CHICAGO, ILL., JANUARY 12, 1907.

NO. 894

AN IMPORTANT QUESTION.

World Should Leave Us? In reading The Progressive Thinker No 887, I heartily agree with our most able Brother Paul McArthur, of St. Louis. In his conclusions he said he believed we were standing on the threshold of a new era, and that we were learning the lessons of life as never before. How true it proved at our recent N. S. A. convention. Perhaps it did seem as though too much 'Hot Air" was used, and perhaps it did not seem pleasant to some to hear that the work of our various workers seemed to result in so little that was visible, and that the outcome of labor could not be tabulated so as ta show up large in the footing of total columns But I say, perhaps after all it was worth something to converse and keep alive the interests that were already gained; and that it set me to thinking, what if the interests that are now with us, and making for the best that we can hope for, should die out? What if the

You know we had sermons hy the score all over the country on "If Christ should come to Chicago, New York,

influence of the spiritual world should

Boston, or some other city." Too often it would seem as if the microbe pessimistic managed to work its way into the gray matter of some preacher's brain, with the result of his view the city in which he lived was

Christ would drop stone dead with look upon the wrong doings that are part of the city life. Now, that idea is perfectly false, and just shows what fool mistakes those preachers some

It is altogether wrong to imply that Christ is ever away from the life of any city id the world, no matter how bad or how wicked its life may be.

Do you think that the cities and the civilization of this grand country of ours has been built up without the aid, presence and sympathy of the angel

Do you think that the sin, sorrow and evil which manifest themselves in the lives of men among us, are living where the eyes of spirit do not follow them in w and grief? If you do, then you don't know the angel world, and your estimate of divine in human life is altogether a false one. There has never been a corner stone of progress and growth laid in any land but the angel world were present and rejoiced at every promise of good that was voiced.

Did not Christ say: "Lo! I shall be with you everywhere until the end of Nay, that does not tell the whole truth. Christ is more vitally present, more really with us than when he walked that old city in the days of appreciated in those days. He produced but little effect in the life of the city. His spirit was not felt; his mishis own day, but our civilization is can take place. Through it all the brimming full of life and spirits of earth and mankind are being those beyond, whether we want those beyond, whether we write a business letter, or mail a social note, or close a deal in real estate, all is being influenced, and the totality of these influences are the living effects of Christ

and others upon the generation. Think what Paul has been to the Huss, Tyndall and Wesley, Beecher, tion's scheme of co-ordinated, refined, gentle. Think of men like Lowell, Emerson, Longfellow, Bryant and Dickens. Think of Washington and Lincoln, men who have been the center of large currents of life; men who have influenced legislation in the nation; men who stance in food, air, etc., and its refinehave produced kinder spirit in world-at-large, and when we ask for the power by which these men have wrought, for the inspiration which impelled them so that they turned away from selfish motives, then we ask why they lived as they did, and the answer is: This was the influence of the spirit world over them. Suppose the inspiration of the spirit world had no such homes among men, how much of our present-day civilization would have been gained? If it had been gained, what a different place our great country would now be; sorry to say that because we possess them so abundantly. we value them as lightly as the sunbut listen! What if they were all swept away from us?

Let us stop a minute and think. 'We have our laws, our social investments. Now, another view is presented to me our schools, our literature, our libraries, our forms of government, our personal liberty, our hospitals, our asylums of refuge—how did all these things come to be? Why, they are because the influence of the spirit has never been absent from the men who have gone on before us.

These forces are the living proofs that the spirit has no time been absent from man, but that where civilization spirit power has been living and work-

ing unwearily and successfully. Now, picture the blight which would come upon life in this great fair country of ours, if in it there were no great books, no sweet, inspiring songs sung, no great and attractive pictures, and no art of any kind-nothing refreshing to the men and women whose life were made noble and strong by the example "man of sacrifice and efernal love," and no ministers and message bearers with their message and plea: no hospital and nurses with their ministry and healing; no divine influence of glorious inspiration which tends to uplift man and teaching-none of these things-all are gone-all wined out like a line on a slate with a wet aponge, What would be the result, do you think created as we are with faults in business toil, competition and material ideals—a dreary record of infidelity and human passion and selfishness.

Have you ever thought what such thing might mean? Would you care to be in a world like that? And yet if the influences of the spirit world left us, what other results would come?

Brethren, let us rally as never before! Let us be in one accord with the angel world! Let us become more most glorious cause of truth! May our. banner be ever kept pure and undefiled by words and deeds of each worker. may the workers of our press be ever watchful of the welfare of our cause nd let us be thankful and appreciate the fact that we are able to have at our disposal the "power of the press," which has done so much good for the

uphuilding of our cause and the enlightening of humanity, as the "Pen is: MRS. ANNA DODGE.

A CALL TO PRAYER,

What if the Influence of the Spirit' For the Elimination of Oppression, A Loving Daughter in Spirit Life Fraud and Commercialism,

> To the Editor:-For some weeks past I have carefully read the contents of your excellent paper, and have pondered the pros and cons put forth for instruction. The practice of fraud by persons posing as mediums for the immortals, is a terrible thing, to say the least, especially when it is upheld and defended as genuine in one place, and in another shown up in all its wickedness. It causes perplexity in the public mind and still clearer explanations are necessary to show the world where Spiritualism, per se, and Spiritualists as well, stand. I have felt like praying, and wish to call upon the great family of readers of The Progressive Thinker, to pray also, that this cloud of oppression may be lifted and all ill-inclined ones turn from evil practices and retrieve their past by doing good.

> Ministering angels walk the earth by millions, their object being to scatter knowledge and wisdom that are to serve as healing balm for the many ills from which humanity suffers, and to teach as far as possible, the import of

Since then this cult has been taught by angels who tread earth's plane and atmosphere. "They are heaven's true evangels, our burdens help to bear. They stir men's souls to action, cause thought and give reply; it gives a satisfaction which naught else could well supply.

It is the inborn divinity in the human breast which when aroused to action causes the individual to look aloft confidently and whisper "Father." let us unite and mingle our prayers with the angels' strong desires, that there may be a great soul awakening, tains to unending life, and that all unfortunates, slaves to vices, be touched by the power of truth and purity, that they bring the desires of the flesh into subjection to purity and truth; and do not as now, keep the soul and spirit in bondage to gratify

their selfish desires. We know that millions of mortals are touched by ministering angels. Not all are conscious of this, but they

will be as time passes.
It is a great work the immortals are doing, apart from teaching the masses through speedily attuned subjects, the truths of immortal life. They apply their wills and their magnetism to help this world through its present great

We behold the sub-soil aquiver with The cosmic force activity in the elements and earth portend great upheavals; the waves of perturbing forces may rise high, floods, fires, wars and disasters may vie with each other for mastery in their ways for effects, yet it is all sunremely governed, and only that which the purify-

tions of progressive life. The philosophy of pure Spiritualism is so beautiful. Grandly it explains the symmetrical inter-activity of nature's active principles governed by Supreme Wisdom for purposed results. We be-Think of Luther. Calvin and hold in the vibratory activities, creaand crude substances. We further be hold that this vibratory inter-activity constitutes nature's laboratory through which all refining processes are conthrough form-life ducted, and this mostly. By the indrawn crude subment through body or human dynamo bodies, so to say, are merged into souls, for thus souls are from seed germs nurtured and transformed into tangible life as the exact counterpart of the mortal form that has been left behind at so-called death. All this we see and wonder that man is so grandly provided for. We further see as we view the vibratory working in space and through all 'life, that this constitutes the Over Soul and God's loom in which thought is woven and exchanged. Through vi bratory inter-activity all known and ex isting differentiations have been ef

fected, and many more which have not

yet been discovered by man the stu-It is a delight to behold all this on the lines or planes of harmonic action. right here on the earth plane. Here he mental output and exchange of thought clashes somewhat. The commercial pulse or vibrations are loudest rising above all else, almost silencing the purer and more gentle vibrations of spiritual imports Everywhere on this plane we behold this, and it is the long greater portion of earth's dwellers have the mark of the beast, "Golden call worshiper" upon their foreheads. That is the trend of thought, viz., money. To get and to circulate it is the chief object of all, even those whose minds ligious thought and effort. Now, while in this state, and seeing all this, viz., that the world's brain is chiefly actuated commercially, it solves in a measure, commercial mediumship and mediumistic stratagem as it is here shown and governed by wily spirits who dom inate the inediums on those levels, by l also behold that on all these lines mortals are anxious seekers after pure selfish henefits, not after spiritual truths, hence to this demand on the part of the people comes this supply, not for their good, as time will teach can do so. Therefore let us pray for light, more light to show all these er ring ones the true path to eternal homes. MRS, M. KLEIN.

The soul immortal! Why, then; doth the mind Complain of death? Why not rejoice Herself let loose, and leave this clay behind, As snakes, whene'er the circling year

Van Wert, Ohio.

returns, Rejoice to cast their skins, or deer their horns? - Lucretius.

To be honest, to be kind, to earn a little and to spend a 'little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation, above all, on the same grim condition to keep friends with himself—here is a tack for all that a man has of fortitude and deligacy,-Robert Louis Stevenson.

A CONVINCING TEST.

Comes With a Message to Her Bereaved Mother.

To the Editor:-Kindly allow me to ell you of my experiences in the field of Spiritual investigation. I wish to to tell you of a most convincing test

that came a few years ago.

One of my dearest friends lost her beautiful daughter of eighteen. Her death was sudden and her poor mother almost broken-hearted. They had been chums all the girl's life, and I never new a mother more devoted than she ad been to her girl, her only child. A few weeks after her death, my friend vrote me here from her home in Iowa telling me of her grief, and inclosing a sealed letter in the one to me. She wrote: "You have faith in spirit return Please take the sealed letter to one of your mediums and see if you can ge one little word of greeting from my The rest of the letter was all sorrow and hopelessness.

When I received the letter I was no able, for various reasons, to take it to a medium at once, and so put it in my eternal life to all people.

