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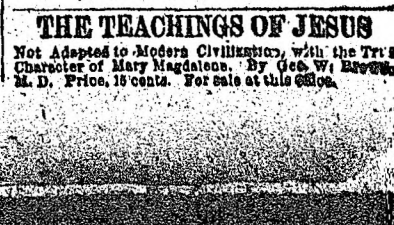
8. Every man of each company
first to translate or revise, all given
that company; then the company

1604-1607, were occupied in preliminary arrangements and individual investigation on the part of the fifteen scholars nominated, and numerous

consider the time occupied and the repeated revision of the work by individuals, by classes, and by the unit body—we cannot wonder that the result was so eminently satisfactory.

their chemical regiments. Then, when all this palaver about materialization took the gods of the universe a long time to bring the old world out of the fiery mists down to the point of zero, but now one can burn with heat and

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A Pathetic Letter

In Which the Venerable Doctor A. B. Spinney Vividly Portrays the Death of His Beloved Wife, and the Lesson Derived Therefrom.

To the Editor:—It is a little late to write you some of the things I am about to, but I have been unable to get a competent stenographer until now, so I trust you will publish the following article which contains a most vivid and touching picture of the death of my beloved wife, Teshora Wade Spinney, aged nearly 36 years, to a higher life. Sunday, Dec. 9th, Dr. Julia M. Walton of Jackson, gave a funeral discourse. Her prayer was one of the most beautiful I have ever listened to, and her sermon, even more remarkable. It was strong, argumentative and forcible at every point. She read portions from the first Corinthians, fifteenth chapter, 12, 13, and 14 verses, and then from the thirty-ninth verse.

She spoke from the heretic Crapsey's views on the resurrection, and fully commended him for his moral courage in taking our views thereof. She proved up Paul's words, "I have sown a natural and corruptible body, it shall rise again in a spiritual body." She spoke of each star being its own glory—so with every spirit escaped from the natural body. But the most wonderful part of her discourse was the fact that my departed wife took comfort in her own words that could have come from no one else, to every member of my household; also to her friends, and spoke of a bedridden patient not stating that Mrs. Walton said nothing of it, and words to me which I alone understood and comprehended.

My wife's strong love and desire for motherhood, which cost her her life, and gave me a beautiful babe to care for, bless and cheer me in my old age, was so strong a tender, loving heart that in her controlling Mrs. Walton said the bliss of holding her child twice to her breast when she was fully conscious, compensated her for all the months of suffering and for the giving up her life to produce me, the perfect love and of perfect marriage of harmony. She said it seemed strange to her how any mother could ignore the blessing of motherhood or shrink the responsibility of maternity, and while she simply grieved over the sadness put upon me to leave me to walk for a few years alone, and while she was deprived of the joy of watching the little one in the earthly form, and see it grow and mature under her ministrations, yet she knew that all her motherly love and care had been bestowed on the selection of the right ones to bring her child up, should I go before she died, I held this child in my arms, and she did not regret one step of her marriage, nor one pang of her suffering, and she said that she would wish the bliss of bearing to the world this perfect, sweet, holy child.

There were those in the audience whom she knew as well as myself, had shared the responsibility of motherhood, and used the modern devices of sending unborn infants to the spirit world, and it seemed to me as though her words spoken with a burning flame of inspiration from the other side of life, ought to be a lesson that would strengthen them in the future.

She turned to those patients who were inmates of my hospital, which the world calls "fallen," and said that in the land to which she had gone, there were no fallen, and she begged myself and nurses to go on with our ministrations of love and tenderness, and carry forth the work so nobly and successfully carried on—not for money, but for the redemption of womanhood, and the teaching of the true ideas of social life, which so few women dared to do.

At the close of the services the beautiful babe in her little willow basket cradle was given a Lily Christening, the flower of all others that my wife loved, and the inspired words of Dr. Walton brought the tears to every eye in the audience. I held this tiny child in my arms, and before earthly witnesses, invisible witnesses, and the arisen one, I promised to keep my life pure and worthy of that child's love and confidence, and to do all in my power while I lived to unfold its life, educate and develop and make the child all that she dreamed it should be.

No one can half imagine my loss. She first came to me as a friend; next as a wise counselor; later she took the place in my business affairs, and in sympathy with me, that no husband had occupied, but who had given her life to another. Then, in the years that I was alone without the companionship of a wife, and before I could make her my wife, she became a companion, and lastly she became a partner in all the fullness of the meaning of these two words. Step by step our lives drew closer and closer to each other till she absorbed all my life, soul and being, and I absorbed and allied with her all her life and being. This perfect union, this perfect partnership, was only for ten months and three days. In these months I realized all that I had ever dreamed, that marriage should be all that I dared to picture to the world in lecturing on marriage.

Over and over she told me that I gave her all the true joy she ever knew, and that should she pass out before I did, to remember in a letter she wrote me only a few weeks ago that her marriage had not been disappointing, but had been beyond all her expectations of all she had ever dared to hope, and she wished this letter kept, that I might let her relatives and friends know how exalted, true, pure, holy our marriage had been.

What the little one may prove to be, I know not, but I do know this, that if love and tenderness, and the yearning of two hearts for one object and aim can develop a perfect child, ours must be a saint.

When she first was so suddenly called to leave me I was paralyzed. I did not know what to do, how to act, or how to go on, and could I have selfishly had my choice, and no belief in future life, I fear I should have been cowardly and severed the thread, but I looked on the face of the dear little one. I thought of all the years experience that had been mine, that the world needed; the creed-bound I might need; the ignorant and in our ranks, the frauds and wickedness among Spiritualists that needed exposing; and I said, "I will live, I will live to strike harder blows for truth, make greater efforts for the right, do more to enlighten and uplift Spiritualism than ever before."

My wife died in my arms, breathing her life out as sweetly as one going to sleep. I went to my room. I felt her weak and weary spirit as close to me as it ever was in the world. I slept for hours, and when I arose from that sleep of exhaustion I felt with me more than half of the time since then. I have felt her spiritual presence, and unnumbered times her wise counsel and wonderful perception of things that aided me in reorganizing my business,

The Ghost Wreck of the Rio Grande.

Charlie Rother, one of the veteran engineers of the Rock Island road, whose great engine pulls one of the fast trains over the final lap of the line down through the canons, had wide views of the barren plains and the painted hills, towards El Paso, has seen a ghost. Not only has Rother seen the ghost, but the fireman, Manuele Yerbera, has seen it; and not only have they seen it, but almost every time the engine drawing the heavily laden overland train, plunges southwestward across the Canon Pintado, in New Mexico, they have seen it.

But the fact that they have seen this ghost is the least unusual thing about it. The ghost of the Rio Grande is the weirdest, most unbelievable ghost that ever came back out of the past to frighten mortals. For this ghost is the wreath of a railroad wreck, and not only does it startle the engineer and the fireman, but it frightens their engines. There are things in the southwest—especially in the weird, strangely colored, wild country that lies between the Red Lands of Texas and the Blue Lands of New Mexico—that tell of a railroad wreck, and not only does it startle the engineer and the fireman, but it frightens their engines. There are things in the southwest—especially in the weird, strangely colored, wild country that lies between the Red Lands of Texas and the Blue Lands of New Mexico—that tell of a railroad wreck, and not only does it startle the engineer and the fireman, but it frightens their engines.

