirit'." Translation made for The Literary Digest.

"Materialization." By Mme. M. de Paris and Rev. S. P. Austin.

"Romanism Exposed." Two pamphlets by Rev. J. G. Walte, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent

tions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at his office.



## A Sketch From The Book of Life.

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

It has been several months since I last attempted to interest progressive readers in my thought, and we are all of us situated several hundred millions of miles from the island of space from which we then surveyed our environments. During all the 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 genius at Lily Dale, or ministering to the sad souls that bowed at the altar of death, I have found use for all the time that my strength could appropriate in various other ways.

The intellectual tones dispensed in rich abundance from the platform, by such brilliant minds as Prof. Wm. M. Lockwood, Dr. Wm. J. Clegg, Wright, Cora L. V. Richmond, Thillie U. Reynolds, R. S. Lillie, Laura G. Fiken and others at Lily Dale, are lasting values that do much for the make-up of life and the permanent improvement of the race.

Most interesting and important of all the attractions at this famous camp is the children's progressive lyceum, so ably and efficiently conducted by Mrs. Amelia Peterson of Grand Rapids, Mich. She loves the work and the 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 Mars. I knew her well, and saw 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 spess charm, and a high morality. Mr. Weiss invited me to Lily Dale for a visit, and I stayed with him at the Leolyon two days and nights, and enjoyed rare social interchanges, and reminiscences long to be remembered. It had been ten years since I last met him, and death had taken his treasure as well as ours. But, with us, he realized the beneficence of the great change, and 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 spots at Lily Dale will be a bright spot in memory while time shall last.

AND THE THOUGHT OF THE SHAMEFUL MOCKERY OF SOME PRETENDED MEDIUMS, TRADING IN SACRED ELEMENTS, AND CASTING A SHADOW OF SUSPICION OVER LONG-TRUSTED EVIDENCE, AND SHAKING FAITH IN HUMAN NATURE, IS PAINFUL TO SOME OF US.

Next came a call from Port Huron, Mich., and there I met the lovely and friends of Hon. James H. White, who went out suddenly on the morning of May 3, just five months after the transition of his life companion. He was well as usual, full of cheer when he retired, but answered not the call in the morning. He looked peaceful and happy as if asleep and enjoying pleasant dreams.

MRS. H. WHITE was No Ordinary Successful in Business. He was Chosen to represent the People in the State Legislature, but he never showed any political vanity.

A Spiritualist for forty years, he was frank and free in avowing his faith to all who cared to hear it. He was prominent as treasurer of the camp at Haslet Park and used his money freely for the cause. Later he took hold of the camp at Island Lake, without which it could never have been organized. I think he was out about \$3,000 there, and perhaps as much more at Haslet Park.

A few such men as he in every camp association would make a success of all.

From Port Huron, home where a variety of labors engaged my time until June 2, when I joined the State Association in a meeting at the Temple Church in Buffalo, where H. W. Richardson, Dr. Austin Thillie U. Reynolds, Carrie Tove and Mrs. L. Gillespie made the hours lively and sweet with thought, new and old, and feelings which are deeper than thoughts, and the soil from which they are fertilized. There, too, were tests by Thillie Reynolds and Miss Lillie, 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 as interpreted by A. J. Davis. Such a life comes to the open gate of death with serene confidence and attractive ideals, with cheerful and intelligent resignation. Around the hallowed hour that closed forever the mortal senses, all sweet memories breathe themselves in a halo of prophetic prophecies, a light to the spirit within. A loving wife was comforted by the spiritual gospel, and other relatives shared the hope and promise of a reunion in the by-and-by.

Alternate work of head and hands, writing, speaking, and garden work, with some long journeys by rail and some shorter ones, were interspersed with efforts to rally the exhausted functions of nature in sleep, and coaxing vitality from the secret stores of psychic dreams, kept time busy until another call to say the last words in loving memory of my old-time friend, Henry B. Johnson of Nashville, N. Y., forty-six years ago his farm house on the summit was a center of attraction for spiritual seekers, and where speakers scorned by the Christian society, 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 Spiritualism lighted his way to the end. His only son lives at Sonoma, Calif., and his wife died in 1902, around which so many associations of the early days and early workers have left their shadows and benedictions in the psychic echoes of the long ago.

THE NEXT CALL, JULY 8, came from Buffalo, where, July 9, I conducted

The Services in Memory of Mrs. Cook.

At 2 p. m., and the body was conducted to the crematory and all of its atomic sympathies and chemical bonds were severed forever.

Valuable experiences spanned the days from July 8 to August 8, when the news of Mrs. Curran's death at Lily Dale, shocked and stunned us all.

AS THE DAYS HASTENED AWAY, and the Approaching Celebration of Mrs. Fidelia Barnsdall's Eightieth Birthday Gave a Zest to Anticipation.

A wire call hurried me away, and so I missed the notable jubilation of 282 miles took me to Boonville, 36 miles north of Utica, N. Y., where I met the family and friends of Thomas Tanner (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 had made a noble record, and left a deep impression upon the intellectual, moral and social atmosphere of society. He was conspicuous as a progressive reformer, and a delegate to the convention that nominated John C. Fremont for president in 1856. Spiritualism was his religion and the light to his life, and a solace in the last ordeal. It comforts his widow and family, and his choice for funeral service was faithfully carried out. After the long ride in the stifling heat, and choking dust, it was pleasant to repose in a restful home; even though the shadow of death was in the air.

BUT I MUST NOT REEL LONG ANY MORE, FOR THE VIVID DEMANDS OF LIFE REQUIRE A CONSTANT READINESS TO RESPOND

to such calls as come, often when and where least expected. A pleasant night in Utica, the whillom home of Roscoe Conkling, and David Jones, who was the editor of the Olive Branch, I rested, visited, and took in the fragrant twilight at the home of Frank Merrill, and Friday morn I started for Buffalo.

Richardson of Buffalo, who loved me to meet me, awaited the hour to honor the memory of Mrs. Kester, whose rather sudden going left a deep heavy sob in the air of her quiet home. He called me to see the sweet blossoms of her faith, and presented the gospel evidence that souls never die, and love lives through every change. A ride of twelve miles in the choking dust and stifling heat, to the burial place, was a severe tax; but a truce to the caterers from the cemetery to Buffalo, where rest and social cheer in the home of Mrs. Dr. Matteson, resuscitated my energies and sent me home rejoicing.

A complimentary benefit surprised me at Lily Dale, and made easy some hard places in the rugged road of life, 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 weeks, a deeply grateful heart was a trophy won, and money freely and a trophy won, and money freely and a trophy won.

A pleasant visit at our home, with Miss Dossie Wertz, Mrs. B. H. Messersmith and Amelia Peterson and Magdalen Turner gave Mrs. Howe a social treat and fittingly utilized all the variations of the camp season, in rare intellectual, spiritual and social interchanges, long to be remembered.

Among the activities of September were some readings from Professor Matteson'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 breeze 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. Peterson, 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 Frank Barnes, whose amiable wife is a devoted and active Theosophist.

After the first Sunday's work I traveled down to Rochester, N. Y., to join Dr. Austin's army of intellectual giants, in dedicating the splendid church recently purchased by the Spiritualists of that city, and I wish

could inspire 20,000 Spiritualists who have some spare change, to send to Dr. Austin from 50 cents to \$1 each, a clear, clean, and debt and five Brother Austin an earnest of their appreciation.

DR. PEEBLES Left Us Friday Afternoon to Proceed on His Fifth Journey Around the World! To Speak of the Splendid Work Done There by Mrs. Russege, Thillie U. Reynolds, 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 increased until the last Sunday evening the hall was full—I think every corner occupied. The profound and eloquent, and extraordinary sagacity of John Calvin had effected a reformation in both church and state, the 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 "Great Bible" was even less satisfactory than that of Tyndale, and the interpolations introduced into it from the Vulgate (the old Romanist Latin version of the Scriptures) tended in many cases seriously to mislead the laity after truth. It was therefore resolved to prepare and issue a new translation.

Geneva was at that period a place singularly adapted for the successful accomplishment of the work. It was the center of Biblical learning, Calvin and Beza, with others, were engaged in a critical revision of Olivetan's French version; a revised Italian version was also in preparation under the editorial care of Gallars and Beza.