Who ever heard of soul culture prior

as possible. In a day or two after that an acquaintance came in and asked me as possible. In a day or two after that to the advent of Modern Spiritualism? to go with her to see one of the ladies Since then this cult has been taught by here whom we both knew to be a genuine medium. But on acount of my work for that day. I could not accompa ny her. I went to my desk and got the sealed letter from my friend. Mrs. L. and asked my other friend, Mrs. K., to take it with her and see if a message came. But on no account to break the seal, and that I would explain to her when she returned.

She did so, and the medium after holding the letter in her hands a few moments, said: "A sweet young girl comes, rosy, blue-eyed, joyous; looks to be about 18. She says her mother of this state, south of it. She was the only child. Her father is a paralytic, and will soon come over to the spirit side. Her mother's grief is terrible but it will not be so deep when she gets this message."

She gave many other particulars as to her sickness, and spoke of a girl friend who went only a few months before and closed with these words: "Tell my dear mother that when she stood by my coffin and said, 'That is not as Daisy would like to have her dress arranged about the neck,' and she stooped over my body and fixed the lace and flowers about the neck, and in my hands. Tell her I stood at her side and put my arms about her, and tried my best to let her know I was not dead, but living, and well, and my only grie not able to let her see me."

I wrote the full account of the medium's words to my friend, and she wrote me that all was as Daisy said, and many of the things she had given werein answer to the questions she had asked in the letter.

I thought this test one of the most convincing that ever came to me, and say a word to those who are seeking light and proof: Put yourselves in a receptive mood in your own quiet homes, get messages from your dear ones, and if you wish to go to others, do not seek those who advertise by the column in the Sunday papers, like "King Solomon," but go to some one who makes no great display of wonder ful powers, but who is close to the veil, can receive the wireless messages clearly.

Those who claim to work wonders by telling you how to gain the one you love, by killing a frog in the grave yard, in the dark of the moon, burying it in an ant-hill for a week, and then dissecting it, to find the wishbone which is to be fastened to the clothing

All such things are of the old superstitious times, when all psychic things were mysteries; now all is scientific

"Turn on the light," and let us find You will see that in the above test mind-reading was impossible.

The Theological Center of the Universe The ancient theologians considered the earth to be a physical center of the universe, and tried to make all men believe accordingly. That it is the theological center of the universe is proven by the numerous infallible dog mas which have been given to a sinful people. The skeptics have considered the earth to be the theoremetic (God generating) center of the universe. That this idea is preposterous is shown by the physical insignificance of the earth, which even my ignorance of astronomy will not serve to conceal. The earth is one of the smaller planets which revolve around the sun. The sun is one of about 2000 similar suns forming a cluster known as the sun This cluster, if viewed from some distant star, would appear as a faint nebulae. The formation and dissolution of such a nebulae in the immensity of time would be no more han the gathering and dissolvement of a little cloud in our sky. The sun is moving at the rate of 18 miles a second toward the great star Vega. Sirius is two hundred times hotter than the sun and vastly larger. Both are pigmies compared with the great. Antares, Some astronomers presume that Alpha Cantauri is over 8,000,000 miles in diameter. This star is 275,000 times as far from us as is the sun, which is only 92,000,000 miles distant. Alpha Centauri is the nearest fixed-star. neale of time is as far above the power of the human intellect as is the scale o distances. The number of stars varies from the old estimate of Draper, of 18,000,000 to the present one, of 1,400,000,000. The number of luminous stars is small in comparison with the myriads of dark stars which move through space, all in accordance with definite and unvarying law. The laws of light, the elements of matter, and the laws which govern it,

recondite laws of light prevail every where. The whole material universe is one in physical and chemical laws, and in its mechanical relations. The same elements, the same forces prevail. This being the case, organized living beings, wherever they may exist in the universe, are essentially the same. That nainful intellectual development. Be ling imperfect, they are therefore sin-ful and wicked. Out of the myriad of stars there must be many millions of suns very similar in size to our sun-It is fair to presume that each one of John.

furnish the clearest proof of identity

throughout the universe. The funda

mental law of gravitation and the more

THE VISION OF MISS Z. A Philosophical Consideration of the Matter.

In a former number of The Progressive Thinker was an article from Mr. Bates, of San Francisco, concerning a vision of the condition of those spirits who passed out in the San Francisco disaster.

I was much interested in it at the time, as it recalled an experience of my own, and the question arose in my mind, whether it could be the actual condition in spirit life of some of those unfortunates, or whether it was not the result of some occult law as yet to be

I do not think it a subject for ridicule, and the article by P. A. Jensen in November 17, hit me upon a sensitive Mrs. Z's vision of the catastrophe was no doubt real and illustrates some

occult law which we shall do well to consider. 🤝 My own experience was something similar, although upon a smaller scale. I was at that time an inmate for the first time at the house of a friend in Ottumwa, Iowa, and was assigned a small room opening off the dining room,

as a sleeping apartment. That night in a half waking vision, I saw an endless procession of people passing through the room. They were of all ages and sizes, some of them pale and wan as with wasting sickness. some passing carelessly, some casting upon me agonized and anxious faces as

In the morning at the breakfast table related my strange dream, as I called it, and was informed that the room had been used as a materializing cabinet by Mr. Mott, when he was in Ottumwa

Now I am quite certain that experi-ence was not the effect of any imagination upon my part, as I was not aware house; and certainly. I was not thinking of him when I retired for the night. Neither can I believe those people, some of them dear little children, are

compelled to pass through that room, night after night, in endless procession I do not believe they were spirits at

all; it was simply a psychic picture photographed upon the walls and furniture of that room by the earnest desire of those spirits who manifested themselves that evening, called there by the presence of the medium. It is the same principle by which all so-called apparitions of the dead are seen. We cannot believe that the old man dressed in white, is doomed always to sit upon the fence near the

spot where he was killed. Or that the nnocent young lady is always flying through the rooms where she is seen with streaming hair, and ghastly face pursued by the villain who took her earthly life. But it is not unreasonable to suppose that the extreme horror which must have possessed her mind, and and the violent rage of her pursuer,

might have stamped the material sur-roundings of the place with the picture so that it shall never fade away. Just as a psychometrist can read the past history of any event, from a fragment of rock picked up where it occurred. Mr. Jensen says the the extravagant language used to describe the vision.

preclude anyone from dealing with it seriously. Now I do not think so; and I do not doubt that the psychic picture of that horror of the victims in their last mo ments, will remain indelibly impressed upon the rocky pavements of that city as long as time shall last. But the oor, frightened spirits have long been gathered into the loving arms and happy homes of their own beloved ones be

ond the yell. So, Brother Bates, and dear Miss Z. bless your kind, sympathetic souls, do not worry longer over that terrible

Only take your courage in hand and go forth to do what you can for the living. There are ministering angels upon the other side, who will care for the departed.
MRS. 8. E. MACKLEY.

Ferndale, Cal.

INVITATION.

Come when Earth's shadows steal o'er me. When saddening mists dim my eyes, Dark is the pathway before me-I call unto thee in the skies.

Come, come, come, come, from your home in the heavenly blue; Come, come, come, come, Come while . I'm waiting for you.

Come when life's troubles are throng The Star of Hope gimly I see; Reaches my heart in deep longing And sends forth its cry unto thee.

Come, etc.— • Come in the sweet hours of morning, Ere the day's tolla come to me; When the sun's smiles are adorning The meadow, the mountain, the sea

Come when night's shadows are falling When my spirit is restful and free; My heart shall in silence be calling, Sending forth loving thoughts unto

thee. Come, etc. Come in the bright hour of gladness, When the dawn houghs o'er the sea Come when my heart droops in sadness And calls with deep-longing for thee

J. C. UNDERHILL. Hammond, Ind.

the suns has governed at least one inhabited planet. The human mind thus fails to grasp the himber of worlds that have been and are to be in the immensity of time. As each one of these worlds has been populated by a sinful race, are we to have the sweet consolation that each one of them has had a Savior in due time? Sadly no; the infallible dogma has been given that God consists, of Rather, Son and holy Spirit, who even have been and ever shall be. The sad fact remains that either these millions of sinful worlds have been left to perish without ed them all simultaneously or in rapid succession. Such is the painful dilemma in which the study of astronomy leaves the human mind.

C. C. CARTER. Columbus, Ohio.

The dependence of liberty shall be lovers; the continuance of equality shall be comrades.—Walt Whitman.

IDEAL ORTHODOX SERMON.

In Which Religion Is Defined From a Liberal, Spiritual Standpoint, by Henry F. Cope.

Work out your own salvation. Phil. ii:12. Religion is intensely individualistic. It is a tree that never twice assumes the same form, nor does it even bear precisely the same fruit. It is as varied as humanity, for it depends on each separate human factor for its peculiar expression. The search for uniformity in religion is a search for that which does not exist, and the wish, sometimes expressed by individuals, to

that can never be gratified. There never yet were two faces precisely alike, for faces are not made by the many in a single mold; they grow out of life; they are shaped and seared and illumined by sensibilities, by emotions, by aspirations, and experiences. The face is the story of the life, peculiar to itself, having no exact duplicate. Yet, with all the varia-tions, there are types of faces, some that you would trust, some that repel, the face of the unward life and the

have another person's faith is a wish

face of the downward trend: So it is with religion. It is not maupon the man; it is not applied from without; it grows from within. True religion springs up in the heart; it is shaped and determined by the experiences, the aspirations, the sources of the life's inspirations. Ideally, it is the summing up of all the good that the life has known; practically, it is the expression in deed and word of

Growing out of the ever varying innerited qualities, experiences and achievements of each life, it is not only never the same in two individuals, it can never be precisely the same on successive days in the same person. It works out into larger being, grows, and develops. It will not be the same in the man as in the boy, nor the same in the boy as in the girl. Some days see mighty changes, but, in the living soul, every day sees some change.