Engineer Doesn't Believe in Spooks. Rother was born in New York, but he has resided in the southwest long enough to be ready to swear that he has seen anything he sees; and Manuele Yerbera was born and reared down there, and believes in all sorts of spirits and spooks, which Rother does not. Nevertheless, they both believe implicitly in the phantom railway wreck, and, moreover, before Rother would believe it, he searched the back history of that part of the country, and discovered staggering evidence, in support of his story.

Rother and his big engine pick up one of the overland trains at Santa Rosa early in the morning, while still the passengers are slumbering in the sleepers, or the crowded tourist cars, and drag the long train to El Paso, making fast time on the down grades. Rother and Manuele's steam engine have been together for years on that division of the El Paso Rock Island line—even before the Rock Island connected up the short line roads and stretched a transcontinental road through Kansas, Texas and New Mexico.

Had Reputation as Careful Man. To them there was little romance in railroading. It was work with them—hard work, and what caused the ways the responsibility for scores of human lives resting upon their shoulders. Rother was, and is, known as one of the most careful engineers in the business, which is why he was given such an important position. When he took Manuele with him from his old freight run to the cab of the magnificent engine, in spite of the protests of certain authorities who object to "greasers" in important positions, he proved that he was right. Manuele, indeed, Manuele Yerbera was not of the common "greaser" laboring type. His blood was mainly Spanish, and his mother's father had been an American. Rother vouched for his nerve, his honesty, and his intelligence, and he was put on the passenger run.

Every second night they hauled the train out of Santa Rosa, and beyond a few minor accidents, snow blockades, sandstorms and hot journals, they never experienced anything unusual until last March. Westward from Santa Rosa the line of the road runs straight as an arrow towards the hills, rushing onward as if to leap straight into the mouth of some giant and be swallowed up. A gaping cut in the red brown rocks opens, the train plunges straight down the steep, stant later roars through the cut and rolls on to the bridge over the beautiful Canon Pintado.

Phantom Wreck Seen First Last March. Rother's train makes the plunge across the painted canon just at the moment when the first gray lights of dawn are beginning to reveal the sheer sides of the canon, and to touch with luminous points the tips of the hills. In March it is darker.

It was on a misty, threatening morning last March that Rother first saw the ghostly railway wreck. He and Manuele were feeling in fine spirit. They were on time, which was good, because snow storms and slides had delayed overland travel on most of the roads, and their road was making the most of getting their trains across on time. They had been too long on the line to spend much time admiring scenery, and they were now passing the mist which was spreading in heavy curtains across the valleys, Rother was leaning forward, watching closely.

The train, running fifty miles an hour, leaped into the gap of the mountains, and down the steep, stant later roars through the cut and rolls on to the bridge over the beautiful Canon Pintado. Rother's train makes the plunge across the painted canon just at the moment when the first gray lights of dawn are beginning to reveal the sheer sides of the canon, and to touch with luminous points the tips of the hills. In March it is darker.

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They Are Endorsed by an Eminent Catholic, Cardinal Gibbons. A surprising feature of a late news report is the statement of Cardinal Gibbons upholding the methods of government employed by the unscrupulous King Leopold of Belgium in the Congo country, and incidentally eulogizing this monarch as a wise ruler.

We recall a picture—veritable since it was from a photograph, taken by a man married upon the ground, and printed in a standard magazine, in which hapless natives were shown in various conditions of mutilation, now a hand gone, then an arm to the elbow; again with ears, fingers, toes or feet severed from the body, the work of the soldiers, who were permitted, if not commissioned, to commit these barbarities as a penalty for not bringing in rubber to meet the insatiable demand of the King's Rubber company, and as a warning of what others might expect who failed to render the required tribute to this most atrocious of rulers. Accompanying the picture were statements of reputable missionaries verifying the stories that these shocking mutilations illustrated, and giving details concerning the treatment of native women and children, men and boys, that were barbarous in the extreme.

This is only one of a number of statements which go to show that Leopold's rule in the Congo Free State is not only a blot upon the record of civilization, a sickening record of greed, debauchery, mutilation and death—Portland Oregonian.

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One Big Society.

How We Can Have One Big Harmonious Society in Every City.

Elect new officers every year. Have a by-law to the effect: In order to reduce inharmonious to a minimum and to let old prejudices and criticisms die out, it shall be the policy of this society to elect new officers every year and no officer shall be re-elected unless by unanimous vote. An old officer may be elected the third and fifth year.

Because we Spiritualists as a class of thinking, reasoning, investigating, scientific people become and grow more individualized and independent like leaders themselves, we are apt to split up into factions or little societies; hence we should eliminate every inharmonious cause and make every thing count for harmony. Most every public medium becomes a leader, having circles, classes, seances, or parlor meetings; and many of them stay away from the Sunday public meetings of the society. Every such public medium should alternate by turns on the program somewhere, or at the conference. To illustrate: On one Sunday at the conference time of a "perfection meeting" the topic might be "Trumpet Mediums and Their Seances." Have such mediums there to tell their experiences; have their friends there who have attended their seances, and tell the results of their investigations. Have a summary printed in the local papers. The society should have as many such big red-letter days as possible.

In the Progressive Thinker for Nov. 10, 1906, Mrs. A. A. Averill, of Lynn, Mass., says: "I have been secretary of a Spiritual society for nearly twelve years and one of the hardest of my duties has always been to try to keep the membership up, which in this time has varied all the way from 40 to 20."

And why is this?

"Some neglect to pay their dues, promise to do so soon, but never do; others refuse to pay because they do not like the president or some other officer."

Hence that lady is in favor of a new fraternal organization, but I think our National and state organizations are sufficient and we should not divide our forces. As spiritual or psychic phenomena are universal, we can not shut them up, or organize them, or organize them into fraternal organizations. Let us make our local and state and National organizations more fraternal, more protective.

Some local officers persist in staying in office so long that they become stumbling blocks to the progress of others. They become a little selfish of the honor and want themselves re-elected to vindicate their character or measures. No business house would keep a clerk who was not liked by the customers; no political party would or could keep an officer who was not liked by the people. No political party would think of running as a candidate any old war-horse against whom there were criticisms and dislikes. If they want to succeed in the election they would take a new candidate or "dark-horse" and go on to victory.

As Spiritualists, we are criticised enough by the people, without being criticised or censured by our own members. Every old Spiritualist knows that all prejudice ought to be removed for the good of the cause. Some speakers and mediums persist in giving business advice or readings and can't give themselves or their society any business advice that counts for the society's success; they become commercial mediums, and want to make too much money out of their spiritual gifts.

Some speakers want to hold office in their local home society so they can brag about it when they go away to speak, and this is not enough for once only. As all speakers and mediums are already workers and seances, officers in the cause on account of their mediumship, they should not aspire to local office or be allowed to hold office. The society should be given a chance to grow large by getting as many people interested as possible in any way, on committees or into the harness to do any kind of work. Mediums and speakers are already workers and have a grand and glorious spiritual gift or office and should attend to that duty, and let others take the honor and brunt and criticism of local official work. Let others who are not mediums do the official work and the society will be that much larger.