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 1561, he published his famous revised 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.

These important aids were accessible to the Geneva exiles. Leo Juda's Latin version of the Old Testament was completed by Bibliander and Pellican, and printed at Zurich in 1543; a revised edition of Erasmus' translation of the New Testament was completed by Beza in 1544. Beza's Latin version of the New Testament was printed in 1556, and excelled all its predecessors. Castaldi's Latin version was published in Basle in 1551, and his French version, forty years later. It was, therefore, under the able 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 acceptable to all sects and classes in the land.

Not of those who 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 realize that I am not going to stay on the camp 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 brought to this earth, and that is by the angel of the Lord, we want to send it back to the Archbishop for final revision and approval. So far as can now be ascertained, fifteen men were engaged in the work, of whom eight were prelates, namely, Aley, Davies, Sandy's Horn, Grindel, Parkhurst, Cox, and Guest. From the fact that the majority of the revisers were Bishops the version was called "The Bishops' Bible." The revision 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 Holy Bible. It was, no doubt, an improvement on "The Great Bible," for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Geneva, and giving a number of new and happy translations from the Greek, in the New Testament. But on the whole it was not satisfactory, and it disappointed the expectations of the learned.

The scholarship of the editors appeared to have been defective, especially in Hebrew; and the plan followed by Bishop Guest in regard to the Psalter was calculated to corrupt, rather than amend, the version. He thus explained a letter to Parker: "I have not altered the text, but where it gave occasion to an error, where in the New Testament one 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 uncritical mode of procedure may be easily imagined. A new edition of The Bishops Bible appeared in 1572, the New Testament portion being further revised. Still it did not command the confidence of the learned; it did not satisfy the needs of the Church; and it did not gain the affections of the people, who continued to prefer the Geneva. "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 of the Scriptures, although it had little influence upon the formation of our English Bible, demands a brief notice in a historical and critical point of view. It was only under strong pressure from without the version was undertaken and issued. Some leading

Dear Old Year, within the silence, As I sit and watch you go, 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 I hope that those who love you, Fondest ties were sadly given.

Some have welcomed their strangers, Some have entertained as guest, Death, who called their dear ones homeward, Oft we question which is best; Some have met success and triumph, Fame has smiled upon their way; But the multitude go toiling, bravely on from day to day.

In my life have been few changes— One, it made my heart most sore, I have grave upon the hillside, With the earth and the cold air, Thus, Old Year, I watch your passing, Slowly through Time's open gate; For have left me Hope's fair blossom, For the rest I trust, wait.

ALICE M. WARREN, Provincetown, Va.

## History of the English Bible.

An Exceptionally Important Document for the Student to File Away for Future Reference.

Mary [as set forth in the Quarterly Review] ascended the throne in 1553, and reigned five years. During that period neither Bible nor Testament was printed in England. Rogers, Cranmer, Latimer, Ridley, and 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 nobles of England's worthies were driven from their native country, and forced to seek an asylum in Geneva.

In that city, where the profound and eloquent, and extraordinary sagacity of John Calvin had effected a reformation in both church and state, the 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.

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Not of those who 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 realize that I am not going to stay on the camp 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 brought to this earth, and that is by the angel of the Lord, we want to send it back to the Archbishop for final revision and approval. So far as can now be ascertained, fifteen men were engaged in the work, of whom eight were prelates, namely, Aley, Davies, Sandy's Horn, Grindel, Parkhurst, Cox, and Guest. From the fact that the majority of the revisers were Bishops the version was called "The Bishops' Bible." The revision 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 Holy Bible. It was, no doubt, an improvement on "The Great Bible," for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Geneva, and giving a number of new and happy translations from the Greek, in the New Testament. But on the whole it was not satisfactory, and it disappointed the expectations of the learned.

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The pernicious effect of such an uncritical mode of procedure may be easily imagined. A new edition of The Bishops Bible appeared in 1572, the New Testament portion being further revised. Still it did not command the confidence of the learned; it did not satisfy the needs of the Church; and it did not gain the affections of the people, who continued to prefer the Geneva. "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 of the Scriptures, although it had little influence upon the formation of our English Bible, demands a brief notice in a historical and critical point of view. It was only under strong pressure from without the version was undertaken and issued. Some leading

Dear Old Year, within the silence, As I sit and watch you go, 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 I hope that those who love you, Fondest ties were sadly given.

Some have welcomed their strangers, Some have entertained as guest, Death, who called their dear ones homeward, Oft we question which is best; Some have met success and triumph, Fame has smiled upon their way; But the multitude go toiling, bravely on from day to day.

In my life have been few changes— One, it made my heart most sore, I have grave upon the hillside, With the earth and the cold air, Thus, Old Year, I watch your passing, Slowly through Time's open gate; For have left me Hope's fair blossom, For the rest I trust, wait.

ALICE M. WARREN, Provincetown, Va.

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Roman Catholic divines had charged the various Protestant versions with gross errors and gross misrepresentations 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 Church.

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 published in 1582. Its title was 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 necessary helps, for the better understanding of the text, and especially for the discovery of the corruptions of diverse late translations, and for the clearing of controversies in religion, in these dates.

The promoters of the version were Gregory Martin, a graduate of Cambridge, and Cardinal Allen, or Allean. The latter was educated at Oxford, and was a distinguished scholar. He held a living in England, but, on the accession of Elizabeth, he retired to Louvain, and afterwards to Douay. He was instrumental in founding seminaries at Douay, Rheims, and Rome, for the purpose of supplying the Roman Catholics of England with trained priests.

(To be continued.)

### A WORTHY ENTERPRISE.

A Texas Spiritualist Issues a Call for Help.

Dear Spiritualist friends everywhere, I hope you will pardon me if I should dare to hand this morning, thank you for your note by separate mail. Your straightforward methods and business-like spirit, in contrast to — please me and inspire confidence. Honorable 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 knowledge in the science of Astrology.

Respectfully,  
(REV.) T. C. EASTON, D. D.  
Readers of this paper can obtain a test horoscope free of charge by addressing a letter to Prof. Postel, Dept. 161, No. 126 West 34th St., New York. I simply say you with a test reading of your life, stating your birth date, sex and whether married or single.

Mrs. Hinsdale is certainly a fine inspirational speaker, and all that I have heard say about her concerning her lectures (and that is several, and not Spiritualists), say that she is the finest speaker they ever heard. Indeed Mrs. Hinsdale is a fine speaker, and a self-sacrificing woman, and full of goodly zeal.

Mrs. Gardner brought joy and comfort to those to whom she gave messages, through her independent elation. Indeed I must say her messages 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 realize that I am not going to stay on the camp 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 brought to this earth, and that is by the angel of the Lord, we want to send it back to the Archbishop for final revision and approval. So far as can now be ascertained, fifteen men were engaged in the work, of whom eight were prelates, namely, Aley, Davies, Sandy's Horn, Grindel, Parkhurst, Cox, and Guest. From the fact that the majority of the revisers were Bishops the version was called "The Bishops' Bible." The revision 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 Holy Bible. It was, no doubt, an improvement on "The Great Bible," for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Geneva, and giving a number of new and happy translations from the Greek, in the New Testament. But on the whole it was not satisfactory, and it disappointed the expectations of the learned.

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## WHAT HAS THE FUTURE IN STORE FOR YOU?

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Washington, D. C., Dec. 30.  
My dear Prof. Postel: Your chart came to hand this morning, thank you for your note by separate mail. Your straightforward methods and business-like spirit, in contrast to — please me and inspire confidence. Honorable 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 knowledge in the science of Astrology.

Respectfully,  
(REV.) T. C. EASTON, D. D.  
Readers of this paper can obtain a test horoscope free of charge by addressing a letter to Prof. Postel, Dept. 161, No. 126 West 34th St., New York. I simply say you with a test reading of your life, stating your birth date, sex and whether married or single.