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

their precise lines and angles. To test a man's religion by some rigid mechanical standard is as foolish as to test his vitality by his height. Still greater is the folly of measuring religion by opinions, as though one's views on the so-called canals on Mars. Religion is simply the life of the soul, the inner being that determines char-acter; it must be measured by its vitality, its strength and purity, and

value to the world. The mechanic will probably continue with impudent ignorance to invade the realm of the soul; he will set up his rule of thumb creed or single doctrine or virtue or emotion and measure all souls by that. Perhaps he is still in so primitive a condition of soul growth that he imagines his sible good. Let the man whose heart is growing ignore the attempt to measure the life by the standard of things or to make all lives in one style.

best: let every soul live out the good it finds within; let every man work out his own salvation, as he must work out his own character, his own self in the world, through the toil and struggle, through the joy and blessing. Through life's multiform experiences we learn to live: through all the strange ways of the soul each one finds salvation, each, in his own way,

finds the path to the full life. The eternal spirit is working in all, and where that spirit is, there is lib-erty; the infinite breathes through the individual. Religion first gave to man his great thought of his value and his right as a soul; it has worked through the whole leaven of society until we find the law of liberty everywhere prevailing, men working out their lives from within and finding full salvation not in subjection to some code of perfect action but in declopment of the things within, under the impulse of eternal spiritual laws. HENRY F. COPE.

THE CURTAIN FALLS.

will help us begin 1907 with the brilliant paper we prize so highly-The Progressive Thinker, Many kind greetings to friends scattered far and near. I am an invalid, caring for an invalid. and we much appreciate letters of cheer, as the curtain is about to fall upon 1906.

"Now, at the end of the flying year, Year that to morrow will not be here Over our freedom over our thralls, tain falls.

Over the crimes that blotted blurred, Over the wounds of the angry word, Over the deeds in kindness done, Over the battles lost and won. Over the scars of our self-denial. ver the strength that conquered trial, Over the fret of our discontent, Over the ill that we never meant, Quietly, surely the prompter calls, Over it swiftly the curtain falls. "Over the serrow and over the bliss. Over the teardrop, over the kiss,

Over the hearts where bright flames

Over the cribs where the babies sleep, Now in the end of the flying year, Year that to-morrow will not be here, Wisely and truly from starry walls. Silently, downward the curtain falls! ARZELIA C. CLAY.

People may outgrow natural ignorance, but ignorance carefully culti-vated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moneure D. Conway.

The will of man is by his reason

The glory of science is that it is

freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thoughtfilling the world with mercy, justice and joy.—Robert G. Ingersoli. A well governed mind learns in time to find pleasure in nothing but the truth and the just, -'Anon.

wayed .- Shakspeare.

BAILEY, THE WONDERFUL.

Farther Accounts of the Manifestations Occurring Through His Mediumship, at Melbourne, Australia.

The Spiritualistic seances at the office of Mr. T. W. Stanford, Melbourne, were resumed on the return of the me dium, Charles Bailey, from his trip to Europe, previously referred to in the 'Sunday Times."

The results have been just as mystifying as they were before; but as the manifestations, on the whole, were in no striking respect dissimilar to thos of earlier sittings, they do not call for any lengthy details. To supply them would make this notice appear like a repetition of former contributions on his subject.

Lectures have been given by various spirit controls," live birds and other apports," have mysteriously appeared on the table or in the hand of the me-dium, and the contention is—as already related—that these phenomena have been due to spirit agency.

The object in writing what follows s to state a fresh fact in connection with this matter, namely, that Mr. T. W. Stanford himself was absent from wo of the sittings, yet the results were ust as astonishing as they have been while he was present. In an earlier report that gentleman was specially men-tioned as having attended every sitting ip to that time, but it was pointed out that there was no likelihood of his having given any assistance to the medium in the production of phenomena, as he was a gentleman of means who was meeting all the expenses of these private demonstrations and had nothing to gain by acting as a "confederate," as some have suggested. Sentimentally he has been exonerated-if the term may be used without offence -because he has been regarded as an earnest inquirer into the mysteries of occultism, a subject on which he has spent thousands of pounds in the past forty years, and is now doing all he can, with the aid of abundant means, to help forward the general knowl

But say what we might as to the bonafides of the gentleman named, there are still certain doubters to be dealt with. They say, "But still" this and "It might be" that, and urge that the spending of large sums of money in the cause of occult investigation does not prove anything; and no doubt this is so. But now that it can be recorded that two very successful seances have been held while Mr. Stanford was away on a holiday trip in New South Wales, it may be surmised that the doubters will be willing to acept the statement that he does not exercise any hypnotic control over the medium or assist him in a direct way; at any rate, he could not do so on the two occasions referred to, for he was six or seven hundred miles away at both times.

Naturally the sitters themselves felt some amount of doubt that the meet ings would be as successful with Mr. Stanford absent as when he was present; and they were perfectly entitled to entertain such fears, for the reason that he being the host, assumes control of the meetings in a physical sense, just as Dr. Whitcomb" "takes charge" spiritually. Exercising general superstrong magnetic personality, he necessarily is a very considerable force 'conditions," and when he is away it naturally follows that the "conditions"

However, there was nothing at the two meetings-September 7, and 14to indicate a weakness in the "conditions," for the work went on just the same. On the first mentioned date a magnificent address (through Bailey) was given by "Professor Denton," the subject being "God is a Spirit." A beautiful bird, said to be from malay, was "brought." It had a yellow head and beautiful brown markings on the body, and was unlike any bird previous "brought." There was also placed on the table a lump of soft clay with spear heads of flint embedded in it. The spirit control, "Dr. Whitcomb," said shortly afterwards that this "apport" had come from Central America from a pre-historic flint arsenal, and that 3000 of these in all stres could be brought if desired:

On Sebtember 14, "Dr. Withrow" and "Signor Valetti" controlled the medium, and delivered learned addresses couched in scholarly language, and setting forth instructive opinions on the subjects dealt with. The former spoke on 'Conditions." in the course of which he said: "It has been truly said by other speakers that conditions are necessary for almost everythingfor the production of everything about Please find a small money order that you. To grow corn you must have the requisite conditions-there must be soil, moisture, and light and heat; without these your crops would fail. To take pictures of the human body with a photographic lens you must have the necessary conditions; how much more so, then, when dealing with those finer forces which are round about you and of which you know so little?"

The "apports" were a bird, said to be a mate of the one brought the previous week, spear-heads in clay, and a mango seed from which at a later seance a plant was grown by a Yogi "spirit" in a few minutes after it was placed in a flower-pot filled with ordinary garden soil.—Melbourne Representative of the "Sunday Times."

PEACE.

Behold how fast the light-winged moments fly-And still we squander time by hour and day:

We reach for things that all beyond us In winter cry-for blossoms of sweet Mav. Hold fast the Now; it is the saying

wood, That rescues thee from many a seething wave; Do, what you do, right now—thy strength renewed, You'll snatch your feet from bitter

Failure's grave. And turn thy steps on to the upward Do thy good deeds before the day goes round; Make all the hearts thou canst, all

bright and gay— Thy name shall shine on Mem'ry's sacred mound. When thou dost good thy heart shall.

be at ease, Thy death a feast, thy future shall be peace. MAGDALENA.

THE WORD RELIGION.

"Human Efforts to Obtain Divine

Religion is derived from the Latin word Ligo, to bind, prefixed with re, the two meaning rebound, bound over second time, to make doubly sure that they cannot possibly struggle The word religion is thus derived from the binding of human sacrifices for

the bloody altars of Jupiter, The word was first used to describe the religious worship of Pagans. The origin of the word was certainly ominous of what was perpetrated afterwards through Christian fanatics. So that while the word had a very unenviable application originally, being representative of the most dreadful cruelty, yet it may with propriety be used to signify the highest and noblest aspirations of the human soul as exercised in the religion of Spiritualism, signifying 'Human Efforts to Obtain manity, for we all most surely need divine favors, to help us endure the trials of life, especially when our loved ones are translated to the spirit world. Then especially it is that human efforts are employed to obtain divine favors. We pray to be favored with a knowledge of their wherea-bouts and condition, etc.

The venerable and learned Clement Smith. Topeka, Kansas, defines religion as "Human efforts to obtain Divine favors" He asks the readers of this definition to take it chamber and give it careful thought, let it be analyzed and if possible iments of The Progressive Thinker, Tuttle, Loveland, Howe and Hodge, to comment upon it. I am not aware that any of the gentlemen have made any comment upon it. While I do not . consider myself as able to discuss this problem as the gentlemen named, I ask to be permitted to give my views

on the subject. Mr. Smith wrote better than he thought. If I understand his desire in rendering such a definition of religion, he wished to make religion anpear reproachful, sycophantic, and odious. I confess it does not have that effect on the writer of this. On very suitable and expressive of what religion is or ought to be.

There are but two ways in which human efforts can be exercised to obtain Divine favors, namely: by prayer or conduct. What is divinity, or what do we mean by divine favors. Divinity not only signifies a Supreme Being, but also applies to celestial To whom shall we pray for divine favors? To our spirit friends who express themselves as not only willing but anxious to confer Divine favors, as has been demonstrated in many instances of what might be called special providences. Take the well-authenticated case referred to by Epes Sargent, of Capt. Yount, the Californian who dreamed that an emigrant party were perishing 200 miles off in the Carson Valley Pass. He got up an expedition, sent it out at his own expense, and rescued the remnant vision in this way, and being also a of a party that had undergone incredible suffering in the snow. Will any intelligent Spiritualist scout the theattracted spirits who made the mind of Capt. Yount their instrument for

bringing about their rescue? Mr. Wallace relates another striking case, that of George Muller of Bristol, who for over forty years depended wholly for his own support and that of his wonderful charities, on lanswers to prayer. He never asked any one directly or indirectly for penny. No subscriptions or col-lections were ever made. Yet from 1830, when he married without any income whatever, he' lived brought up a family and established institutions which increased till over four thousand orphan children were educated and in part supported. Yet he never took a loaf or any other article, on credit even for a day, and during thirty years neither he nor the hundreds of children dependent upon him for their daily food were ever without a regular meal, and his one

and only resource was secret prayer.