Again, mediums are criticised enough by the outside world without being criticised by fellow members of a society. Mediums can do better work when every one thinks well of them and loves them, for harmonious thought waves will go toward the mediums. A medium should not crowd others out of office, but be glad that some one else less sensitive can do such bold hard work. All members of a society should insist on shielding a medium from any unnecessary criticism or fault-finding. If a medium is unjustly criticised, it ought to be our first duty to rally around that medium with all our friendship and protection.

Furthermore no husband of a medium should hold office in a local society, for he has all he can do to protect and shield his medium wife; as a medium's protector he already holds an important office; of such a position, he should be proud and contented. A medium's protector is a spiritual millionaire.

In a big intellectual city, there surely ought to be one good person in a hundred or thousand capable of holding office and doing the society's work. We all know that young folks have their school societies and act as officers, and they know how to make a good appearance. There is no excuse for a gray-headed Spiritualist's staying in office and handing down to posterity the prejudices and criticisms and the quarrels of years long past. Any officer whose conduct causes a quarrel or the withdrawal of members ought not to be re-elected, and a by-law to this effect would prevent all such trouble, and displeased members would not be so apt to withdraw when they know the boss officer's term will soon expire. For the same reason, new members will join. Every member's act should count for harmony. If a member is not a harmonizer, he should not be elected to office.

If the society wants experienced members on the board, they should have a by-law that all past officers are ex-officio members of the board and should meet with the new board to give advice without voting, while the new officers do the society's work in public, thus letting all prejudices and criticisms have a chance to die out and be forgotten.

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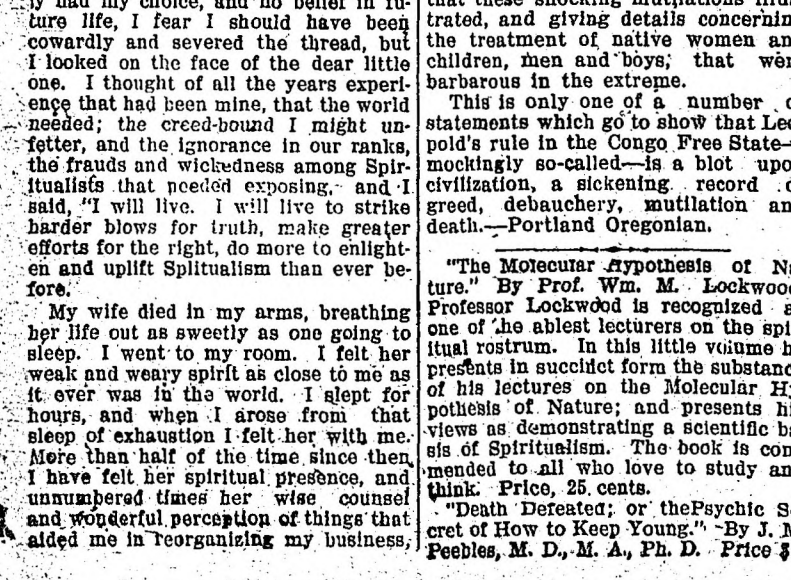
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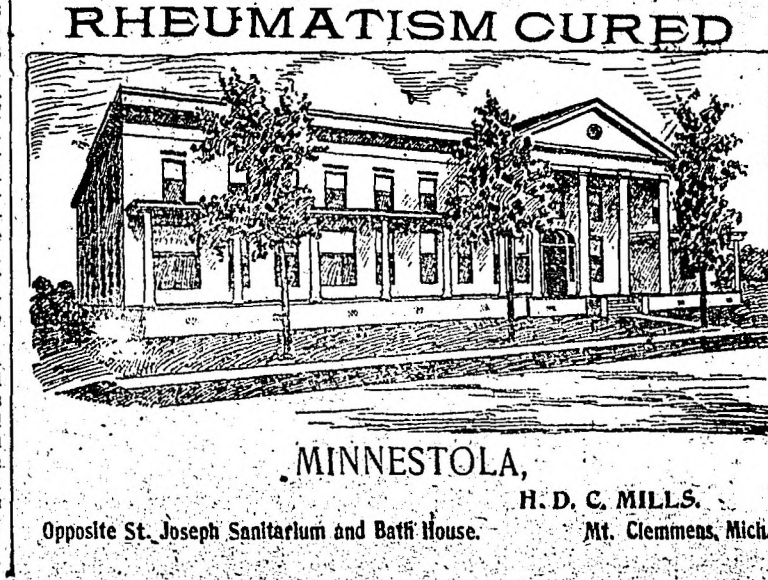
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A Lady Artist's Observation.

In a pleasant interview the other
day with a lady artist of Chicago, and
the proprietor of a prosperous studio,
who is well cultured, she said: In at-
tending the churches in the city she
found the attendants consisted almost
wholly of women. Go where she
would she was met by the same facts,
women constituted the audience, and
the preacher told the old story, over
and over again, about a crucified God,
who left his royal throne, allowed
himself to be born of a Jewish maiden,
was nursed in her loving arms, grew
to manhood under her motherly care,
then was sacrificed on a cross to ap-
pease the anger of his Father be-
cause of the sins of other people, and
to save them from endless perdition.

The lady said she wearied of the
many-times-told tale, incredible in
fact. Learning of a People's Church,
where such unreasonable teaching was
combated, she went there. Instead
of women and children, else empty
seats, she found every pew full, and
marvelous to relate, she found the
leaders of public opinion, the lawyers,
doctors, editors, teachers, inventors,
and the great thinkers generally, the
men of brains, were there. A few wo-
men were scattered through the as-
sembly, but were greatly in the mi-
nority, through broad and high fore-
heads told they did their own think-
ing. Our friend decided at once there
was where she belonged. She took a
pew and occupies it every Sunday, and
gets something to think about all the
week.

Unfortunately, the only Spiritualists
whose acquaintance the lady had made
belonged to the false class, and she
dared not trust any of them, though
she admitted she would be glad to find
our teachings true, and certainly they
are more reasonable than anything
she had ever heard in an orthodox
pulpit.

A Dearly Purchased Whistle.

The elephant is ours, but what to
do with the brute is the question. The
Washington correspondent of the Wo-
man's National Daily, takes us behind
the scenes, and tell a fact not gener-
ally known. He says: Hon. Thomas
B. Reed, Speaker of the House of Rep-
resentatives, while the Spanish war
was pending, was violently opposed to
the purchase of the Philippine
Islands, for which we paid \$20,000,-
000. He did all in his power to pre-
vent the acquisition of the islands;
then, finding himself in opposition to
his party, he declined a re-election.
Now the correspondent:

"Men who believed Providence had
placed a benighted people in our
hands urged it was a moral and relig-
ious duty to carry the Christian reli-
gion to them. And this people [the
Christians] forced the Philippine
Islands on us."