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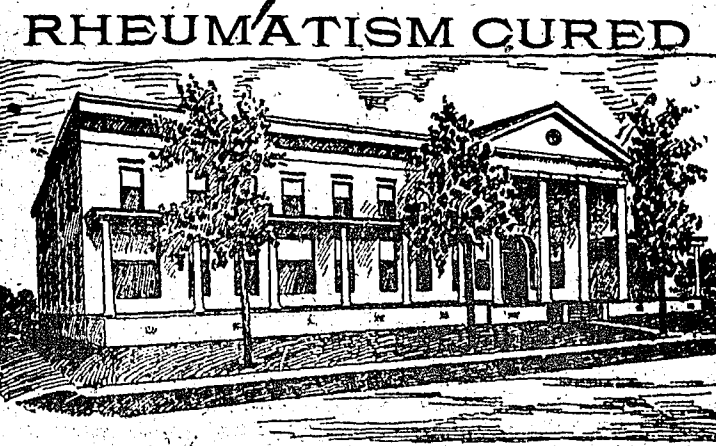
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The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price \$1.00.

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



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Opposite St. Joseph Sanitarium and Bath House. Mt. Clemens, Mich.



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SATURDAY, JANUARY 5, 1907.

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the late N. S. A. convention in Chicago  
can be obtained by addressing Mrs.  
Mary T. Longley, 600 Pennsylvania  
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## A Frightful Teaching.

Those writers so very prolific in  
predicting great calamities about to  
fall on the earth, sending all its inhabi-  
tants to the "demonium how-ows,"  
should be prevailed upon to take  
cognizance of remarkable prophecies  
in the past.

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 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 genera-  
tion shall not pass, till all of these  
things be fulfilled."

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

The early Christians are represent-  
ed 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  
says:

"The whole Christian world was  
covered at this time with a thick and  
gloomy veil. . . . A notion now pre-  
valued of the immediate approach of  
the day of judgment. The deepest  
contemplation and anguish prevailed.  
Prodigious numbers of people  
abandoned all their civil connections,  
and their parental relations, and, giv-  
ing over to the churches or monas-  
teries all their lands, treasures, and  
worldly effects, repaired with the ut-  
most precipitation to Palestine, where  
they imagined Christ would descend  
from 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-ger-  
ents of heaven. Palaces, temples  
and noble edifices, both public and  
private were suffered to decay, and  
were deliberately pulled down, from  
a notion they were no longer of any  
use."

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

Fifty-five generations had passed, to  
1832, when Wm. Miller made his won-  
derful revelations, and the Christian  
world was again shaken with the pe-  
liet that the end was at hand. The  
Mormon faith was really an offshoot  
of that teaching, as were the Advent-  
ists, 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 logs 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 de-  
stroyed, but is as enduring as is eter-  
nity.

## 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  
this as a compliment.

## How to Make Hypocrites.

The art of making religionists who  
act a false part untruthful professions  
of belief, opinions or feelings, is an  
easy one to learn. A person with  
moderate education, reared from in-  
fancy in the belief of the dominant  
religion, listens to a ranting hypo-  
nist, known as a revivalist. He ac-  
cepts as truth all he says, and is soon  
brought 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 na-  
tive talent, he is selected by friends,  
and is prepared for the ministry. His  
education is directed to biblical and  
theological literature, without any at-  
tention to the sciences, or to Oriental  
history outside that of an ecclesiastical  
character.

In due time our convert is ordained  
a cleric and enters on his ministry,  
with an implied obligation that he  
will advocate the inculcations of his  
church creed, and defend it from at-  
tacks, from every source. This posi-  
tion 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 de-  
termines to hold his place, and edu-  
cate his parishioners to a full knowl-  
edge of what he has learned. A few  
able sermons, showing the fallacy of  
their creed, when his noble intentions  
are interrupted by some ignorant  
man 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  
is pushed aside, and ignorance tri-  
umphs.

Instead of urging the teacher to ad-  
vance 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 false.

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 commu-  
nicants shall believe it. He knows  
man never fell and in consequence of  
that fall, became subject to death be-  
cause 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-  
der his living.

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, ev-  
denced 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  
gods, whose names now adorn the  
saint's calendar. The student who  
learns the leading features of the an-  
cient 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 Ro-  
man Paganism, and the inquirer finds  
it is a conglomerate, a sort of pud-  
ding stone, which is composed of peb-  
bles, gravel and sand, water worn  
fragments of rock torn from their pa-  
rent beds, and rounded by attrition  
as they rolled together along the bed  
of some ancient river, then bound to-  
gether by silicious and argillaceous ce-  
ment. Each fragment of such con-  
glomerate had a history of its own  
before severed from its parent habi-  
tat. So Roman Paganism was a  
merger of Zoroastrianism, Brahman-  
ism, Buddhism, embracing portions of  
Akkadian, Babylonian, Egyptian and  
Greek mythology, all carried along  
by waves of Western emigration, con-  
verging 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 crit-  
ical 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 con-  
trovert our position.

## And Still They Come.

This time it is Rev. Dr. Wm. Aus-  
tin Smith, of St. Paul's Church, Mil-  
waukee, who repudiates the virgin  
birth of the Junior God of the church.

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 sub-  
stituted 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 cowed  
monks, sustained by a corrupt priest-  
hood, is the base of the dominant re-  
ligion.

## COL. OLCOTT AND

MISS ELIZABETH HARLOW.  
Col. Olcott is a leader among the  
Theosophists. His experiences in India,  
and his investigation of Occult sub-  
jects in all parts of the world, will  
give special importance and signifi-  
cance to the sentiments he utters.  
His lecture on "THE DANGERS OF  
PSYCHISM," reads like a fairy tale in  
some respects, and will lead Spiritual-  
ists into a new realm of thought, and  
will interest them greatly.

There are many things in Theoso-  
phy in perfect harmony and accord  
with the truths of Spiritualism, and  
the sentiments of Col. Olcott as ex-  
pressed in his lecture, will be read  
with great interest in consequence of  
the stubborn fact that among Spiritu-  
alists themselves there is a GREAT  
CONFLICT of opinion—many points  
still unsettled, and this state of con-  
dition in our ranks will tend to give  
special value to the lecture by Col.  
Olcott which will appear in The Pro-  
gressive 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-  
scribers.

## PLEASE UNDERSTAND.

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will only be sent out to those who send  
in ONE DOLLAR for The Progressive  
Thinker, and 10 cents in stamps to  
pay the postage on the book. The  
book is an ABSOLUTE GIFT to our  
subscribers. All can have it on the  
same terms, but remember the con-  
ditions. There are thousands of sub-  
scribers on our list that lately re-  
newed their subscriptions, but this  
offer is in no sense RETROACTIVE.

When our terms are not complied  
with, the ten cents sent in will be ap-  
plied to the subscription of the one  
sending the same. All the subscribers  
on our list can have the book by re-  
newing 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 print-  
ed book of near 200 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 com-  
mend its reading to the aged, because  
of its distinctness. It is divided into  
two parts, thirteen chapters of which  
are devoted to the evolution of the  
God idea; followed by sixteen chap-  
ters with the evolution of the Christ  
idea. Then there is an appendix with  
several very instructive articles for il-  
lustrating at greater length import-  
ant facts treated of in the body of the  
work.

We have already taken time, stolen  
from other pressing duties, to read  
many instructive chapters. It is ad-  
mirably 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 un-  
translated Greek, Latin or French, a  
habit among many always to be con-  
demned. As the title indicates, Mr.  
Tuttle has gone back to the begin-  
nings, 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 sen-  
tence. It does not matter if the ideas  
are not new to him, they are so beau-  
tifully, logically and eloquently pre-  
sented the reader is enchanted, and  
is reluctant to lay the book down when  
other duties press.

We would love to make many quo-  
tations for these columns, but "Copy-  
right 1906" greets us on one of its  
first pages, so we are compelled to ask  
our patrons who wish to share the  
pleasures of reading the book with the  
multitude of others who will do so, to  
order a copy from the author at Ber-  
lin Heights, Ohio, else from The Pro-  
gressive 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 re-  
membered 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, Bra-  
zil, 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  
in any country.

## The Great Work.

A Student of Independent Spiritual Unfold-  
ment Expresses His Views.

You have asked me, as a student of  
Natural Science, to write an article on  
the subject of the above-named book,  
for publication in The Progressive  
Thinker. It is not an easy task to ac-  
complish with satisfaction to myself.  
It is much less likely to be a satisfac-  
tion to your readers, more especially  
those who have not yet read the book  
referred to.