This ought to be accepted as the result of "Human effort to obtain divine favors." His mediumistic power enabled the divine intelligences to work for him by influencing others to send him money, food and clothes. Muller's religion consisted in doing good, which he was enabled to do by (his) human efforts to secure divine favors. These illustrations seem to indicate that J. Clement Smith's definition of religion is a very good one. I take it that being religious is no proof that we believe in the biblical account of the creation and fall of man, the God of Abraham, Isaac and Jacob, and the vicarious atonement, etc. A person may be very religious and at the same time be very immoral and cruel. Spiritualism demands that we lead virtuous and pure lives.

I was much surprised at Mrs. Clara Watson censuring Mr. Wiggin for ashing the Spiritualists, as she calls it, on two occasions at Lily Dale, for not leading spiritual lives and for living down in the miasmatic swamps instead of on the mountain tops. I am glad he did lash them if they needed it; probably they did, if they did not need it, it would do no harm.

A true Spiritualist will endeavor to ciples of Spiritualism, which will be directing influence on the life and behavior. If he does not, he is simply a Spiritist and lacks spirituality. JOSEPH CHALLAND.

Topeka, Kansas.

Some impose upon the world that they believe that which they do not; others more in number, make them-selves 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 justice be done; that very instant the tyrants of the earth shall bite the dust!-Peter Kropotkin.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble the robed and crowned-rises the sincere man. Happy is the man, who neither paints nor patches, veils nor vencersi Blessed is he who wears no mask!-Ingersoll.

There would be more happiness in the world if we would reloice more with others instead of feigning sym-Genius always gives its best first; prudence at lest.—Lavater. pathy with their sorrows,-Max

IN THE DECLINE. Religious Periodicals Losing Their Hold in the Present Age of Free Thought.

It was but recently we made note of the marked decay of reverence for min-isters of the gospel as such, and of which some of the gentlemen of the plain. They are coming more and more to be regarded and judged as or dinary, fallible mortals, having no pre cedence over others because of their ministerial functions.

And now comes the Chicago Evening Post with a similar line of thought concerning the decline of religious period icals. The fact is noticeable that, year year, as time passes and genera enlightenment and scientific knowledge extends the religious press takes on more and more the character of the sec ular press, devotes less space to purely religious matters of thought and more to matters of secular import.

As stated by the Evening Post, in connection with the suspension of an excellent religious quarterly, which should have appealed to the broad minded, thoughtful members of all de nominations, several contemporaries have discoursed on the marked decline of the religious periodical press. One by one the denominational quarterlies have died from the lack of popular sup-port, and only those directly supported by educational institutions or organizations continue to be published, irrespective of the narow circle of readers How is this phenomena to be explained?

Certainly not by any decline of interest in religious questions. Never was than it is to-day. Dogma has suffered from science and the liberal spirit, but religion in its true sense has not. Ours may be an age of philosophic question-ing, but the emphasis is on the "questioning." Earnest, candid thoughtful and acute discussion of theological and metaphysical questions is eagerly read, and by more people than ever be it is more scientific and skentical is not satisfied either with blind acceptance of traditional beliefs or with com placent agnosticism. It insists on cer tainty, or on as much certainty as the human mind can attain in problems so transcendant. There was a time who a dominant school of ethics, the utilitarian, professed entire indifference to questions. Of our own time indifference is a charge which no just observer will predicate. We are "stren uous" in thought as well as in practical

This being the case, religious periodicals should flourish and grow stronger and more indispensable, rather than decay. But two causes operate steadi religious press has not as yet adapted itself to the new conditions of the religious life, and want of adaptation is fatal. Contemporary readers demand freedom of discussion and the presentation of all sides. Iteration and dogmatic assertion, or denial of mani fest realities, cannot command respect or even patience. It is absolutely cer tain that a periodical devoted to the reverent yet frank and searching dis cussion of various aspects of the religious problem would have a very large circulation and an abiding place in periodical literature.

GOD DISCOVERED.

By Delving Into Ancient History

"God came from Teman."-B. C 626 Habakkuk, Bible. Teman was south from Tyre and Teman was the country now called Africa. God came from Africa to Tyre, then to Byblus of Phoenicia. El was originally the name of the supreme God among all the nations of the East. El was at the head of the

Babylonian Pantheon.-Serpent Worship, page 53. Wake. Jehovah was not merely the God of Israel; as such he was God at once of law and of justice, the basis, the informing principle, and the implied postulate of their national conscious-The name "Israel" means "El does battle," and Jehovah was the warrior El, after whom the nation styled itself. The camp was, so to speak, at once the cradle in which the nation nursed and the smithy in which it was welded into unity; it was also

the primitive sanctuary. There Israel was, and there was Jehovah.—Page 398, Vol. 13, Edition 1901. Ency. In Byblus, for which alone we possess some details of the local cult, El was the founder of the cult, and therefore of course had the pre-eminence in religion; and so the Byblian Philo makes El to be the highest God and the other elim or elohim subordinate to him. El is represented as the first to introduce circumcision, and the first who sacrificed an only son by one woman, or a virgin daughter to his supreme God. He travals over all the earth, westward toward the setting sun, and leaves Byblus to his spouse-Baath's-this is meant to explain why she had the chief place in the cult of Byblus; her male companion, Elium, Shadid, is conceived as her youthful lover, and El is transformed into a hostile God, who kills Shadid with his sword. A son of El

God Jehevah to have been a man even as our Washington was a man. It was possible and probable that El was one of those ancient men who made great fame for themselves by starting west along path of sun, moon or star and to keep going west-or going east-from the starting point until they arrived again at place of starting, as in the case of El-perhaps-who traveled west and west till he arrived again in Byblus. This feat of traveling was possible to men called gods 10.000 years ago, as it is possible for our James M. Peebles, M. D. Ph. D., A. M., to have done three

was born beyond the Euphrates, and

perhaps therefore connected with the

Babylonian fish-gods. Thus we find

times before the year 1906, A. D. Thus God is discovered to the searching historian. God of the Bible. was a man, surely, as George Washington was a man. In the days of Abram until B. C., 397, El-God Jehovah was a spirit God. commonly called a chemist among Spiritualists in America during fifty years before year 1906 A. D., even as we do in

Maspero's great work of year 1897 tells me much about El-Jehovah a man at Byblus in Phoenicia. Boston, Mass. A. F. HILL.

"Immortality, Its Naturainess, Its Possibilities and Proofs. By J. M. Peebles, M. A. M. D., Ph. D., Contains: the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price

10 cents 'A Conspiracy Agamst the Republic." Charles B. Walte. A. M., author of History of the Christian Religion to the Year 200," etc. A condensed state. ment of facts concerning the efforts of church lenders to get control of the government. An important work. Paper,

History of the English Bible.

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

(Continued from No. 893.) It is not enough to say of the Each section thus revised to be Rhemish version that it retains all the be sent to each of the other compacorruptions, errors, and interpolations nies for examination. of the Vulgate. It was not the Latin text of Jerome which the Rhemish tion of the section so sent, objecting to translators adopted as their standard; words or phrases, to note them and though even that, in Jerome's own send them back with their reasons opinion, was imperfect; but it was a for objecting. If not accepted, the text which, during a long course of disputed passages to be reserved for a ages, had gradually become more and general meeting of the leading transmore corrupt, until the Council of lators. Trent was forced tacitly to acknowledge its defects.

to criticism and history, the transla- sulted.

tors say that the Latin they adopt "is 12. Bishops and clergy to be not only better than all other Latin formed of the proposed work, and all translations, but than the Greek text such persons as are noted for learning itself in those places where they dis- to be requested to forward hints or agree." ish version is barbarous, many of its words are unintelligible to ordinary be used, when they agree better with readers, and many of its renderings the original than the Bishops' Bible; grossly erroneous. A few examples 1. Tyndale's; 2. Matthew's; 3. Covwill suffice to establish these state-

Heb. xi:21, "And adored the top of his rod"; Rev. ii:21, "And I gave her nominated, only forty-seven under-time that she might do penance"; took the task. They were divided Rev. vi:11, "And white stoles were into six classes, and were appointed to given, to every one of them one"; sit—two classes at Westminster, two Phil. ii:7, "And he exinanited himator at Oxford, and two at Cambridge. self"; Gal. v: 4, "You are evacuated from Christ"; Eph.. vi:12, "Against the rectors of the world of this darkness, against the spirituals of wicked-ness in the celestials"; I. Tim. vi:20, "O Timothee, keep the depositum"; Heb. xiii:16, 17, "and beneficence and communication do not forget; for signed the books of Genesis to II. be a new paste, as you are azymes. Magdalen College. What possible meaning could ordisense. One great object the translators had in view evidently was, to glus Professor of Hebrew. He died in propagate the false and pernicious 1605. His place was probably taken

Roman Catholic church at Douay. An Apocrypha. example or two will best show in what style the translation was made.

Psalm lvii:10, "Before your thorns rule, to the effect that "three or four did understand the old briar; as living so in wrath he swalloweth them." in either of the Universities, not emborn to us and a son is given to us, the vice-chancellor, upon conference and principality is made upon his with the rest of the heads, to be over-Dan. ix:18, "For neither prayers before thy face, but in thy vation of the fourth rule. many commiserations." Even thought-

representatives of church and state.

The king after due inquiry on the qualifications for such a task were part of the prelates of the church, pre-eminent. It appears that six othand the heads of the two universities, ers were added to the delegates, was advised to nominate fifty-four of doubtless to consult with and assist the work. The list was completed They labored during nine months, and ratified on June 30, 1604. The meeting in Stationers' Hall, and re-nominations appear to have been ceiving for their support a small made without regard to sect or party, weekly pension. and solely on the ground of eminent qualifications.