A secular nation, obligated to hold
itself aloof from all religions, buys
foreign empire, according to this nar-
ration, especially to Christianize the
people! And we are digging a ship
canal across the continent, its main
purpose to gain easy access to Hawaii
and the distant Philippines, to save
the souls of their inhabitants by
Christian methods. But few stop to
inquire where the money comes from
to pay these countless millions of dol-
lars, because it comes in an indirect
way, and enhances the cost of every-
thing the poor man and the laborer
consumes.

To save those islands from being
wrested from us in case of war with
a foreign power, we are multiplying
our great war ships at a terrible rate,
but they secure the way to Christian-
ize the barbarians, who neither want
our religion nor our protection.

All Churches Are Honey-Combed

With Free Thought.

Whilst liberal thought is every-
where visible in Protestant circles,
there has been a general opinion that
Roman Catholicism will cling to its
ancient paganism, and go on, prac-
tically unchanged, for centuries. But
this is not true in fact. Progress is
working wonders among all sects.
The withdrawal of state support, and
its reliance on its communicants for
the sinews of war are compelling Cath-
olic leaders to change front.

Abbe Lolsy, who is not only a Cath-
olic priest, but a professor in a Cath-
olic university, and acknowledged one
of the leaders of Biblical thought in
Europe, has recently published two
goodly sized volumes relating to ac-
clesiastical matters, in one of which
he says:

"As a historian and a critic I am
convinced Jesus Christ, during his
mortal life never once, directly or in-
directly, by word or work, by open
teaching, by allegory or parable, or
implication of any kind, conveyed or
intended to convey to his immediate
disciples, or to the generations that
have followed them, that he was God
as well as man."

Here is Unitarianism from a Cath-
olic pen, and he still holds his positions
as priest and professor, while 300
years ago books and author would
have been extinguished by Inquisitorial
fires. His only punishment, his
publications are placed on the Index
of Prohibited Books. This will assure
them a wide reading among Protest-
ants.

Lolsy began by showing all the his-
torical information we possess about
Jesus is contained in the Gospels, evi-
dence from other sources being very
meagre. "He could have said with
truth, all outside evidence is believed
by many eminent scholars to be
forged, as were the Gospels."

"Sixty years ago," says P. O'Kelley,
D. D., a prominent Catholic priest at
Rome, in a late letter published in
"The Ecclesiastical Review," a Roman
Catholic organ, while reviewing
Lolsy's work "Bauer and the Tub-
ingen school of critics were disposed
to assign a very limited value to the
Gospels," for they showed they were
written at a later date than is given
them; "that Mark was the original,
from which Matthew and Luke copied,
and that John is of no use in tracing
information about the historical
Christ, for there is hardly a trace of
history in it."

Priest O'Kelley makes concessions
we hardly expect from a Catholic
source. He says:

"It would seem Jesus' tomb was
really found empty, but this fact, if it
be a fact, admits of other explana-
tions than his resurrection. * * * The
human history of Jesus begins with
his baptism and preaching, and ends
with his death. The entire duration
of this period was about one year."

Those Spiritualists who are ambi-
tious to impose the Bible and Jesus on
us, and make them confirm the revela-
tions from the spirit world daily given,
will be surprised to find this Priest
O'Kelley, D. D., given great space
without criticism in a Catholic organ
and saying further:

"The three synoptic Gospels repre-
sent directly the beliefs and aspira-
tions of the Christian generation of
their time, and only indirectly the
actual deeds of our Lord."

That is a thrust at the character of

the Gospels as severe as ever fell from
our pen. An "indirect history," is no
history at all. But this priest con-
tinues:

Neither the early Christian preach-
ers nor the evangelists concerned
themselves with historical exactitude;
their own great aim was to produce
faith, and prove that Jesus had shown
himself by his works to be the prom-
ised Messiah."

How did they set themselves to
work to prove their claim? Why, by
miracles. But further on O'Kelley says
what every person of good sense
knows:

"Miracles are impossible, therefore
all accounts of them are false or leg-
endary." Then he says: "Harnack,
another Catholic heretic, 'and Lolsy
do not deny the possibility of the mi-
raculous, but they explain the miracles
related in the New Testament as ex-
aggerations of primitive facts, or as
materializations of allegories.'"

And then: Stand from under, ye
Bible worshippers:
"Jesus never worked a miracle in
support of his mission or his doctrine.
* * * but faith in Jesus produced the
miracles attributed to him."

Again, abridged:
"It is a mistake to imagine the
'Kingdom of Heaven,' in its primitive
sense, as understood by our Lord, can
be supposed to refer to the church in
any way. No, the Kingdom is a
kingdom against the temptation of mod-
ernizing the idea of the Kingdom.
Jesus meant a new and wonderful era,
soon to be inaugurated by a terrible
cataclysm in which all the wicked
were to be destroyed. He was sure
the end of the world was to come in
his own life; he assured his disciples
that several of them would see it;
that it would be upon them before
they had finished evangelizing the vil-
lages of Galilee."

Nineteen centuries have passed, and
we know this was an error. We are
forced to believe Jesus not only pre-
sented this error, but made it the sub-
ject of all his exhortations and preach-
ing, unless we are prepared to aban-
don the authenticity of the greater
part of his teaching, as contained in
the Gospels. If we deny Jesus taught
the end of the world, IT WILL BE IM-
POSSIBLE TO PROVE EVEN HIS
HISTORICAL EXISTENCE."

But now, the unkindest cut of all,
by this Catholic priest, and published
without criticism in a Catholic organ,
from which we extract. Read it over
again and again, and note how it har-
monizes with what is given in the
New Testament as facts:

"We find ourselves in this position
as a result of our critical analysis. A
carpenter's son called Jesus of Naza-
reth, of whose antecedents nobody
knows anything, but who was consid-
ered by his own mother to be the half
brother, after being baptized in the Jo-
rdan by a man who preached the end of
the world was at hand, felt he had a
religious mission to the Jews, but
never offered any proof of it; he, too,
fell a victim to the popular superstition
of the time; he made this hallucination
the basis of all his preaching, and died
still clinging to it."

We are loth to close the quotations,
for they grow stronger as we advance;
but space absolutely forbids. They
parallel the strongest utterances of
Bishop Crapey and Rev. Cox, while
Thomas Paine and Robert G. Ingersoll
never equaled this Catholic priest in
repudiating the teachings of this
prophet of destruction.

The priests mentioned are not
alone in liberal utterances. The facts
are, the great Roman Catholic hier-
archy, like Protestantism, is complet-
ly honey-combed with free thought.

BOOMING!

Never in the history of The Pro-
gressive Thinker has it experienced
such a boom as at the present time.
Last week furnished the LARGEST
RECEIPTS of any one week in the
WHOLE HISTORY of the paper. It is
exceedingly encouraging to know
that the GREAT BODY OF SPIRIT-
UALISTS sustain The Progressive
Thinker so well and so enthusiastically.

So exceptionally prosperous has
the paper been, that we lately added
another LINOTYPE MACHINE to our
office, and that alone is worth \$3,000,
equivalent to buying a house or a
small farm. We feel especially
proud of THE GREAT SUCCESS of
the paper, in view of the fact that it
has had a serious fight on its hands in
its efforts to free our ranks from the
rotten, pestilential fraudulent element
afflicting it to the very core in various
parts of the country.