But you have my promise, and I  
shall therefore do the best I can un-  
der the circumstances. I shall not,  
however, attempt to review the book.  
For the only review that would do  
justice to it is THE BOOK ITSELF.

And I want to say at the outset that  
I sincerely hope your readers will not  
rely upon the "reviews," the com-  
ments, the criticisms and the discus-  
sions of the book which may appear in  
this paper or elsewhere. For, if they  
do, they will never get the true spirit,  
purpose and meaning of its message.

This is because the work must be  
taken chapter by chapter, in its natu-  
ral sequence, and with its own care-  
ful and exact definitions in mind. In  
order to understand its full meaning  
and purpose.

I have a very strong feeling that  
there are no people in the world for  
whom its message will, accomplish  
more good than the honest and earnest  
Spiritualists all over the world;  
provided they accept the invitation  
which it offers to them to read it free  
from prejudice, and do not try to read  
into its lines any but the meanings  
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-  
ist. I spent years in the personal in-  
vestigation of Spiritualistic phenom-  
ena. I have been a personal witness  
to every important phase of medium-  
ship. I have hundreds of close per-  
sonal friends who are loyal Spiritual-  
ists 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 Nat-  
ural Science. And although to-day I  
would no more become a party to any  
seance (which involved the subjective  
control of a medium in any form or  
phase whatsoever), than I would be-  
come a party to the enslavement of my  
fellow man in any other form; never-  
theless, I can hardly say that I regret  
having spent so many years investigat-  
ing the phenomena of mediumship,  
because I am convinced that it was the  
knowledge I gained through those  
years of personal investigation that  
enabled me to understand and appre-  
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 pos-  
sible for communication between the  
two worlds to be established through  
any other process than that of medi-  
umship.

I have observed how natural it is  
for them to claim everything, as "me-  
diumship" which involves such com-  
munication, and I am just wondering  
if there will be any among them who  
will make such a claim concerning  
the "INDEPENDENT METHOD OF  
SPIRITUAL UNFOLDMENT," which  
is outlined in this book. It is just  
possible that the thoughtless may do  
so, without taking the time or the  
trouble to read the book, but I cannot  
conceive how any honest Spiritualist  
can do so after once having read the  
book through from beginning to end  
and made a study of the two dis-  
tinct "Methods" unfolded.

Personally I can say that I KNOW  
that such a claim, if made, is abso-  
lutely without foundation. I have  
made a thorough PERSONAL TEST  
of both methods, and I know that they  
are absolutely irreconcilable. They  
are exact opposites in every respect.  
They are as directly opposite as East  
is opposite to West, or as Truth is  
opposite from Falsehood.

It was this extreme difference in  
method of procedure, that first at-  
tracted my attention to the work of  
Natural Science. Like most good  
Spiritualists, I was inclined to be-  
lieve that there could be but one way,  
and that the way of mediumship.  
I was naturally skeptical as to this "In-  
dependent Method." But the more I  
read the books of the School, and the  
deeper I got into their spirit and un-  
derstanding, the more I was con-  
vinced that it was a subject entirely  
worthy of my own personal consid-  
eration and investigation.

The results of that investigation are  
indicated by what I have already said.  
I am now able to speak from ABSO-  
LUTE PERSONAL KNOWLEDGE  
sufficiently far to assure your readers  
that INDEPENDENT SPIRITUAL  
UNFOLDMENT DOES NOT DEVELOP  
OF "MEDIUMSHIP."

Anticipating the possible claims of  
those who do not yet know the dif-  
ference between "Subjective" and  
"Independent," as these terms are  
employed in the book, I desire to  
make just one point with your read-  
ers, most of whom I regard as my per-  
sonal friends, and that is this:

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  
book.

If I had it in my power to do so, I  
do not believe there is a greater per-  
sonal favor I could bestow upon any  
reader of The Progressive Thinker  
than to say that which would induce  
him or her to read THE GREAT  
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venturing to draw any conclusions  
concerning it, and especially before as-  
suming to pass any opinions upon its  
contents.

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 for-  
getting its Editors and Publishers.

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

## 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 habitations of earth life, can  
still, under favorable conditions, com-  
municate with loved ones yet in the  
flesh.

We have seen it stated that Edison,  
the great American inventor, is in fact  
a Spiritualist.

## Exceptionally Important!

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

IT IS A MILE OF VALUABLE  
INFORMATION. IT FITS INTO OUR  
PREMIUM LIST, AS ONE OF ITS  
MOST VALUABLE PARTS. EXAL-  
TED SPIRITS WHO HAVE TRACED  
THE MATTER FROM BEGINNING  
TO END, DECLARE THAT THE  
NARRATIVE GIVEN IS TRUE IN ALL  
RESPECTS. THE BOOK IS NEATLY  
BOUND IN CLOTH, IS FINELY IL-  
LUSTRATED, AND IS AN ACTUAL  
GIFT TO EVERY SUBSCRIBER WHO  
SENDS TEN CENTS IN STAMPS TO  
PAY POSTAGE THEREON, AND ONE  
DOLLAR FOR THE PROGRESSIVE  
THINKER ONE YEAR. THE PRO-  
GRESSIVE THINKER IS DOING NOW  
WHAT NO OTHER SPIRITUALIST  
PAPER EVER DID—IT IS SENDING  
OUT FOURTEEN BOOKS, CON-  
STITUTING AN ENCYCLOPEDIA OF  
VALUABLE INFORMATION ON  
SPIRITUALISTIC AND OCCULT  
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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 for-  
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Fraternally, A STUDENT.  
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388 octavo pages. Price, cloth. \$1



## General Survey.

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

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

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

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

Henry McDonald says that his daughter, aged 11, but for development several years ago, now writes poetry inspiringly. He writes: "She has written two pieces a week on all manner of subjects. She is never over twenty minutes writing so many verses."

Mr. J. B. Drake and his wife, Mrs. Maude Lord Drake, who have been known at Chicago, passed through the city last week on their way East to visit relatives residing at No. 104 Kennilworth Place, Brooklyn, N. Y.

The Golden Center Spiritualist Society meets at Star Lodge Hall, No. 578 S. Western avenue, between Harrison and Polk streets. Conducted by Prof. McLane and J. E. Coe.

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

Eva L. Stewart writes: "The Hyde Park Occult Society listened to a fine discourse last Sunday evening by Dr. J. A. Marvin, comparing the religion of the orthodox church with Spiritualism. All present enjoyed it very much. Mr. Fraser gave a short talk, followed by Mrs. Harper and Mrs. Moore with messages, which were well received. R. Gray is to speak on the 6th, and Dr. C. 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 Ladies' Spiritualist Temple Fund Society of Fullerton, Cal., held its annual meeting on Sunday evening, Dec. 16, 1906. The object of the meeting was 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 Kottig; treasurer, Mrs. H. Prindle; secretary, Mr. C. A. Solinger; assistant secretary, Mrs. George Williams; trustee, Mr. Barker; musical director, Mr. Eckert; pianist, Mrs. F. Hemwood. 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."

C. Kirchner writes: "Mrs. C. Parkhurst, speaker and test medium of Baltimore, who held very successful meetings in Chicago and Rockford, 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 for the month of February and the March, would do well by addressing her at 917 W. Mulberry street, Baltimore, Md."

Mrs. Savage writes from Tacoma, Wash.: "It is some time since Tacoma, Wash., has sent in a report, but we are still alive and the prospects for our society are fine. Since October 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 have strangers at each Sunday service. They are the first spiritualist ministers ever in Tacoma, 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 have been highly spoken of by those in and out of our ranks. May this angel world always send us such straightforward, honest and conscientious workers."

On Sunday, Dec. 30, Oscar A. Edgerly will conclude a very successful "two month engagement" with the Ladies' Temple Fund Society of Cleveland, Ohio. That Mr. Edgerly's work has given satisfaction is indicated by the fact that the Temple Society has re-engaged him for the month of January, 1908. The engagement for the month of January, 1908, was given by the Temple Society. Mr. Edgerly's time is all engaged until February, 1908.

G. H. Brooks arrived home from Pittsburgh, Pa., on New Year's day, having closed a very successful and pleasant month's engagement with the First Spiritual Church of that city, of which C. L. Stevens is president. Mr. Brooks will remain nearly two weeks at his home, No. 114 President street, Wheaton, Ill., and will respond to calls for funerals. About the 12th of the month he expects to return to Wisconsin to resume his labors there in the interest of the State Society.