Saville and Reynolds) have obtained pended upon it. an enduring reputation apart from Unfortunately, while the fulsome this common work in which they were dedication to King James is retained

iar, were distinguished for special ac- what quaint and pedantic, it contains quirements requisite for their task. Lively, Spalding, King, and Byng tion, and throws a clear light on some were successively professors of He- of the peculiarities of our version. brew at Cambridge, and Harding and At length, in 1611, the first edition of Kilbye at Oxford. Harmer and Perin The Authorized Version was pub-Downes at Cambridge; Bedwell he most distinguished Arabic scholar of the time. Saravia was an accomplished modern linguist: Thompson (Camb.), Chatterton, Smith, and Boys were equally distinguished for heir knowledge of ancient lang-

uages.' The competency of such men for the work assigned to them no scholar will question. Had the critical apparatus we now possess been in their hands, so as to enable them to elaborate a pure Hebrew and Greek text, and to apply to its elucidation all the resources of grammar and philology, ere they proceeded to revise the English, we should have inherited from them a version which probably never could have been surpassed. 'In addition to scholarship, they had the indispensable qualification of being deeply imbued with the spirit of the sacred writers. They were not more eminent for learning than for plety. Before commencing their labors

they received a code of instructions in substance as follows:
1. The Bishops' Bible to form the basis, and to be as little alfered as the originals would permit.

2. The proper names to be retained as near as possible. 3. The old ecclesiastical words such as church (instead of congreganeither were we barred or hindered 4. When a word had different from going over it again, having once meanings, that was to be kept which done it. * * None of these things; the best accorded with the use of the work hath not been huddled up in Fathers, the propriety of the place, seventy-two days, but hath cost the and the analogy of faith.

The division of chapters to remain.

the Each section thus revised to be

.10. Any company, upon examina

11. When any place of special obscurity is doubted of, men of known Yet, with a strange disregard alike learning, wherever found, to be con-

The language of the Rhem-suggestions to the translators.
sion is barbarous, many of its 14. The following translations to

Bible); 5. The Genevan. Of the fifty-four scholars originally

with such hostes God is promerited. Kings. 2. Dr. William Barlowe, Obey your Prelates, and be subject to Dean of Chester, afterwards Bishop of them"; Rom. viii:18, "For I think Rochester and Lincoin. This company that the passions of this time are not numbered seven in all, and revised condigne to the glorie to come that Romans to Jude. Oxford. 1. Dr. shall be revealed in us"; I. Cor. v. 7. John Harding, Regius Professor of "Purge the old leaven, that you may Hebrew, afterward's President of This company For our Pasche, Christ, is immolated." consisted of seven men, and revised What possible meaning could ordilisatah to Malachi. 2. Dr. Thomas nary readers extract from such lan-guage? It is only too evident that wards successively Bishop of Gloucesthe version was made rather to cloak ter and London. In this company than to reveal the meaning of Scripture. Many single terms are so rendered that the street of the str dered in the text, and so interpreted ers. To it were assigned Matthew to in the notes, as to pervert the plain Acast, and the Book of Revelation.

dogmas of popery, by comments which by Dr. R. Spalding, who succeeded have been well described as "a mass him in the professorship. To this of bigotry, sophistry and unfairness." company, eight in number, were assigned I. Chronicles to Ecclesiastes.

Old Testament, made from the Vulgate, and similar in character to the Rhemish translation of the New, was celebrated scholar John Boys, or Bois, published by the authorities of the and five others; to it was assigned the

When the work had begun it was Isaiah ix:6, "For a little child is ployed in translating, be assigned by seers of the translations, as well Hein our justifications do we prostrate brew as Greek, for the better obser-

All the arrangements were ful Roman Catholic scholars have in pleted in 1604, and many of those some cases shown their disapproval of nominated appear to have entered imthis crude and barbarous translation, mediately upon their duties with by quoting from the Authorized Ver- praiseworthy ardor; but the classes were not called together, and the for-Soon after the accession of James mal work of translation and revision I. to the throne, a conference of the leading clergy was held at Hampton Court (in January, 1604) "for the de-latter year three copies of the entire termining of things pretending to be Scriptures, revised by each class, were amiss in the Church;" and it was sent to London-one from Westminthere agreed, on the suggestion ap- ster, one from Oxford, and one from parently of Dr. Reynolds, president of Cambridge. Here a committee of six Corpus Christi College, Oxford, that a delegates, two from each place where new version of the Bible should be the classes met, reviewed, revised, and prepared under the supervision of the arranged the whole materials. Among them were Boys and Downes, whose the first scholars of the kingdom to them; but their names are not known.

The manuscript, revised and completed by them, was handed to Dr. The higher church party had their Miles Smith, who aided by Bilson representatives in L. Andrews, Barlowe, and Ravis; those of more moderate views, and semi-Puritan tensors. Smith was a profound Oriental scholdency, had their in Reynolds, Chader- ar and discharged his duties with sinton (or Chatterton) and Lively; while gular ability He was commissioned the learned, independent of any party were represented by such men as Sa- us in it after a short history and de-Saravia, and Bedwell. Canon fence of former versions a very clear Westcott's estimate of the staff of re-land satisfactory account of the mode visers is just: "Of these scholars," he in which the whole work was consays, "many (as' Andrews, Overall, ducted and the time and pains ex-

in our Bibles, this important preface Others, whose names are less familis generally omitted. Though somea vast mass of interesting informawere professors of Greek at Oxford, and lished in one large black-letter folio, Downes at Cambridge; Bedwell was "imprinted at London by Robert

As the manner in which it was prepared and the materials made use of must always be subjects of special interest to the student of Biblical literature and to the general public, a brief account of them will now be given. Dr. Smith says in his Preface: "Truly we never thought from the be ginning that we should need to make a new translation, nor yet to make a had one a good one; but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against—that hath

een our endeavor; that our mark." The translators acknowledged the general faithfulness and substantial accuracy of the versions of Tyndale and Coverdale, and of the revised editions made by the English Bishops and the Genevan exiles. They had in these a solid basis; and their task was to examine, collate, and critically revise; so as to bring the version into closer and fuller conformity with the

originals. With what care and labor they accomplished this task Dr. Smith further indicates: "Neither did we run over the work with that posting haste that the Septuagint did, true which is reported of them, that they finished it in seventy-two days; workmen the pains of twice seven

times seventy-two days, and more.' 6. No marginal notes to be naf-The entire time spent upon it was exel, except for the explanation of about seven years. Three years, Hebrew and Greek words.

8. Every man of each company nary arrangements and individual infirst to translate or revisc all given to restigation on the part of the fiftythat company; then the company to four scholars nominated, and numer ! wult was so eminently satisfactory.

MATTERS SPIRITUAL. Devout Spiritualist Scems to Be in a Critical Mood, and Gives His Views of the Situation.

To read The Progressive Thinker is To read The Progressive Thinker is truly a liberal education, and needs a charity which comes near being Godlike. In its columns all sorts of minds show themselves, in weakness and in strength, unconsciously proving the necessity for a teacher or teachers who shall be authoritative above all else, and who shall lay down the law for and who shad lay down the law for

such to obeyring the state of the such to obeyring For many years past I have been impressed with the thought that an enlightened despotism was the best form of government for the most of us; but where to find such a despot was the rub. We need a ruler who knows what is best for each one, and who is capable

of asserting authority.

Reading Judge Lindsey's article on "When Girls Go. Wrong," one must own that it strikes at the root of the evil. What right have we to expect that the lsing generation can be any better than its predecessors when its parents are not only ignorant of right principles, but are tainted morally and physically? Yet every obstacle to a knowledge of physiology and the laws of life is thrown in the way of those who would have them properly taught, not only to the young but to their parents.

Looking at it simply as a Spiritual-

ist—that is, from the ethical side of it—what good is Spiritualism to the world if it dees not benefit the world? We have long accounts of wonder-ful phenomena, tests which should be sufficient to convince the most skep-tical, but what is the use of them? As Paul McArthur says, "He was a

narrow, credulous bigot before he be came a Spiritualist; he has not changed his disposition with his belief." Now, where is the difference in conversion to Christianity or Spiritualism if there is no change in the MAN? What better is he or the world in which he moves for the most wonderful phe nomena, if he continues to lie and steal, and "do others before they can do him?" Is that what we expect when a man or woman is converted? And if the parents do not realize any change of heart, what can we expect from the generations to come?

Lately we have had several articles from Dr. Caird and others with regard to a fraternal order, and of course opposition has been voiced also. As a member in the past, of several fraternal orders, I know that no order, no matter how well calculated its teachings may be to uplift its members, can rise any higher than its members will allow it to rise. Under the head of Good of the order, I have known members to tell dirty stories, while the announcement of that order of business was the signal for breaking loose from the previous restraint of law and order; yet the poorest of those societies did some good, for there were always some members who tried to live up to their obligation as they understood it even though the average member consider it rightly. It is not the word of the obligation which is binding, but the spirit in which it is received. The oath is bindingson an honest man but not all who join are honest.

I have always felt the necessity of "School of the prophets"-a school for teaching. If we look around us to-day at the average circle, we find state of affairs which is depressing. It is very much so when we hear "our noble philosophy? exploited by a medium who has no knowledge of philoso phy at all, and whose actions are no conducive to respect for the belief of which he or she is a member. It is impossible to expect the higher

teachings in the ordinary promiscuous circle, where the whisky-drinker and tobacco-smoker and chewer are conspicuous. How few understand that cleanliness of body and purity of mind are but expect the spirits of their friends to come into a foul atmosphere to commune with them. Spiritualism as commonly presented

to the public deals too little with the proper preparation of the sitters, or the attitude of an audience. Few me diums seem to understand that the best of conditions are none too good, but are too thankful to get an audience, to be particular as to the quality of it. I can understand that we are all anx-

ous to spread the light according to the best of our understanding, but in these days of electire lighting it would seem that the man who goes around with a tallow candle, isn't doing much illuminating. What can we do to get better lights?

It is worth while trying an inner circle where it will cost something to join-not necessarily a money cost, but | re-clothed for the time being, apwhere the requisite of admission would be not only willingness to learn more of the spiritual laws which govern our physical necessities, but fitness and ability would be considered.

Mistakes will be made, without a doubt. We are certain to have some ise up on their hind legs and declare that they are the only infallible fudges and the only ones capable of wielding the necessary authority.

Perhaps a good plan would be to

make a large number of small bodies, etc., all of which is correct, Brother and let them work out their own salvation; then let the leaders of these bodies meet in a kind of supervisory capacity to discuss matters; anyway so as to prevent theocratic usurpation and keep the individual interest alive. If such an individual interest can b aroused, and a progressive education imparted, it will soon manifest in the increased interest shown in the common good, and prove that Spiritualism rightly understood, is not simply a matter of getting tests, which no long-er prove anything curious, but shows the proper way to Tive, and the why and werefore of life?"