We also feel GREAT PLEASURE
that it has been selected apparently as
the OFFICIAL ORGAN of every prom-
inent Spiritualist speaker and medium
in the United States, for they know
full well that the MERE MENTION
of their names in the Chicago Organ
of the notorious Elsie Reynolds (the
bogus materializing medium of Cali-
fornia, whose bogus materialized spir-
its—to express it mildly—have be-
come a disagreeable STENCH in the
ranks of Spiritualists, and whose
presence will not be tolerated on any
camp-ground) would soil their fair
reputation, and prevent them from
getting engagements.

We are now sending out to inquir-
ing minds all over the United States,
THE UNKNOWN LIFE OF JESUS
CHRIST, a beautifully illustrated
work, translated from the French by
MR. GANDHI, a learned Hindu.
Every Spiritualist, every Minister of the
Gospel, every church member, and ev-
ery student who wishes to keep up
with the times should HAVE THE
BOOK. It is sent out as a GIFT TO
ALL. Send TEN CENTS in stamps
to pay postage, and ONE DOLLAR
for The Progressive Thinker one year.
The book is an ABSOLUTE GIFT to all
who comply with the conditions. We
desire to distribute as an actual gift

ONE MILLION COPIES of this work.
It has ELEVEN fine illustrations, and
sold formerly for ONE DOLLAR.
Tell your friends of this GREAT OF-
FER, and induce them to send for the
paper and book.

J. N. Yakes, who has read The Un-
known Life of Christ, writes of it from
Ludington, Mich.:

"We have received your book,
'THE UNKNOWN LIFE OF JESUS
CHRIST.' Wife and I have read it
through TWICE, and we consider it a
historical treatise that should be read
by EVERY ONE. After reading it
thoroughly and mentally digesting its
contents, we cannot see how any
reader could ever doubt its authority.
It is THE BRIDGE that spans those
years of deep inquiry."

With the maps of Palestine and In-
dia, we have traced the routes de-
scribed in this instructive book, and
suggest that way of getting at the
contents of this volume.

THIS HISTORICAL GEM is worth
ten times more than the combined
price of both book and The Progress-
ive Thinker for one year, and we pre-
dict for the year 1907, that the ortho-
dox demand for this book will be
greater than ever before."

Dr. J. C. Hoffman, a prominent
physician of this city, with an office
at 46 Van Buren street, writes:

"You are liberally personified, and
your paper is accordingly the broad-
est—the best—of its kind. Inclosed,
please find my check for one year's
subscription, beginning with January
1907. I also send 10 cents in addi-
tion, which ridiculously small sum
entitles me to one copy of a MOST
VALUABLE BOOK through your mag-
nificence. Truly, you are a bene-
factor."

"Prof. Larkin's article in your last
number is worth more than one year's
subscription; so also is any one mes-
sage from Dawbarn, the California
Sage."

"May you live twice as long as you
have, and your shadow never de-
crease."

It is a fact, The Progressive Thinker
is on a TIDAL WAVE OF SUCCESS,
and is booming as never before in its
history, and we wish to extend the
VIBRATION thereof to every NOOK
AND CORNER of the United States.
Aid us to do so.

REMEMBER, that in order to ob-
tain the above book, you must send
10 cents in stamps to pay the postage
thereon, and ONE DOLLAR for The
Progressive Thinker.

The Great Work.

Valuable Articles Culled from The Progressive Thinker—Master and Mediumship—A Plea for the Independent Method of Spiritual Development.

To the Editor:—I made a "GOOD
RESOLUTION" to-day, and am now
proceeding to put it into effect by
science will not trouble me for a
whole year now, because I have "be-
gan the year right." Of course this
is a joke, yet it is no more silly as a
"means of salvation" than the other
"beliefs" which many substitute for
right living.

But my letter would have been more
appropriate on "Thanksgiving Day."
How unfortunate that it happens I am
more thankful to-day than on Nov.
29! Like the orthodox people I can
make a bluff at shifting the responsi-
bility to a "scapegoat" or "substitute,"
for you are responsible in this particu-
lar instance: "How do you like the
idea of being either of these?"

However that may be, you will have
to bear the responsibility for my be-
ing thankful enough to write a letter,
because you have published lately sev-
eral articles which have given me
much pleasure, and you have called
my attention to several books WHICH
ARE OF GREAT VALUE.

I have bought part of these books
and intend to buy more. I have
NINE ARTICLES clipped from your
recent numbers, which I consider val-
uable to save for more thorough
study. I will mention three of them:
"The Catechism on Darwin Plan," by
Sir Oliver Lodge; the letter of O. V.
LaBoiteaux on "Finer and Finer
Forms," and the article on "Religion
Practically Defined" by Frederick A.
Wiggin. The books whose titles are
extremely interesting to me, and
which I intend to buy, are "World
Making," "Evolution of the God and
Christ Ideas," and the "Dialogue on
Religion."

Your editorial attitude toward the
book entitled, "THE GREAT WORK,"
and the contents of the book itself
have given me a new idea. It is too
big for me to advocate. So I will
just put it in the form of a question:
Do you suppose it is possible for the
great body of Spiritualists to get some
more new ideas, and make of them
themselves a representative body for more
new truths?

Of course Spiritualists as individu-
als STAND FOR EVERY NEW
TRUTH; that is, some of them do;
but I do not see why so many Spiritu-
alists should continue to be so satis-
fied because they have established the
great facts of a life after physical
death and spirit communication. If it
were necessary to repeat the effort of
the past to establish these great
truths, why, then the effort would
have to be made. But it is not neces-
sary. The people who can be con-
vinced through present methods of
demonstration are already convinced.
Advanced methods would reach more,
of course.

It seems to me that every person
who has a " creed," and this applies to
many who do not call their work
"hobby" by that name, ought to read
once a year at least, Lowell's great
poem, "THE PRESENT CRISIS" and
then find out just what the present
crisis is, and stand for a new truth.

At least once a year the great body of
Spiritualists ought to get busy WITH
SOME NEW PHASE of human life
and possibility.

There is ample material in these ar-
ticles I have mentioned and these
books, especially in "THE GREAT
WORK," for an entire re-statement of
known truths and for a better work-
ing hypothesis than any yet formu-
lated.

Take the Catechism of Sir Oliver
Lodge, published in your issue of Dec.
29, in connection with his late book,
"LIFE AND MATTER," and every
child can be educated to combat mate-
rialism far better than his father
could. New discoveries are at our
service. Sir Oliver Lodge has com-
pletely routed Professor Ernst Haeckel
in his excursions so far beyond his
depth as a Biologist, while seeking to
destroy the great truths of Immortal-
ity, Spirit Existence, and God.

"THE GREAT WORK" offers more
to Spiritualists than any other book
with which I am familiar. I like this
"Independent Method of Spiritual De-
velopment," better than the estab-
lished, and better-known method of
negative and passive conditions, dark-
ness, circles, control and mediumship.