P. A. Norman writes: "I like The Progressive Thinker more every year, and among my choicest current literature, your valuable Progressive Thinker is my favorite. I hope I will stick to the everlasting truth, and fearlessly expose all frauds and mock mediumship which has done such untold damage to the cause of true Spiritualism."

J. C. F. Grimshaw 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 annual Camp meeting. He will also secure his services for three or 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, Mrs. Jennie Martin, writes to me from Sandusky, Ohio, where she is lecturing for the Psycho 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 and all recognized. People were very pleasant. Mr. Jackson is a fine, intelligent man, and makes a good chair-"

man. He leads in singing and plays the piano. To precede my lecture, he read a poem. Miss Zouner, who entertains me, is a fine woman. As my wife is very modest, I will help her. She is a real spiritualist, high-minded woman, and any society would be a great asset, we would be pleased to have them write to us. Her terms are: Her expenses and entertainment, and what the society feels able to pay."

Samuel A. Huntington, Malden, Mass., writes of the Progressive Spiritualist Society, Louise Hall, 138 Pleasant St., Mrs. F. S. Sheriff, president: "At the afternoon circle, Mrs. Caster, Mrs. Morton, Mr. Patch, Mr. Greenlaw and Mrs. E. B. True made short, but very interesting addresses on 'Truth Wherever It May Be Found,' and 'Attendance at Spiritual Meetings,' and Mrs. Carter gave several messages. The evening meeting opened with a beautiful praise service. Mrs. Nettie Harding, of Somerville, Mass., occupied the platform as speaker and message bearer. She prefaced her work by reading a beautiful poem entitled, 'Dying,' and chose the same title for her subject. Mrs. Harding gave a beautiful address; she is a fine medium. Mrs. Nellie D. Abbott, of So. Lawrence, Mass., will be our next speaker on Sunday evening, December 30, and F. A. Wiggin, of Unity Church, Boston, Mass., on Thursday evening during January, 1907."

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

Harry J. Moore has found it necessary to resign as speaker for the First Spiritualists (Temple) Society of San Diego, Cal., after serving November and December of a winter's engagement. He will remain in San Diego from one to three months longer with the hope of fully recovering his health which has been impaired as a result of overwork. Address him there, General Delivery, until further notice.

Wallace H. Moore, Shepard, Ohio, writes: "In my notice in your issue of Nov. 11, I stated that I had been 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 least great injustice and make it quite embarrassing to the writer. The notice should read, 'She has great charity for 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, was 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 Mr. T. T. T. were the message bearers at 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. Steadman, and Mr. Price, assisted by Mrs. Willard, Mrs. H. D. Morgan, secretary for the First Association, gave an entertainment for the children's lyceum. These socials are well attended. The Temple League holds meetings as usual at Psycho Temple, Mrs. Farrow, president."

Correspondent writes: "It affords us great pleasure to announce through the columns of this progressive paper that on Sunday, Dec. 16, the state visited the home of Mr. and Mrs. Morton Hartwell, 1104 Highland street, Racine, Wis., and left a bright little star in the material form of an eight-pound girl, little Mabel Estelle. We hope that her life may prove one of joy and happiness, and that she 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. G. C. Lewis, 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. His life is a good example, 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."

Favorable reports from the Psychological Research Society of Rockford, Ill., still continue to reach us. On the evening of December 23, the program was occupied by home talent, and Christmas day was the principal subject discussed. The president, Daniel McDougal, followed Mr. Booth, both indicating the Pagan origin of the day, and both addresses were generously applauded. A Mrs. King was the subject of the address by the president, who made a brief but very useful address, inspired by the loved ones on the other shore, that delighted every listener. Dr. Hammond followed with messages which were recognized by the audience by the way. The Society is still on the upgrade, with prospects as bright as any other in the state.

W. F. Peck will serve the Cleveland, Ohio, Spiritualist Society during the months of January and February. Societies of individuals within easy reach can secure his services for week nights on reasonable terms. He will also officiate at weddings and funerals when called upon. He may be addressed in care of C. W. Henwood, 10821 Hamden avenue, Cleveland, Ohio.

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 speaker. Her talent was recognized and well appreciated; her work was fine. Mrs. D. A. Morrill followed her. We hope to secure her for our meetings on Sunday of Holiday week. She goes to Lake Huron, Pa., in the near future for two months. We feel justified in praising her work. She is a highly respected citizen of our beautiful city, and although comparatively new to the work, her addresses are the equal of any speaker on any platform in the country. The Ladies' Aid is doing a great work and everything is going on nicely. On next Sunday evening, Mrs. Belle Fel-

## 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, 614 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 614 Tremont street, every Thursday.

Another of our home workers will occupy our rostrum. We would be pleased to hear from speakers for January, February and March. Those are the easy read of our city. Our secretary is T. J. Haynes, Grand Rapids, Mich., Soldiers' Home Station."

## COMSTOCK LOSES U. S. SALARY.

Reformer Outted as Postal Inspector, on Artist Student's Complaint.

Washington, Dec. 29.—Announcement made today that Anthony Comstock of New York, has been dismissed as a postoffice inspector, a \$1,600 position he had held for thirty-four years. The action was taken on complaint of the Art Student League, which held it was not right that Comstock should be able to walk into any postoffice and examine 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 received 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 leatherette covers. Price 25 cents.

Father Jutz is a prominent 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 ecclesiastical and literary men of the age, author of "The World of Celestial," "Pioneers of Progress," and other popular books.

In 1891 the Doctor visited Pine Ridge Indian Agency as the representative of the Indian Defense 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 answered the questions and objections of the Doctor, and the Doctor answered the questions and objections of the priest. The dialogue covers the whole ground of the difference between the dogmas of the Roman Catholic and orthodox Protestant churches and liberalism, as represented by Unitarians, Spiritualists, etc., and also the question 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 religious-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 eye opener 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 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 give us a new way of looking at things, and many things to look into, 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 heaven."

To this Dr. Bland responded, "You are a good man, Father Jutz; you are a great deal better than your credit 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 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-five cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

Attention—Massachusetts State Association.

The annual meeting will be held in Berkeley Hall Annex, 3 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 urged to be present to be able to vote. Twenty-five cents could not be better spent in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"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 be present at the meetings. Twenty-five cents could not be better spent in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"The Truth Seeker's Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

## TEST CONDITIONS.

To Spiritualists and Spiritualist Mediums Everywhere.

I have prepared test conditions by which I hope to prove that spirit manifestations emanate from a source outside of any mortal person.

I will say that I approach this subject in the spirit of hope 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 Spiritualism as have led me again to investigate to discover whether or not there is such evidence, not explainable in other ways, as to which I trench a belief in Spiritualism as a scientifically demonstrated fact.

Finally I have arrived at this conclusion: If some scrap of information can be given which, by the nature of things does not and cannot 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 matter is repeated in a multiplied and reliable number of instances the world will have to accept Spiritualism as a demonstrated fact of science.

At the end of my investigation of a number of the above conditions, I have, in collaboration with my venerable 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 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 bunches and matches is more inspection. This basket was then closed and wrapped and cross wrapped with thread, the knots of which and all interstices were sealed with wax. This basket rests upon the table in the dining-room of my home at 811 So. Sixth street, this city.

We now invite all persons with mediumistic 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 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 a third demonstration under like conditions. If two out of three of his answers are correct it will be regarded as satisfactory. To each person giving us a correct answer, corroborated by at least one other correct answer, either by himself or by another medium, we will send 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 proposition, and on whose part of his acquaintance or knowledge and each one requesting it will be sent the result signed by all the parties participating and present at the opening of the basket.

Beatrice, Neb. J. CUMMINGS.

## 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 me shiver, and on whose part of his acquaintance or knowledge and each one requesting it will be sent the result signed by all the parties participating and present at the opening of the basket.

Last winter I read the opinion of some writer, but cannot now recall the name, that lightning is produced by the rubbing of two clouds, but I think it was in The Progressive Thinker, who stated that "lightning is produced by two currents of electricity coming together from opposite directions."