Spiritualists need to wake up and utilize the best there is in their communion. They are that benefited any great extent! by communion with earth-bound spirits, and it is doubtful if they can benefit them in return under the present conditions. The conditions must be improved.

J. R. BURTON.

Seattle, Wash.

ous others 3 whom they consulted. Three years more were occupied in the systematic and inited work of the Each member of each class trans-

lated all the Books entrusted to the class; then the whole class met, and, after calm and thorough revision, adopted a common text; then that text was transmitted in succession to each of the other odisses for revision; then a text of the whole Bible, approved by the entire six classes, was submitted to the final revision of six elected delegates, with six consulting assistants, and their approved manuscript was placed in the skillful hands of Dr. Smith finally to examine and prepare it for the press.

A more complete system could not

have been invented. When we con-sider the varied learning of the translators as linguists, naturalists, antiquarians, historians, when we con-sider the time coccupied and the repeated revision of the work, by indi-viduals, by classes, and by the united body-we cannot wonder that the re-

A Gentle Criticism.

With Answers to a Great Number of Questions.

first seemed to be a forcibly written intervals now. Quite a change, isn't article over the signature of Ithurial there? Spear of Seattle, Wash. It is said, "He is a devout believer in Spirit retions." Surely, it is his right, in both claims. But, for certain reasons 1 desire to offer a few thoughts for the columns of The Progressive Thinker, relative to said article. Not that I make any great preten-sions to scholarship, for such would

not be apropos in my case. But I am puzzled to know how one so well versed in matters of a spiritual nature he would claim, with other leading branches of science, can make such inapt statements as some of his appear to be; touching points seemingly mysterious to him, which, to the average experienced mind are easy of com-prehension. Allow me to say right here, that in his effort, showing his opponent (whoever he may be) impossibilyity of producing "some-thing out of nothing," Brother S. proved himself a thinker. For, as he clearly set forth in his arguments. only "out of something, something That "the unit one stands forth indestructible, unchangeable, eternal." That is to say, it must ever be present when and where results or phenomena occur. He also speaks an inevitable truth when referring to the process of evolving worlds, or anything therein, e. g., a phases of spirit phenomena. If this be tree, a man, etc., as being of slow growth or development. For, as he states, years are required to draw or cons. into visibility the results of volitional mentation. Also that it takes millions of atoms, and years to visualize a material piece of coral, i. e., in Nature's evolving processes.

Yes, in all this, Brother S. has shown himself a man of erudition. But to me, it seems that he lost sight of both his subject and his learning when he comes to apply his knowledge to the materializing phase of spirit phenomena; and writes as quoting some one as saying, "Out of nothing a dozen spirit forms appear," and that, 'at a second's notice." He continues: The unit is forgotten or broken into fragments, all chemical laws are trampled under foot, all common sense is thrown to the winds." winds up this nightmare fabric by saying, "No sane person ever yet saw, nor will he ever see ten or a dozen forms come out of nothing into the objective."

Now with all due deference to the brother's much learning, he himself, in this instance, is the one who is throwing his otherwise good sense to the winds. For who that is educated, and is familiarized with the tenets of Spiritualism, ever claimed for a moment, that ten or a dozen spirit forms came out of nothing into the object-Or even one that ever appeared with blood and bones, as we understand the terms, to be used as brackets and life supplies to the spirit during its brief display in a materialized form?

I know of one in high position who says he has heard such expressions often used. Well, possibly so, but I fear that he was unlucky in forming his associates and acquaintances. A fool may have so said, but in such case, Solomon's instructions would

hundreds of spirits in their re-matebeen, no doubt, visualized or brought chemical or natural law. Probably the pitch of vibration had much to do where. in the process of procuring said results, the whole being intelligently governed by the will of master spirit chemists. But never even thought they came "out of nothing," much less expressed it so. Nor have I ever seen so much as one corpuscle of blood, or single bone, nor do I believe any Spiritualist ever claimed such. But, I substance with which the spirit was proximated in appearance so closely that which we call flesh, it would require surgical action to distinguish the difference between it and my own flesh, or to find a better word by

which to express it. But admitting the fact that it reroll out of the invisible into the objective; and that millions of atoms of an object visualized, originally, S. concedes the fact that spirits do return. And though it did take millions of years for them to make their first journey to earth, as man, I would ask him if he thinks it takes them as long a time to come in their second ap-For touching this point he pearing? says, "Hence it follows that instantaneous production of hundreds of etc., "is contrary to mathematics-the only exact science." Here, especially, does he "trample

the laws of chemistry under foot, and throw common sense to the winds.' for certainly spirits were spirits when on their first trip, and they are no more, nor less spirits now. So, then. f they do "return," and they do, and take it for granted that Brother S. knows it; and evident to him, as it is to me, they are not long about it, conditions being apropos. So where, ask, is the propriety and good sense in his fulminations that "instantaneous productions" are contrary to Vature's laws? For hundreds of spirits are known to appear within very few moments at most, and on their refurning materialized, are weighable, notwithstanding Brother the forms increase in weight as they proceed from the ethereal to the material." And what though, "Time and change are required by the chemist in educating them in these, their childhis laboratory with his retort, crucibles and alembics at his command to draw forth from invisibility any object that he desires, provided its stituents are in the atmosphere around him, and though he has to exercise patience and more surely," etc. as Brother S. claims. Does he suppose that there are no chemists "over there"? Or rather, doesn't he know there are? and that they being in the realm of causation, and still under the law of progression, that they have better opportunities for bringing out heir chemical results. Then, all this palaver about materialization? It took the gods of the universe a long

While reperusing back numbers of the noon hour, and freeze out before The Progressive Thinker, among sunset. Why, the ice cream man can which is the issue of July 28, 1906, produce ice in a very few moments, there came under my notice what at and even the gods cause snow at quick

Brother S. has forgotten that we live under the law of progression. He turn, but skeptical in certain direc | lidn't think, perhaps, that the air still contains elements, and likely it never entered into his consciousness that matter itself becomes humanized so to speak; by being in organic touc with the human spirit, and, therefore a little of the aura from the body of the sensitive who is still in close touch with the bodies of those return ing from spirit realms. Hence with the qualities furnished by the atmos-phere, and that of the medium, with a little manipulation by the master chemists "over there," thus changing the pitch or rate of vibration to suit purposes, why, the spirit wishing to objectify or to show itself to mortals, could readily take upon itself a thin coat of said prepared aura, not "blood and bones," and lo! the work is done. This is not only logically true, but if permissible, I will say it is fact, as I have seen such phenom ena produced, when visiting some of the spirit zones, minus the shell.

But it may be, I write prematurely For Brother S. has, in his article, admitted the truth of materialization, only as a result obtained through the evolutionary processes in nature. Possibly he has never personally witany of the materializing

Again Brother S. while conceding the fact that enough phenomena have been given to demonstrate the truth of Immortality, he seems to be puzzled and displeased at contradictory statements made by the communicating intelligences, etc. Had he forgotten that he had just stated, almost in the last breath, that "Life is life, reason is reason, and common sense is common sense," everywhere. Certainly he knows there are contradictions galore in mortal life; and life is life beyond the divide. Spiritualism teaches that the mere act of transition from one locality to another makes no change in point of characteristics. What else could he expect, from a common sense view of the matter, but that a liar here will be a liar there, until he grows into a more truthful state of mentation?

Again, a spirit in a lower zone could not speak accurately of the topography and customs of life in a zone much higher than the one occupied by himself. All this will account for apparent discrepancies we get from spirit communicators. If this isn't enough to reconcile Brother S. and other grumblers, then let him take a sensible glance at his own brain construction, touching its functions as relates to brain organs, singly, in groups, or in its grander divisions, also its adaptability to thought, and susceptibility of impressions per se or by mental or spirit telegraphy; and am quite sure that he will find ample grounds from which to reason up to the cause or causes that give rise to the seemingly untruths, in nearly all mortals.

But should still more be required. then take into account the influences of environments such as are unconbe apropos—"Answer not a fool," etc. trollable by individual effort, whether I, in my many years' experience in or out the body, and one will have Spiritualism, have seen, handled and in one's possession the key that will conversed "face to face as a man unlock the portals that open into naspeaketh to his friend," with many ture's arcana. Once man learns to use said key according to rules rialized forms; said forms having logic and humane emotion, there will be less of quarreling, back-biting, into visibility out of the unseen fraud accusation, in our spiritual state, and that, too, according to ranks, and the proper substitute—Education, will be introduced every

From the last point noted in Bro. S's article; even fifty questions are asked by him, for what reason, I confess I do not know, unless it be for spleen ventilation.

For, with one or two exceptions, all are answerable with a little common sense thinking. I would fain pass them all by without comment, but one will say that the visible, tangible or two things more I wish to say for the good of the cause we all love so dearly. As all these fifty questions refer to the why spirits do this, and why they don't do that, I will try to answer one or either side the line of queries.

First, as to why spirits return and communicate with mortals, I would say, (1), because they are human bequired untold ages for the universe to ings, socially, intellectually, and morally, to all intents and purposes, minus the crude body. This being true, they are required to render a small part take interest in the common welfare of their kindred here below. Espe-cially is this true in point of educating man in relation to the all-import ant truth of his immortality. without this knowledge, he comparatively but little of life and its possibilities, hence the incentives for progress and right living are vastly curtailed. Secondly, to teach him the fundamental truths or principles the Universal Brotherhood of Man: and that if he would enjoy life with all its rightful belongings, he, in all dealings with mankind, whether educationally, politically, religiously or otherwise, must work to make the truth of the Brotherhood a thing of practicality. This is why the learned, educated master spirits visit and re-

visit our plane. Now as to little children, the "Maudies" and "Bessies," and yet others, who, Brother S. seems think, had better be kept away back, etc., etc., these are yet only in the so cial degree of life's unfoldments; and they come (1), because they have a right to come; (2) because with many of them, their parents, are here, or their little brothers and sisters here, and they want to see them, and vice versa, those here hold them Tuttle to the contrary. Though, he, of late, has been forced to, admit that them in charge, respectively, bring them because in so doing, it af fords them better opportunities

hood lessons; and altogether, it sweet ens life both here and there. this reason enough; Now, in closing this hurriedly-written friendly criticism, I want to say if I have made use of any language seemingly harsh; it is because similar nhraseology from the pen of Brother Spear inspired me to it. And hoping

scribe myself, fraternally DR. J. H. MENDENHALLA Chesterfield, Ind.

that good may result from the reading and reflecting on both papers, I sub-

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THE TEACHINGS OF JESUS Not Adapted to Moders Civilization, with the Trus Character of Mary Magdalone. By Ges. W. Erroria M. D. Price, 18 cents. For cale at this edice. Manuelo yelled and started to jump

"I knew it wasn' a real wreck."