The author of this work and "The
Great Psychological Crime," on page
263 of the latter book, clearly states
that there is a method and attainment
far superior to the method and attain-
ment of subjective mediumship which
which has produced all the phenomena
for which Spiritualists and Spiritual-
ism now stand before the public. It is
MASTERSHIP instead of MEDIUM-
SHIP.

He says: "There is, in fact, a method
of development which, when once
accomplished, enables the individual
to come into as conscious relation to
his spiritual environment as he is to
his physical environment. He sees
clearly and whenever he desires to
do so, and when he opens his spiritual
eyes he sees whatever there is to be
seen upon the spiritual planes within
the range of his vision. He hears
clearly and whenever he wills to do
so, and when he thus exercises his
spiritual sense of hearing he hears
whatever there is to be heard upon
the spiritual planes within the range
of his hearing. He is able to commu-
nicate with those upon the spiritual
side of life as freely and as volunta-
rily as he does with those upon the
physical plane."

Surely, this is not mediumship. If
mediums could see their controls there
would be less business doing for liars
and counterfeit friends.

It occurs to me, as it must to every
person who reads these words quoted
above and who understands what they
offer to honest Spiritualists, that this
is a perfectly sure way to avoid the
disappointments and failures as well
as the counterfeit manifestations
which occur in the seances.

But even more than that, there are
materials at hand for a new Science,
a new Philosophy and a new Religion.
Spiritualists might be the first body to
stand for these. There does not seem
to be any rush for the privilege of be-
ing the first advocates of these great
truths. Individuals only are repre-
senting them at present. It would be
something new in the history of sects
if the Spiritualists would listen to
their critics and make a radical ad-
vance beyond the basic truth which
originated their organization.

Thus far in history when new and
radical truths are discovered, new or-
ganizations have been formed to ad-
vocate them. The old and established
bodies have invariably denounced ev-
ery one who tried to show them any
mistakes they have made. Especially
have they become wrathful when some
one presumed to criticize their dearest
beliefs or customs and to advise that
they make a change to a better way.

Well, "THE GREAT WORK" cer-
tainly puts Spiritualists "up against
it," and makes them responsible for in-
vestigating the difference between ME-
DIUMSHIP and MASTERSHIP. I am
glad I read that book, and also, "The
Great Psychological Crime." It gives
me a working hypothesis, which is
more satisfactory than the subjective
method of seances, circles, controls
and mediumship.

Henry Clayton,
Chicago, Ill.

A Prominent Spiritualist Lecturer Gives His Views of the Book.

To the Editor:—I desire to add to
my endorsement of Vol. III. of the
Harmonia Series, by the author of
"The Great Psychological Crime,"
called "THE GREAT WORK." In-
deed it has the right name, it is a
great work. The book comes to the
race as a BEACON LIGHT to tossed
and shipwrecked mariners on the Sea
of Life.

It came to me bringing a CLEARER
UNDERSTANDING of some things
that were confusing and contradictory
pertaining to this life and the life to
come. IT WAS WRITTEN FOR ME.
I was ready for it. I needed it.
"When the pupil is ready the teacher
appears." The world is ready for an
Exact Science, Psychological Research
and Moral Philosophy as essential in
building up a "CONSTRUCTIVE
SPIRITUALITY." It defines and
states:

Let not thy little heart
In bitter sorrow break.
But by Love's alchemy
Thy sorrows golden make.

Within the slimy shell
Resides the priceless pearl,
Is dashed and rocked and buried
In ocean's maddening whirl.

Break not, thou little heart,
All this will pass away;
And when the night is spent,
Follows the golden day.

If thou wouldst win a crown,
Must mingle in the fight;

If thou'ld enjoy the day,
Must first endure the night.
Look not upon the earth—
Look to the stars above;
And fill thy heart with light,
And bliss and joy and love.

San Diego, Cal.
F. X. JAEGER.

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

Let not thy little heart
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San Diego, Cal.
F. X. JAEGER.

Another Announcement.

In Reference to the Remarkable Works of Andrew Jackson Davis.

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

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

Mrs. J. E. Trice, Clay Center, Kan.;
Dr. Eng. Gump, New Orleans, La.; Mrs.
Louise E. Sackett, 54 Andrew St.,
Springfield, Mass.; Jacob Hey writes
from Overbrook, Kan.: "Put me down
for a full set of A. J. Davis's books
when published. I read a majority of
them years ago. I have never found
their equal in the books I ever
read. They stand the test of time,
and all later discoveries." Mrs. Nettie
Hough writes from Bruceville, Texas:
"I have been hoping you would set
some time, or about the time, the
A. J. Davis's works could be published;
say six months, and then we would be
prepared to send our money. I have
tried to find some of his books for a
long time, but was unable to. Now, I
will take a set at \$20, and when you
say you want \$10 of the amount, I will
send it, and the balance when you start
the presses on the work. I am getting
old, and in a few years will pass on to
the other life, but I have time to read
those books, and then give them to a
Library, where they will do some per-
sons a great good. Hoping the work
will go on, I am yours truly."</

in such a way as to make the world beautiful.
Price, \$1.00 each.

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and answer letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every effort is made to wait his third place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the question is of a general nature, it will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I can, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Thinker": Q. Will scientists ever admit that spirit, not matter is the initial in causation?

A. There are many of the more advanced scientists who already make this admission. The conflict with the materialistic views, which have been advocated by leading lights, making the phenomena of life entirely dependent and result of physical causes, there is springing up a new school which takes the other side, and recognizes the manifestations of life, a cause behind the material atoms. In other words the affirmations of the spiritual philosophy are being outwrought and demonstrated by physical scientists.

Among the latest examples of those who have expressed new views, new to physical scientists, Dr. W. H. Thompson has perhaps taken the most advanced position. He is considered one of the most authoritative experts on the brain. He was president of the New York Academy of Medicine, and Professor of Practice of Medicine and diseases of the Nervous System in New York University Medical College, and is now physician to the Roosevelt and Manhattan Red Cross hospitals. His opinions are therefore sure to be of life-long study and importance.

Those who contend that mind is the product of the brain, and can only exist when there is brain to manifest it, thereby making its existence after the death of the brain impossible, are met by Dr. Thompson with the unequivocal statement, drawn from his lengthy observations, that anatomy and physiology show the brain to be an INSTRUMENT OF THE PERSONALITY, NOT THE PERSONALITY ITSELF. OTHERWISE, THIS PERSONALITY IS AS DISTINCT FROM THE BRAIN AS THE PLAYER IS FROM THE INSTRUMENT HE USES. The brain does not make this personality but the personality fashions the brain. It is the personality which makes human brain matter the instrument of the thinking personality.

On the basis of all known facts, it may be taken as true that brain matter has not in itself the properties of mind. IT CANNOT THINK WITHOUT A THINKER. What this "thinker" is, Dr. Thompson says is a "mystery."

So it is and must remain to those who approach the subject from his direction. He has approached the border of spiritual interpretation but apparently thinks from the only admissible explanation: The "Thinker" independent of brain matter, who fashions the cells in structure, who arranges the cells in such a way as to express itself through and by its means is a spirit.