The writer may have the correct solution of the phenomenon, but I will briefly relate an experience of mine that occurred in the month of September, 1905.

While sitting alone in my office, everlastingly alone and in the dark, 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 globe about the size of a very small marble, and I felt that it was a magnet, drawing to itself smaller globules, or gases from every direction that flew to the first globe, or magnet, with such force that they seemed like a ball streak. While standing in this position I read in a man's hat 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 lighted tap or jar to the combination of nitric acid and glycerine, called nitroglycerine, will explode.

I have related this experience to several gentlemen of my acquaintance, and all agree that this solution of the phenomenon seems reasonable.

B. G. SWEET.

Empire City, Kans.

## A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilson, 301 Union street, Valparaiso, Indiana, and she will send you a return mail her father's book, entitled "The Truth 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 most 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.

"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 be present at the meetings. Twenty-five cents could not be better spent in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"The Truth Seeker's Collection of Forms and Ceremonies 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; 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 hand of a 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.

Aboard in the stricken city, Shook, 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 promiser, Of thrift on the western strand.

She sheltered the monarchs of labor, Between the wind 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; Grant solemnly to endeavor, Struck dumb and bedazzled with pain.

From out of the smoke and the carnage, 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.

Wlad in a broader garment, Clothed in a firmer weave; Struck the senses rampant, Housed with the soul aggrieved.

Pioneer, Pilot, Promoter, Enriched in the forts of the God; Pledging anew for the conflict, Combating invincible odds.

Los Angeles, Cal.

## THE SOUL'S HARP.

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

That play the tender chords among. Joy makes a glad, enraptured strain; Grief breathes a sweet, triumphant 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 of old melody. Brings back the scenes of other days.

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 way.

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 made.

West Bridge Street, N. Y.

## PASSED TO SPIRIT LIFE.

[Obituary 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. She was a life-long Spiritualist, and a true and devoted friend to the cause of the Spiritualist. She was a woman of heart and a heart of tenderness, and with a heart of tenderness, 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 harmonical philosophy of the first days of the Fox Sisters' fame. Funeral conducted by Mrs. B. G. Hoig, Monrovia, Mich.

On Dec. 15, at her home a few miles from Fenwick, 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 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 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.

## ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Toney. A new and complete book of 105 pages. Cloth, 75 cents.

ANCIENT 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.

"Worry, Hurt, Scurry, Furry Cured." By the Blasted Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

"Longer's Beautiful Songs." A new edition comprising one volume of 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 "A Companion Piece." Cloth, 75 cents. Bodega, 50 cents.

"The Truth Seeker's Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

## 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 Lesser Quarterly for our Lyceum, but must have some interest shown to warrant 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 during 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 the year.

All lyceums desiring to compete for the prize, send not later than January 15, the number of pupils enrolled, average attendance, general condition and names of officers; these will be duly filed, and we will advise your secretary thoroughly regarding the duties 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.

## Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. These constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are published at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from at the price of \$2.00. GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, rounded up, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25. But if you order more than one Premium Book the price is as follows:

Any one of the Thirteen Premium Books you may order, price 70 cents. Any two of the Thirteen Premium Books you may order, price \$1.10. Any three of the Thirteen Premium Books you may order, price \$1.50. Any four of the Thirteen Premium Books you may order, price \$2.00. Any five of the Thirteen Premium Books you may order, price \$2.35. Any six of the Thirteen Premium Books you may order, price \$2.65. Any seven of the Thirteen Premium Books you may order, price \$2.95. Any eight of the Thirteen Premium Books you may order, price \$3.25. Any nine of the Thirteen Premium Books you may order, price \$3.55. Any ten of the Thirteen Premium Books you may order, price \$3.85. Any eleven of the Thirteen Premium Books you may order, price \$4.15. Any twelve of the Thirteen Premium Books you may order, price \$4.45. Any thirteen of the Thirteen Premium Books you may order, price \$4.75.

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Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for \$1.15, something never before equaled in this country or Europe.

In mind that every order for a Premium Book must be accompanied with a yearly subscription to The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before.

## OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR \$4.15.



## 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 Temperance 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 bringing of an apert for the first time from Tibet, that is, a tablet of unknown land, but full of occult teachers and students. Dr. Whitcomb said: "This is the first apert brought from a practically unknown land, as it is almost terra incognita, although the British forces have lately been through the country after severe fighting. Very little is known, however, of the inner life of the Lamas. But we spirits can penetrate where no Englishman has yet gone."

Taking up the apert from the table, and which is named "Tali," 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. It is about a foot in length, and has two straps, which finish in a hidden receptacle, the whole being made from the skin of the tail of a yak. Inside this little receptacle are the tablets of the spirit, which are made of wood and are secreted bound round with paper covered with Sanskrit writing, and kept in position by a movable band of leather. There are also higher up the straps five bone rings. 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 spool. Sometimes these wheels are round a piece of wood and placed in the skin here. \* \* I think the choicest of the prayers are selected for this purpose."

On the same evening two tablets came, and I explained what they well understood those who know the potencies and imponderability of matter that a tablet "comes first like a cloud, which becomes light and full of sparks." This cloud gets smaller and denser, then thickens, and becomes a tablet like the one brought, and as it was before its disintegration through scientific, spiritual and natural 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. Withrow, entitled "A Glimpse of Heaven," and will find place in the December issue.

The following is a brief record of the seances held since September 14: 8th Seance, Sept. 21st.—A night of extraordinary power. Address by Sig. Valenti. Phenomena. Tablet brought from ancient Nineveh. First of a series of tablets. This was a beautiful apert covered with hieroglyphic writing, which will be translated by Dr. Robinson later on. Another apert was thrown on the table with the sound of changing. It 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 Africa as a talisman. In a hidden receptacle were the tablets of wood covered with hieroglyphic characters, with four marks that indicated the number of children the woman had borne. The tinkling sound came from a number of brass coils hung round the chain.

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 five 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 sawdust.

10th Seance, Oct. 5th.—Address by Rev. W. H. Withrow, "Is Spiritualism Satanism?" Phenomena. Three tablets and a remarkable nest, large and covered outside and in with feathers which the birds for one was found to take from turkeys or other birds handy.

11th Seance, Oct. 12th.—Great power apparent, and said to be on "both sides." Dr. Whitcomb. Address by Rev. W. H. Withrow 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 apert from Tibet 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. 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 made, and stay there and do as I bid. Temerance once built a pyramid of skulls, to-night if it were possible to do it, you could build a pyramid that would reach almost to the clouds with skulls of those who have sunk down in the onslaught of the demon alcohol.

Remember this, that alcohol kills twice. It kills the body and destroys the soul; it destroys the spiritual life, and the demon of alcohol is a relation of those who were slaves to appetite, shut up this night with unsatisfied desires crying aloud in their torment, and the only comfort that I have, and that is a great and a grand one, is that eventually they will be liberated and taught the error of their ways. The appetite shall be mastered and the drunkards at last, though perhaps they will sit in lowly places, shall be saved from their appetites which will give messages.

Oh, my friends, it is for you who are humanitarians to tell the people the truth, not as some fanatics would teach—remember this, I am not in sympathy with fanatical temperance people, but I speak as one who knows, 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, when a man or woman loses self-respect, they go down and down! The demon says, "Here cover it up, down your thoughts; drink again, drink and be merry, for to-morrow you die." Yes, my friends, I thank you to-night 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 plane selecting men and women to

speak through, or being permitted to speak through those agents which you call "sensitives"—my new terms to me because in my day I would not tolerate such things as spirit mediums. I will be pleased to use such instruments and will not be tired in speaking 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 your physical body, I do not know anything about 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 intensity I am capable of and say, rescue the drunkard! Do not pass by and say, "He brought himself to it." Perhaps 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 drunkenness, "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 ship-aleck soul and body, when he said with kindly voice, "Will you not come with me, friend? God bless the Quakers! They are not ashamed of what they believe and to put it into practice, too. I could rouse sympathy for the fallen ones, but I 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!"

Be not carried away by the arguments of some about building hotels and erecting breweries. It may be a good thing to have a hundred times, but set out 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—because of humanity. I have been told upon many earth planes 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 is good and noble within them is under a cloud.