Rother, turning upon his fireman,

"Sancta Maria" she know,"

Manuelo piously . "It's the ghost of a railroad wreck-

that's what it is," said Rother.
"Jesu save us!" muttered Manuelo,
reaching for his beads again.

isn't on this track at all. It's on a

when they straightened the curve."

were past the scene,

along there. .

They saw the same thing each time-

No Wreck in Road's Annals.

Now, while they knew that people in

the Bouthwest believe strange things.

and are slow to doubt, they agreed not

to tell about the ghostly wreck, and

Rother began an investigation. He

called at headquarters in El Paso, and

had been a wreck near the Pintado

canon bridge. The records were con-

sulted, and it was reported to him that

the Reck Island never had suffered

any kind of a wreck in that section

Unsatisfied, Rother questioned closer

He even wrote Chicago and made in-

quirles. The result was the same

The road, while it kept a record of ev-

ery wreck and accident; no matter how

small, had no record of any wreck

Rother was not satisfied. About a

"Narrow gauge, by George!"

yelled to Manuelo?! And when they

Phantom Still Unexplained.

This is what he learned. While the

El Paso and Northern, now a part of

the Rock Island system, was being

built, as a narrow gauge road, two

freight trains—or, irather, one supply train and one train hauling bridge tim-

ber and returning o'light-crashed, to-

gether on the curve about a mile and a quarter from the Pintado canon

bridge. The wreck happened at 4:30 in the morning and both trains rolled

down the gorge. Act of Since After he substantiated to the story

be persuaded to tell it at all.-Chicago

A Prominent Spiritualist Weds.

The waist was a dainty pearl gray. A

diamond brooch worn by the bride

flashed its crystalline rays throughout

the room, while the floral decorations

were in perfect harmony with the oc-

Mr. and Mrs. Adams are well and

favorably known here, both being active members of the First Psychical

Research Society of Kansas, and of

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or her best wishes for their future.

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It has taken some time to send the

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street, after January 1.
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Wichita, Kans.

ceremony took place quetly in

Tribune.

casion.

Engineer of Old-time Type.

said

A Pathetic Letter

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

so I trust you will publish the following bear up and hold up a human being in article which contains a notice of the the hour of disaster as the knowledge transition of my beloved wife, Tessora of spiritual laws, the true unfoldment Wade Spinney, age nearly 36 years. of our spiritual senses and gifts. to a higher life. Sunday, Dec. 9th, I shall carry on my sanitarium work Dr. Julia M. Walton of Jachson, gave as in the past, but each week I intend a funeral discourse. Her prayer was to write some article on these subjects one of the most remarkable I have ev-for the spiritual press. I also offer any er listened to, and her sermon even spiritual society in Michigan my sermore remarkable. It was strong, arsumentative and forcible at every point. any Sunday in the coming year, or any She read portions from the first Corinthians, fifteenth chapter, 12, 13, and 14 verses, and then from the thirty-order to carry on my business.

She spoke from the heretic Crapfully commended him for his moral what made me a Spiritualist, and what courage in taking our views thereof. She proved by Paul's words also that we were sown a natural and raised a spiritual body. She spoke of each star was fourteen years of age, and will conbeing its own glory—so with revery tain lectures upon every phase of the spirit escaped from the natural body, spiritual philosophy. I think it will be But the most wonderful part of her dis- a book of about five hundred pages. course was the fact that my departed As I have no worldly goods, having wife took control of her and spoke lost \$20,000 three years ago, I shall dewords that could have come from no pend upon friends sending me their one else, to every member of my house names, promising to take copies of hold; also to her friends, and spoke of a bedridden patient up stairs that copy, cloth bound; 50 cents in paper. Mrs. Walton knew nothing of; and The other book will be all that I have words to me which I alone understood previously written and published on

and comprehended. motherhood, which cost her her life netic healer, the mistakes that came and gave me a beautiful babe to care through mistaken ideas of healing in for, bless and cheer me in my old age, our ranks; the right and wrong uses of was so strong a point in her nature friendship; the history and conditions that in her controlling Mrs. Walton she of my first marriage, and the mistaken 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 a child of and selections from letters passed beperfect love and of a perfect marriage tween my wife and I for six years, in of harmony. She said it seemed which time we never missed writing strange to her how any mother could Ignore the blessing of motherhood or of the whole social question, and the shirk the responsibility of maternity, and while she deeply grieved over the sadness put upon me to leave me to illegal, and the true ideas of generawalk 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 admonitions and advice to me in the selection of the right ones to bring her child up, should I go before she did, lifted this pall of darkness.

She did not regret one step of her marriage, nor one pang of her suffering that had given her the wonderful 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 shirked the responsibility of mother hood; had used the modern devices of sending unborn infants to the spiri 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 ministraof 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

beautiful babe in her little willow basket cradle was given a Lilly Christenwife loved, and the inspired words of the flower of all others that my Dr. Walton brought the tears to every and they have taken out a charter eve in the audience. I held this beautiful_child in my arms, and before fair to do good work. 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 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 my daughter 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 wife and 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 filled completely all her life and being. This perfect union; this perfect mate-ship, 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 again 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 disappointment, 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, and holy our marriage had been.

What the little one may prove to be, I know not, but I do know this, that if I know not, but I do know this, that if barbarities as a penalty for not bring-lave and tenderness, and the yearning in rubber to meet the insatiable of two hearts for one object and aim demand of the King's Rubber comcan develop a perfect child, ours must

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 l looked on the face of the dear little one. I thought of all the years experience that had been mine, that the world eded; the creed-bound I might unfetter, and the ignorance in our ranks. the frauds and wickedness among Spir itualists 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 enlight en and uplift Splitualism than ever be

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 itual rostrum. In this little voiume he weak and weary spirit as close to me as it ever was in the world. I slept for hours, and when I arose from sleep of exhaustion I felt her 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 alded me in reorganizing my business,

To the Editor:—It is a little late to making plans for the future, and going write you some of the things I am forward with my work for humanity. about to, but I have been unable to get a competent stenographer until now, the world can strengthen and sustain,

vices for simply my railroad expenses

I am going to work as soon as possible and write for the press three books. views on the resurrection, and One will be; "Why I Am a Spiritualist, Spiritualism means to me."

The book will contain a history of my

whole life religiously from the time I

marriage, with the history of my whole My wife's strong love and desire for life, socially, my experience as a magof my first marriage, and the mistaken idea that people should try to live together who are incompatible to each other, and lastly, the description of my last marriage, and proof of the same which time we never missed writing once a day. This book will be my idea the proper way to redeem the whole human race prom prostitution, legal and tion instead of regeneration. er book will be, "Success in Life or how to Win," giving a whole history of my life, its early struggles for an educa tion; my failings and what caused them; my courage and perseverance

in hours of the most abject darkness; It will be a book to stimulate every boy or girl to carry out their ideals, to live for a purpose, to become selfreliant, to never give up and attempt to prove that fear and worry kill the human race, and not overwork 'A. B. SPINNEY.

Belding, Mich.

INDIANA STATE ASSOCIATION.

ft Holds a Successful Meeting at Richmond.

The Indiana State Association held five days' meeting at Richmond from he 19th to 23rd of December, inclusive, with E. W. Sprague and Will J. Erwood as workers. Owing to fact that it was so near the holidays, the crowds were not so large as they would have been otherwise, but we never had more attentive and appreciative audiences.
Mr. Erwood "held the fort" alone

for the first two days and a half, as Mr. Sprague did not arrive till Frisocial life, which so few women dared day afternoon, and he never did bet-It is needless to say that Brother Sprague was good, for he is always we organized a society of 23 members from the state association, and bid

One of the ministers of the city attended several of our meetings and at the close of the last one on Sunday night, after hearing Brother Sprague's splendid discourse, he came to vice-president and gave him a quarter for one of our song-books. We used

Mattie E. Hull's book. The officers of the new society are: President, R. S. Ashe; vice-president, Geo. W. Schepman; secretary, Mrs. Mary J. Pickett; treasurer, Miss Netta M. Pickett; trustees, Mrs. Emma Schepman, Mrs. Cora Rush and James CARRIE H. MONG. Heath. Secretary Indiana State AAssociation.

ATROCITIES IN THE CONGO.

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 unspeakable King Leopold of Belgium in the Congo country, and incidentally eulogizing this monarch as a wise

We recall a picture-veritable since it was from a photograph, taken by missionaries upon the ground; and printed in a standard magazine 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 severe'd from the body, the work of the soldiers, who were permitted if not commissioned, to commit these pany, and as a warning of what others might expect who failed to render the required tribute to this most-atroclous 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 Statemockingly so-called—is a blot upon civilization, a sickening record of greed, debauchery, mutilation and death.-Portland Oregonian.

"The Molecular Aypothesis of Na. ture." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spirpresents in succinct form the substance of his lectures on the Molecular Hy pothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is com-

mended to all who love to study and think. Price, 25 cents. "Death Defeated; or the Psychic Secret of How to Keep Young." -By J. M. Peebles, M. D., M. A., Ph. D. Price \$1

The Ghost Wreck of the Rice Grande.