But the Spiritualist would modify this conclusion by affirming the mutual relation of spirit and matter in the building and sustenance of the dual being.

R. C. Richardson: Q. What do spirits say about the possibility of reaching the North Pole, and as to that last ever being performed?

A. With respect to reaching the pole, several attempts have come to this department, and have received answers which have not required modification by the events. The surface of the ice sheet which envelops the remaining distance from the highest altitude reached to the pole, is so rough and broken that it presents an insurmountable obstacle to sledges or any available means of transportation. The distance is not great and a path might be beaten through the ice blocks, but there is not time for this great labor. The short summer is the only available time, and the daring explorers must not tarry in their flight from the approaching winter.

E. F. B.: Q. How can will power be cultivated?

A. It may be said that education from the beginning to the end, is cultivation of the will. The first effort of the infant to stretch out its hand, is an assertion of the will to gain mastery of the body. The training of the athlete, whose every muscle is under instantaneous control is the culmination of this process of physical education. In the realm of the mind, the process is similar. Study gives concentration, and the more perfect this concentration the deeper the penetration of the subject. To perfect the mind in this direction is one of the leading objects of all education, and hence it makes little difference whether the means are, language, mathematics, science, it is not the matter learned, but the effect on the mind of the study. Really there is slight distinction between the profound state of abstraction into which the student passes

and that of self-hypnotism. Some writers call this state "trance," and make genius itself dependent on this ability to take hold of the thread of a subject and hold fast to it in its intricacies, untangling to the end. Concentration is more expressive of the state into which the profound student always falls when absorbed in his work, and becomes "absent-minded." The ability of the will to hold the thoughts thus concentrated, is priceless to the possessor. By it the most desirable selfishness is reached, wherein the subject is receptive to thought-waves in the psychic ether, and receptive instrument to receive the thoughts emanating from all minds of mortal, or spirit on the engaging subject. The correct understanding of what this concentration of the will means, opens unreamed possibilities for the future. It is the true method of cultivating the highest state of impressibility, parallel with intellectual strength.

As popularly used, the term will, means the sum of mental activities. Hence its cultivation means the cultivation of the harmonious activity of all faculties and the constant effort to place the higher in just ascendancy. In this manner it may gain mastery over the body, defying the pangs of hunger, of fever, thirst, and the keenest arrows of pain. It triumphs in the ascendancy of the spirit over the body.

Student: Q. Is it possible to square the circle?

A. This question means: Is it possible by mathematical calculations, or measurement, to determine the exact square having the same area as a given circle, or the ratio of the diameters of two circles? This ratio is impossible to determine, for it ends in an infinitely prolonged decimal. Perhaps few questions have called forth more effort, and the "circle squarer" has passed into a designation for those who pursue impossible schemes. Yet there are those who pursue this will-o'-the-wisp, as there are those who continue to work on the once famous "perpetual motion," the philosopher's stone, fountain of perpetual youth, the universal solvent, the transmutation of base metals into gold—what a mirage these have cast on the mental horizon of the past, and because of ignorance led their devotees over the barren wastes.

Of late the spirit of the old alchemist appears to have revived under the fostering hand of Science, and in "radium" we have the evidence as claimed by its promoters, of transmutation of one element into another, and of inexhaustible energy, the sought-for perpetual motion.

REV. G. C. LOVE.

His Work in Various Parts of the West.

To the Editor:—I am once more in my home after an absence of a little over twelve weeks, beginning in Baker City, Ore., and winding up my work in North Yakima, Washington. I held sixty or more meetings and circles after leaving my home to attend the N. S. A. convention. My work on the trip to Chicago and return was as follows: Baker City, Ore., two Sundays; Omaha, Neb., two Sundays; Chicago, Hyde Park Society, one Sunday, and returning, Omaha, Neb., two Sundays; Shreveport, La., two Sundays; Billings, Montana, two Sundays; and North Yakima, Washington, two Sundays.

Everywhere the people seemed loth to let me go to my next appointment, and I had to promise some of them to come and hear me again in the spring-time or early summer.

There were many places beside those mentioned that wished my services, but for lack of time I had to decline their offers, and I will visit them on my coming trip in the year 1907.

Rev. Moses Hull, and his good wife arrived in Billings, Mont., just as I finished my engagement there, and they came to do battle in the cause of Truth.

I am informed they are now in the city of Portland, Oregon, and on last Sunday the hall of the First Spiritualist Society had a crowded house to hear them.

To those who have never heard these veterans in the cause of Spiritism, I would say, hear them by all means, and I need say nothing to those who have listened to their lectures, for they must know them as good lecturers, and full of good sound logic. May their power for good ever grow in strength.

I am thankful to my friends in the various places where I have held meetings for all the kind words printed in your columns, and hope that I have accomplished some good in each place, for the interest in the cause in every meeting and circle during my trip to and from the convention.

I hope soon to begin mapping out my next route to your city, and to those who want my services, I could easily let me hear from you at any convenient time, so I can make my arrangements to come your way if possible. Let me know how many Sundays you will need me, and what you can do in the way of finances. Remember, that every time I get on the cars, the conductor comes along with his "Get your tickets ready," and to do that I have to buy the ticket before I get on the train.

If I visit your society or town, it will be at your request, and for your benefit, let me know how urgent your call is, and we can soon complete the arrangements.

I lecture and give tests, clairvoyance being my chief phase of mediumship. I also hold circles and give private readings.

Just write Harrison D. Barrett, president of the N. S. A., regarding my work. His address is now, Seattle, Washington. My address, Lents, Oregon, R. F. D. No. 1.

REV. G. C. LOVE.

The Arrests in Seattle.

President Barrett Explains His Position on Mediumship.

My attention has been called to a very instructive article from the pen of Brother R. F. Little, of Seattle, Wash., with reference to the recent arrests of several mediums in that city. Usually Brother Little and the writer are in full accord upon the majority of questions pertaining to Spiritualism and Spiritualists, and I am a matter of surprise when I find my views varying—even in one case such excellent words as "I would touch the Roman Catholics and Episcopalians in a tender spot, and cause an upheaval in the United States such as has never been known or dreamed. The issue in a nut-shell is this: Is spiritual mediumship or, in other words, cases, or commercial mediumship? If the former, then the rights of the Spiritualists of the nation are being invaded, and for one, I should feel like fighting until I drop in my tracks in defense of spiritual mediumship and spiritual mediums. I should feel like taking care of myself, and fight its own battles."

But there is no issue between Bro. Little and myself on this subject of spiritual mediumship. The issue is that the act of giving a spiritual reading is on trial in this case, and not the advertising, nor other questions allied with it. My contention is that the spiritual issue did not influence the case, but that the commercial elements completely obscured the former, so that the rulings were made in accordance with the material facts advanced. If spirits have nothing better to do than to give points on horse races, tips on the stock market, or to find oil and gas wells, or to locate mines, they had better retire into some remote corner of the spirit world and stay there. This world and its sorrowing inhabitants would be better off if the mediumship of America to defend to the last drop of their blood all spiritual mediums who devote themselves to spiritual things, and to put the seal of their disapproval upon the bench he expiated to us. For my part I see nothing out of the way in what he said. It was to be expected, and even severer terms, in view of the wording of the card.