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 at him and said, "Friend, where are you going? My brother, you should not stand here making use of that language." With an oath he said, "Home! home! What is the use of 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 appear to the world as a publican, and he had just now called me a pig!" "No," I said, "men sometimes lower themselves or debase themselves with the wine, but you are a man, God-blessed, you belong to God. You are His; you have a right to be here. What are you going to spend the future? Was not your mother a good woman?" Looking at me, he said, "Yes, my mother was a good woman." Then he raised his head 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, and he was hard. 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 let 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 Satan! Satan stands forth personified as Alcohol, and 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 Satan, but you will find that they are without and their influence made null and void, and men and women may be rescued to be lights in the firmament of love.

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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 toward each other.

Prove allegiance to the Cause of Right?

It behooves us to ask ourselves the above questions, especially at this time when the world is turning its face heavenward, and the hungry cry of human souls borne from every part of the globe, 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 positive knowledge of the continuity of the soul.

What are we going to do about it? What have we found in the Great Storehouse of knowledge? Is there not more than enough for us and them? Is there not light enough to shed into "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 the children, regardless of race, kindred or color?

Then if we know it, why do we not practice what we preach? Why do some want to "speak up," 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 we have in those who, although they claim to have the Key of Knowledge to this world, to lift humanity out of the slums of despair and bondage, are wont to "hide their light under a bushel," and sell for so MUCH A PEECE the truth which every right-minded Spiritualist holds as a birthright?

How is God's Kingdom to be set up on earth unless the "money changers" of the present day, who are continually dealing God's Temple (the temple of the human body) as if it were a market place, and who are "The Temple of Truth," Spiritualism, are cast out? Even though it may be necessary to scourge them.

I like the ring of the reports of the N. S. A. convocations, held in Chicago. These reports show the disposition to be every department of our cause, we are made of the so-called developing mediums who are willing to throw their own hypnotic influence over any and all sensitives whom they come in contact with, for the almighty dollar, many times, no doubt, interfering with development, that otherwise would have been a rich harvest for humanity, and often on grafting twigs of their own sensual nature, causing thorns and briars to spring up instead of flowers and fruit.

If Spiritualists everywhere will rally to the call for help, and respond with

## 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."

That man is a spirit, acting through bodily organs in this material world is not a doctrine of yesterday. It is a very ancient doctrine. At an early period in the history of reflective thought, philosophers pronounced the sensible world merely an appearance, solid-seeming as it looks and feels. They saw that to persons differently endowed in the matter of senses, or with additional senses, it would be no longer the world which it seems to be to us, constituted as we are at present, but quite different. Power is an all-inclusive word in the universe, covering both mind and matter; and all force or power is in the last analysis spiritual. Light is strictly a spiritual fact of consciousness, for the vibrating ether is not luminous. Light, sound, odor, taste, exist nowhere except in ourselves; for, in the sublime phrase of Lewes, "Nature, in her insistent solitude, is eternal darkness and eternal silence."

Matter is the plant garment of spirit, which is constantly woven "in the roaring loom of Time." Not that we are all-in-all, because there is a power, not ourselves, constantly interacting with our inner self, and thus producing the phenomenal world which environs us. Mill says our feelings and thoughts are the only things which we directly know to be real. Matter is a mere assumption to account for our sensations. Instead of the world containing us, it is being 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 reactionists 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 subtle, pervasive, and beautiful corporeality. The migration to "the land of souls" as Byron calls it, is evidently not much of a journey. It is simply a change of corporeal costume. In the light, then, of current physiology and psychology, the human body is literally a breathing-house, not made with hands, as Coleridge calls it, exactly adapted to the temporal and temporary use of the spirit or "inner man," who peers 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 citadel. The lungs give buoyancy, animation and locomotiveness. The great Swedenborgian psycho-physiologist, Wilkenson, 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 heart is the animal man himself; hearing is a new-born palace of the air, whose shades are music and 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.

Mental power depends upon the size of the brain only in a general way. The proposition is open to so many qualifications that it is of but little account in discussing the mental power in connection with the brain of races or individuals. The size of the hat which a man wears is no criterion

as many dollars as they can possibly spare, toward making our N. S. A. self-supporting, we will have home missionaries visiting our home cities, and pouring floods of light into our very midst, opening the very Flood Gates of Heaven, and causing the "manners" of spiritual fruit to fall thick and fast among us.

I wish Brother Francis would open a column in The Progressive Thinker in which to receive voluntary pledges for the N. S. A., from individual members, or Spiritualists, who are situated so as to be isolated from any society. I am willing to pledge \$5 instead of the one requested by the committee, to be paid before January 1, 1907. While the N. S. A. is so valiantly standing for truth in every department of our cause, we are wondering what disposition is to be made of the so-called developing mediums who are willing to throw their own hypnotic influence over any and all sensitives whom they come in contact with, for the almighty dollar, many times, no doubt, interfering with development, that otherwise would have been a rich harvest for humanity, and often on grafting twigs of their own sensual nature, causing thorns and briars to spring up instead of flowers and fruit.

It certainly is time for humanity to know by being told directly by those

unchange and wrong. Hence, we say with our angel teachers, "A solid foundation, yea, children of earth, is found in the knowledge that death is rebirth. The soul is immortal—a truth of great worth—Each spirit is proving that comes back to earth."

MAGGIE NORTON.

Springfield, Mo.

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## 893

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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## RETURNED FROM AUSTRALIA

W. J. Colville, Noted Lecturer and Author, Narrates His Experiences.

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

My extended travels in Australia, Tasmania and New Zealand were attended with considerable success. Whenever 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 deep and ever-increasing interest in Spiritualism 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 entirely to their mission, and can stand a good deal of traveling and many varieties of climate.

That excellent pioneer 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 also 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 possesses high educational nature, though it is very small in comparison with the gigantic fairs witnessed in America.

The Theosophical movement is very much alive in the Southern Hemisphere and many extremely intelligent people are openly connected with it. I have been very fortunate in 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 profitable voyage, I was permitted to give a series of lectures, and 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 island, and the cheerfulness which fully justified all the lavish praise which visitors continually bestow upon it. Honolulu in winter is superb and the climate almost perfect.

I am indebted to Dr. J. M. Peebles for a copy of your address, and for a copy of his late book concerning Pre-Existence and many other intensely important spiritual problems. I am writing a few reviews of that excellent treatise, which is full to overflowing with thought-stimulating material. I am delighted to know that the faithful, venerable "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, and that the information and subscription I have taken I have forwarded to the publishers, R. T. Fennell & 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 devastating elements consumed my entire stock of your address, and 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 copies since March 22, 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 book, and they receive their books at a lower price in consequence. \$1 is now the fixed price, retail cost of every copy. Wishing you and all your readers the choicest of blessings in 1927, believe me yours sincerely, W. J. COLVILLE.

## THE CHRISTMAS DINNER.

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

Mrs. Messersmith, assisted by a band of workers, gave a Turkey dinner to one hundred poor children of the city. After the dinner, a large number of the children were taken to the city hall, where they were given gifts for each child present, was distributed among the little ones. Each received a pair of mittens as well as other gifts, such as books, dolls, toys, candies, nuts, popcorn, etc.

Last year a like dinner was served to fifty little ones, and thankful to say this year the number was increased to one hundred. A number of cheerful givers responded very generously to a call for assistance. To them we extend a vote of thanks; also to Sister Geminde, for the use of the hall; Sister, 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 be able to feed and care for five hundred; also that the children of old and young 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 intended for all his children to have an abundance. Let us all take interest in their brothers and sisters, as all are one great family, and in this manner many would escape the downfalls 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. Contents: Fate Mastered. Interior Foretold. Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price, 50 cents.

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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, 1908, of 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 in those manifesting a desire for the same, and the establishment and organization of subgroups or branches 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 club.

The Occult Club has approved and accepted a constitution, by-laws and articles of association, and there should be an occasion to suspend a member, officer or medium who may give cause for same, we can do so legally. 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 doctrines contribute to the comfort and consolation of bereaved humanity, inasmuch as it assures us of a life beyond the grave, and gives us the blessed hope of again meeting our loved ones gone before, thereby robbing death of much of its terror, and bringing us into closer communion with the infinite author and controller of our destinies, therefore we, members 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 minded, to be harmonious in our dealings, 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 of a genuine and reliable, so that none present at our meetings 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 become part of us as a Club, we propose to admit to membership only those persons 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 of the foregoing we agree and now pledge our sincere support.

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 of Port Huron, Mich. We have three branch clubs in the state of Michigan. For further information address: DR. R. M. 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, and almost privation and want, for I was a living illustration of poor old John, having lived like him been 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 sweep 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 drought for three years, and I was swallowed up. I was left on the dry ground, I had ever known. In my distress I unconsciously made my plaint to The Progressive Thinker, with no intent to publish my woes to the world, but the dear angels saw otherwise, and I was saved.

My home was then in a cold state. My four-year-old son, who had been in this lovely Pacific coast, with climate unexcelled, and the varied beauties of nature spread out before us; till with the changes time never fails to bring, 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: 'This a pleasure to compensate for the receipt and letter again, I owe naught but 'Peace on 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 happily 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. Nicely bound in cloth. Price 75 cents.

"Child Culture, According to the Laws of Physiological Psychology and the 'Bugs' of the Nervous System." By Riddell. Most excellent work for all who have the care or training of children. Price, 65 cents.

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. —Gleisner's "Gospel."

"In the World Categorized" by Dr. T. A. Bligh. Spiritualistic, instructive, and amusing. Price, 50 cents.

## A Gift! A Gift!

"The Unknown Life of Jesus Christ," a most valuable illustrated work, translated from the French by Mr. Ghandi, a learned Hindoo, is to be sent as a Gift to every subscriber of The Progressive Thinker. It has always sold for \$1.00.

We purchased the copyright, and now we have the exclusive privilege of publishing the work, and wholly for the benefit of our subscribers. Before sending in your order, read carefully the following:

"The Unknown Life of Jesus Christ" is a remarkable book. It supplies a veritable missing link in the history of a remarkable personage. It fills a hiatus which has puzzled Christians as well as non-Christian scholars, to account for. The New Testament account of the life of Jesus is vitally deficient, as passing over in blank silence a great many years of his earthly existence.

It is the usual understanding of Christian writers and scholars, that the public works and teachings of Jesus, except what little was done before the end of the thirteenth year of his age, were comprised in the last three years of his life. Luke says (Chap. 1:80) "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Chap. 8:23, says, "And Jesus himself began to be about thirty years of age."

It is indeed strange, that the most remarkable character in the world's history should drop out of sight for a long period of years, comprising the larger part of his life from childhood on, and no record of that period be found. It seems the last three years of his life comprised the years of his public ministry. Where was he, and what was he doing during these years from about his thirteenth to his thirtieth year?

This remarkable book seems to answer the query. He traveled into India, the land of Buddhism and

Laos, and there became learned in the lore of that country, he became proficient in the study of its antiquities and literature, its religions and its philosophies.

In the Buddhist monasteries of Thibet, Mr. Novitch relates how he found access to some manuscripts which told of the visit of Issa (Jesus), and his life while there. This narrative fills the gap in the New Testament account, from his thirteenth year until his return and his public "showing unto Israel," as a divine teacher. The Buddhist records complete what the gospel records omit.

The translation of these Buddhist records forms an exceptionally interesting study to the general reader as well as to the more critical scholar and student of ancient religious literature.

And now we are happy to announce to the readers of The Progressive Thinker, that, having secured the plates of this remarkable book, we have concluded in this holiday season to offer this volume to them as a premium. It will be an actual gift to each one who sends in One Dollar for a year's subscription to The Progressive Thinker, and ten cents in stamps to pay the postage on the book.

Any one who is now on our list of subscribers can also secure this book as an actual gift, by sending in ten cents in stamps to pay postage on the book, and One Dollar to extend the time of their present subscription one year.

## Letter From the Ohio State Missionary.

To the Editor:—It has been some time since I wrote to you but I have not been idle for all that, but my mother's condition is greatly hampering my time. I have recently spent two Sundays in Ashabula, lecturing in G. A. R. Hall, both afternoon and evening. The society there is very busy with the building of a new temple which is to be dedicated to "Truth."

The foundation is already finished, and they are preparing to lay the corner stone. Then they will proceed to finish the basement and erect the temple. The women of Ashabula are 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 there are working to afford the people a comfortable place to come to and listen to the teachings of Spiritualism, without having to climb one and two flights of stairs, as is often the case. May courage attend their effort and success crown them.

On last Saturday evening I addressed the veterans of the Ohio Soldier's Home, at Sandusky, Ohio. The meeting was conducted under the auspices of the Psychic Research Society of Sandusky. Brother Walters and Brother Babcock, who are inmates of the Home, had long been members of the Society. President Jackson asked the audience for a subject for the evening's discourse, the Rev. Mr. Hayes, who is the chaplain of the Home offered a Scriptural passage in the New Testament, the parable of "The rich man in hell, and Lazarus in heaven."

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 nothing about the mission of Christ?" adding that he asked this, not in a spirit of criticism, but because he wants more light!

My inspirers led out in answers that were clear and to the point, and quoted scripture which they said was done simply to show that it contains records of psychic and spiritual phenomena.

General Kilre, commandant of the Home, was present and expressed himself as very much pleased. The next day being Sunday, I lectured in the afternoon and evening at the regular meeting place of the society. A good, appreciative audience was present, and those having attended both services considered the day well spent.

December 30 I will be at home, and will spend the afternoon with the "Faithful" at Golden Rule Hall, a place that to me is hallowed because of the many truly helpful hours spent there with the children of the neighborhood in the Lyceum, and with Mr. Jones, whose presence I always feel very strongly when there.

I hope to resume my missionary work, but cannot say just when. In the meantime I will fill Sunday engagements and answer funeral calls, etc. With best wishes for a happy, prosperous New Year to all.

ELIZABETH SOHARA, Ohio State Missionary, Toledo, O.

## THE PATHWAY OF THE HUMAN SPIRIT.

Or, the Pathway of the Spirit Traced.

By J. M. Peebles, M. D., M. A.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents, postage 15 cents.

"Discovery of a Lost Trail," by Chas. E. Newcomb. Small, in pocket size.

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THE GREAT WORK THE CONSTRUCTIVE PRINCIPLES OF NATURE IN INDIVIDUAL LIFE.

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## THE LINEAL KEY

To its Origin, Character, Methods and Purposes.

The work nears the close with "The Mark of the Master" and a scientific analysis of "The Transition Called Death" carrying the reader to the doorway of the succeeding volume—in a final chapter entitled "The Passing of the Master"—from the plane of Earth into and beyond the dark "Magnetic Field" outward and upward through "Nature's Brilliant Barriers" into the dazzling splendor of the "Real Spiritual World."

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## BELIEVER IN SPIRITUALISM.

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

At the weekly meeting of the Unity Club, connected with the Unitarian Church, Ottawa, Canada, Mr. George Holland delivered an address on "Some Experiences in Psychic Research," which proved to be one of the most absorbing interest. Mr. Holland is a conscientious, firm believer in Spiritualism and has had experiences which certainly make the non-believer wonder. In the discussion that followed it was soon evident that all were not Spiritualists and yet no one was able more than to suggest a probable explanation of the remarkable phenomena described by the lecturer.

Mr. Holland told of conversations with departed friends, the reliability of which has passed beyond the possibility of doubt so far as he is concerned. Among those with whom Mr. Holland has conversed are his son, who was drowned at Deschamps; 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 investigations, met with many frauds. That was to be expected, and he soon learned to distinguish between the fake and genuine medium. During the last six years a growing sense of the genuineness of Spiritualism has grown on him and has superseded somewhat materialistic views as to man's destiny, with a strong belief in the future life beyond the grave.

In the discussion Mr. John Lambert Payne, who was a visitor at the club, told some experiences quite as remarkable as Mr. Holland's, and while he did not profess to understand the phenomena, he was an earnest seeker for knowledge. Mr. Payne has had experiences at trumpet sances in which conversations took place that no medium could have any knowledge of. Especially true was this at a sance in which the medium was a woman of very ordinary mental caliber, and the conversation with spirits he spoke in German and on one occasion had a departed telegrapher tick off a message on the trumpet, which he read without the slightest difficulty. This, it seemed to him, made it sure that the medium was not a fake, but a genuine, efficient work such as ventriloquism, etc.

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