Brother Little lays stress upon the supposed issue of the act of giving the sitting, constituting the offense in the case. Here, as so often, is only a misreading of the reading, and not the main feature of the reading. If Jones goes to a medium to see if he should buy a certain farm, or a certain block of stock, he makes the commercial character of his inquiry, and lays the medium liable; to the charge of being a fortune-teller. If, however, Jones seeks a medium to receive a message from his father, or proof that his mother lives beyond the grave, and should his father or mother be dead, the medium is not to be held responsible for the result, but the purchase of the farm or stock, would be a good thing or otherwise, then makes the spiritual element the predominant factor in his search, and avoids the baneful influence of commercialism both for the medium and his client.

In the Progressive Thinker of December the advertisement of the pretended medium, "Foo Loo," is a case in point. So long as Spiritualists patronize such "séances," apologize for them, and declare that the wares are genuine, just so long may we expect Spiritualism to remain in disrepute and its followers to be looked upon as wanting in intelligence, by the enlightened people of the world.

One thing should be remembered by all intelligent people: If these commercialists really possess such wonderful powers, if they can discover hidden treasure for others, if they can add to the riches of their patrons, why do they not seek wealth and treasure for themselves? It is only logical to hold that what is true in one instance would likewise be true in respect to themselves. Such as "Foo Loo," Peter West, A. E. Conner, and many others, who say they do it by deliberately robbing their patrons in the name of their sainted dead, and never by the discovery of mines nor of other treasure.

But what is the good of Spiritualism if it won't help me to better my material condition? Why should I support it, if the spirits can't help me to find lost treasure, or locate mines? If Spiritualism came to this world for such purposes as these only, I should feel that it was a curse instead of a blessing. It came to make known the comforting and inspiring truth of the continuity of life beyond the grave. It came to reveal the rich mines of spiritual love and truth that are to be found within every soul. It came to heal the broken heart, to give joy for sorrow, and pleasure for pain. If these things be not worth more than all of the material wealth of the world, more than place, power, fame, riches, position and grandeur, then, I declare, let us have Spiritualism, and let us impress upon humanity.

Would it not be well for Spiritualists to take an open stand on this question? Let us define our position by declaring our loyalty to spiritualism, and our opposition to commercialism. Let us also declare that commercialism in mediumship must take care of itself. P. S.—Since the above paragraphs were written, the case against Mrs. Kate A. Ross has been tried in court, and the "medium" has won a signal victory, even though it did not free her and other "psychics" from persecution at the hands of the chief of police. I listened to the evidence presented, and the arguments of the lawyers with deep and considerate interest. "Mrs. Ross" was arrested and tried under the "Vagrancy Act" of the State of Washington, which statute was designed solely for controlling petty fortune tellers, and other persons of like character, who were without visible means of support. The framers of the "Vagrancy Act" would declare under oath, at least, so I am assured, that its possible application to a Spiritualist never occurred to them.

The prosecuting attorney held and argued most vehemently that "fortune-telling," and "mediumship" were one and the same thing. The lawyers for the defense, with equal vigor, argued that there was a wide difference between the two classes. They contended that a medium was a minister of the religion of Spiritualism, in which hundreds of thousands of intelligent, pious, and noble people, and that, as minister, said medium had a legal right to engage in such practices as the usage of the religion of Spiritualism required. When the question

of differentiating between the two terms was raised, neither the attorney for the state, nor those for the defense, nor even the judge upon the bench, were willing to make a distinction. The legal authorities refused to define terms for the Spiritualists.

All attorneys interested in the case said in their honor on the bench agreed that in the same case history and American jurisprudence, no case could be found in which a court had presumed to define the difference between mediumship and fortune-telling. In private conversation with some of the ablest jurists and lawyers in America, I have repeatedly been told that when the Spiritualists, through their National Association, defined their own terms, they would find that the law-making bodies would at least take notice of these definitions, but that as Spiritualists we had no right to ask any one to define our terms for us and then make the law covering such cases, at the same time. The case of Mrs. Ross is an object lesson to all those Spiritualists who attacked the present action of the N. S. A. when he pleaded for a definition of our terms at the conventions of 1905 and 1906. If our mediums are fortune-tellers, requiring police regulation and licensing, is it not about time that we Spiritualists "look each count of stock," to see just where we stand? As for myself, I am for mediums, first, last and all of the time, but I decline to be counted as a sponsor for, or a defender of professional fortune-tellers, or any other gang of frauds or pretenders.

Yours for spiritual Spiritualism,
HARRISON D. BARRETT.

FOR CLEANER SPIRITUALISTS.

A Plea for More Exalted and Cleaner Lives.

Our attention was called to a letter in the issue of The Progressive Thinker in which the "For Cleaner Spiritualism" was used.

We understand Spiritualism to be clean and pure; it couldn't be otherwise; it is spiritual. How is it with its adherents, so-called followers?

Are they clean? Are we interested in the ethics of Spiritualism for the elevation of character, or are the phenomena attractive only, with a view to curiosity and new sensations?

Are we seeking those in the unseen life, do we, as has been suggested, go to them, or drag them to our plane of life?

True, dying has not made saints of our friends and relatives, but it has given them a clearer vision, and this, linked with nobler desires, places our spirit friends in a higher sphere than ours.

If our daily aspiration—our prayer if you will—is, "Build these more stately mansions, O my soul," we have something to fear of evil, except that of our own doing. That brings us to the fact, "To err is human." One of the most trying things is misrepresentation. What is the use of repeating evil reports?

In a certain city among the Spiritualists are several mediums of different phases and in different stages of development. Some of them used their mediumship for getting money; some for fame; others, unselfishly for good as they understood it.

There is much to be said against promiscuous circles, and persons with little or no understanding of the methods of procedure in circles, often misrepresent these gatherings.

In this section, jealousy, envy and inhumanity to gossip led certain mediums to lend ear and spread the reports of mischief makers against other mediums. Were such actions clean, kind, pure?

Gossiping and listening to it, is one of the abominations of life.

There is much to be said against extremists in every denomination. Their actions often cause their religions to be ridiculed. Nothing but our lives show to some that our religion is more than respectable, is worthy, and not an espousal of that which is degrading.

We have said, and we repeat, in order to be true Spiritualists we can't be too careful of our thoughts, words, deeds and idols.

What is low, raise and support it. What is low, raise and support it. ELEANOR K. EAGER.

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The application of the Darwinian theory of Evolution to man's conception of God and a Savior, may be presented as at least one new idea. Spiritualism has given to the world. The work has more than spiritual authority, for it holds fast to authentic history, and aside from its inferences and conclusions, is a cornucopia of what has been thought and taught of God and the Savior, through the ages, by the lowest and highest of mankind.

So many years have passed since I began writing this book by inspiration and automaticity; so severe and prolonged attention has been given to its revision, that it was with almost a feeling of regret that I received the message that it was finished. Beautifully bound in muslin, 280 octavo pages, Price \$1.25, with 10 cents added for postage. Address HUDSON TUTTLE, Berlin Heights, Ohio.

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