Charlie Rother, one of the veteran engineers of the Rock Island road, but too late, Rother, his nerves steady whose great engine pulls one of the las fron, made no hove to reverse his fast trains over the final lap of the line engine or put on the lap. With face down through the canons, the wide white, and lips firm set he sat at his mesas, the barren plains and the paintmesas, the barren plains and the painted hills, towards El Paso, has seen a
ghost. Not only has Rother seen the
ghost, but the fireman, Manuelq Yerba,
has seen it; and not only one have the floor of the cap, multipring prayers,
they seen it; and not only one have the floor of the cap, multipring prayers,
and Rother set multipring prayers. they seen it, but almost every time the and Rother sat motionless. Then he engine drawing the heavily laden over- said: land train, plunges southwestward across the Canon Pintato, in New Mexi-

co, have they seen it.

But the fact that they have seen this shost is the least unusual thing about t. The ghost itself is the strangest weirdest, most unbelievable ghost that ever came back out of the past to frighten mortals. For this ghost is the wraith of a railroad wreck, and not only does it startle the engineer and the fireman, but they declare, in cold sober earnest, that it frghtens their

There are things in the southwestespecially in the weird, strangely col ored, wild country that lies between the Bad Lands of Texas and the mountains that skirt the Rio Grande which cure skepticism. Men down that way believe things without question which house-reared and street-imprisoned easterners would scoff at—until they had lived in that country.

Engineer Doesn't Belleve in Spooks. Rother was born in New York, but track that used to cut across this at an he has realroaded in the southwest long angle. They abandoned that track enough to stand ready to least anything he sees; and Manuelo Yerba was born and reared down there, and believes in all sorts of spirits and the crew of, one engine jumping, the spooks, which Rother does not. Never cars piling up, part of the wreckage theless, they both believe implicitly in and a dozen unbroken cars rolling the phantom railway wreck; and, fur down the hill—and by that time they thermore, before Rother would believe it, he searched the back history of that part of the country, and discovered staggering evidence in support of his

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 Manuelo, his fireman, have been together for years on that division of the Elpaso-Rock Island line-ever before the Rock Island connected up 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, careful work, with al- month ago he happened to notice that ways the responsibility for scores of the upturned wheels of one of the human lives resting upon their shoul- ghostly engines appeared closer Rother was, and is, known as gether than is usual' with engines. one of the most careful engineers in the business, which is why he was given such an important run, and that he reached El Paso he went to an old E took Manuelo with him from his old Paso and Northern engineer, now re freight run to the cab of the magnifi- tired, and made inquiries about cent engine, in spite of the protests of wreck. authorities who object "greasers" in important positions, proves that there was something is Indeed, Manuelo Yerba 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, sand storms and hot journals, they nev er experienced anything unusual until

in March of 1906. Westward from Santa Rosa the line and people in the southwest believe of the road runs straight as an arrow giant and be swallowed up, A gaping mystic mesas, many doubt. 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

ing last March that Rother first saw united in the holy hands of matrithe ghostly railway wreck. He and mony, the Rev. Josephine A. Bruer sible in any way, on committees or into the harness to do any kind of Manuelo were feeling in fine spirits, officiating. The service was most into the harness to do any kind of they were on time, which was good, beautiful and impressive, and the work. Mediums and speakers are albecause snow storms and slides had delayed overland travel on most of the roads, and their road was making the roads, and their road was making the roads, and their road was making the roads. most of getting their trains across on time. They had been too long on the shadow plaid in a delicate shade of line to spend much time admiring scenery, but on this morning, because of gray, with hat and gloves to match. 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, slowing down a bit, rolled over the gorge, while Rother nursed his engine carefully around the curve that the jar might not disturb the sleeping passengers. The train whirled back eastward. Manuelo was shoveling coal. Rother was leaning forward, when suddenly he threw on the air presence of sixty friends of the bride gripped his levers tight, whistled, and groom, each of which extends his started to reverse. He confessed that in spite of himself he shut his eyes and waited for the crash. A second passed their two seconds-the train was slowing down, and Rother, wondering why his train was not splinters, perhaps halfway down the gorge, opening his eyes beheld a straight, clear track ahead and saw Manuelo gazing at him in

Freight Trains in Head-on Collision He quickly gathered speed again, calming his shaken nerves, and a few minutes later the train was rushing "What was the matter?" asked Man-

uelo. "A cow?" "No," said Rother, shortly. "Either "No," said Rother, shortly. "Either in to Mrs. Longley, and we received our charter as a Christmas gift. By trains run together, head on, about 100 feet ahead of us, and we went through without touching either of them". without touching either of them." That was the beginning of it. Rother and Manuelo decided to keep quiet about the occurrence and to tell about the occurrence and to tell the country will turn their attention to conductor that they came near hitting the needs of the cause. Rend in your

a couple of calves in the cut, if he dollar for membership, on five dollars asked any questions. "I've seen mirages in the desert," he remarked to Manuelo, "but there is no ward helping some struggling s railway within a hundred miles, and, to build or own its own dample. besides, mirages don't happen at day; break."

Both Men See Second Apparition. It was nearly a month before the spectral railway wreck was seen again This time both Rother and Manuelo

saw it. The train had made the curve at fair speed, and was gathering headway for the run along the straight stretch by Rev. J. G. White, author of "Start-of track downhill and eastward, when ling Facts." Price, 10 cents each, or suddenly there appeared on the track ahead of them-or, rather, at a sligh angle from their track-two freight rains, which were running together head on, with Rother's train apparently about to smash into the wreckage of the two engines.

Damphlet. Price, 15_cents.

"Materialization." By Mme. Zent the two engines.

Excellent. Price 10 cents. the two engines.

hat non this cut buri

One Big Society.

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

Elect new officers every year. Have let old prejudices and criticisms die all can make motions and talk clety to elect new officers every year and grow, we should bring it close to and no officer shall be re-elected until the people and let them know that it There was silence again, while Man-uelo shame facedly hid his heads in his less by unanimous vote. An old officer belongs to them and not to the board may be elected the third and fifth or to a few bosses. tunic and started shoveling coal.
"But what in h-1 is it?" demanded

Because we Spiritualists as a class of thinking, reasoning, investigating, evening meeting and give all a chance of thinking, reasoning, investigating, evening meeting and give an a chance scientific people become and grow to speak and grow and develop their more individualized and independent speaking talent and ability. Get evilike leaders themselves, we are apt to erybody to work, and into the harness.

Religions—The Universal Religion; Entering Now Into the Realization of the Highest Riches. Price \$125. split up into factions or little socie- Rouse up some enthusiasm. Get up ties; hence we should eliminate every a program for weeks ahead and put Three mornings in the next month they saw the wreck—or the spook of the wreck—and learned to look upon it without fear. They saw that the two engines were of an old type, long before abandoned, and that the cars were small and without the modern improvements. Everything indicated that the equipment was at least twenty-five years behind the times.
"Besides," said Rother, "that wreck "Trumpet Mediums and Their Seances." Have such mediums there to tell their experiences; have their friends there who have attended their seances to tell the results of two freight trains crashing together, 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

200. "And why is this? inquired, as if casually, if ever there "Some neglect to nay 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 corner them, or corral them inside of 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 henor and want themselves reelected 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 Rother told about the phantom wreck, knows that all prejudice ought to be removed for the good of the cause. Some speakers and mediums persist in towards the hills, rushing onward as it minds are narrowed to the width of giving business advice or readings to leap straight into the mouth of some ciety any business advice that counts Mr. Sprague did not arrive till Friday afternoon, and he never did better work; his lectures were uplifting, and his messages clear and convincing.

In the red brown rocks opens, the train plunges straight in, and an including the cut and in the red brown rocks opens, the train plunges straight in, and an including the cut and open, strong face, told them the story as earnestly as he tells it when he can spiritual gifts. 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 well enough for 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 as with luminous paint the tips of the hills. In Miss Udora Axtell marched to the Miss Udora Axtell marched to the pire to local office or be allowed to hold office. The society should be At the hall of the First Spiritualist once only. As all spectors and medi-It was on a misty, threatening morning last March that Rother first saw Wedding March, where they were given a chance to grow large by getready workers and have a grand and glorious spiritual gift or office and should attend to that only and others take the honor and brunt and criticism of local official work. others who are not mediums do the official work and the society will be

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 medium. A medium should not crowd others out of office, but be glad that such bold hard work. All members of a society should insist on shielding medium from any unnecessary crit icism 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, ie should be proud and contented. A medium's protector is a spiritual millionaire.

In a big intellectual city; there surey ought to be one good person in a jundred or thousand capable of hold ing office and doing the society's work. We all know that young folks have their school societies and act as officers and they do well and can 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 bossy - 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 withcer'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 two for 15 cents.
"The Jesuits." By Rev. B. P.
Austin, A. M., B. D. An excellent 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 n public, thus letting all prejudices and criticisms have a chance to die out ind be forgotten.

Another plan is to have a business a by-law to this effect. In order to re-duce inharmony to a minimum and to eration of important measures; here out, it shall be the policy of this so- them. If we want a society to live

ference at six p. m., just before the

becomes common and monotonous, EUGENE MARTIN.

Grand Rapids, Mich.

A Terrible Accident and Death. and the A. R. T. Trolley line, when the Pittsburg and Buffalo flyer, headed west, ran into a street car, injuring 19 persons, and killing Leonard Newbold, aged 17. He was terribly manthe membership up, which in this time gled, and was taken to the hospital has varied all the way from 40 to where at 3:3 p. m., the Sweet Angel where at 3:3 p. m., the Sweet Angel of Death touched him gently, and

> better for his having liver here. On Friday, Dec. 28, we commemorated his transition with a beautiful spiritual service, D. A. Herrick and

Mrs. O. Bliss, Chas. Tooley and H. F. Munsell composed the quartet. The

Ashtabula, Ohio.

The girls that are wanted are home ily, is beyond one's power to describe.

That fathers and brothers can trust in, lifted. And the little ones understand. Girls that are fair on the hearthstone, And pleasant when nobody sees:

The girls that are wanted are wise That know what to do and to say;

The wrath of the household away. The girls that are wanted are good or of the united male and female con-

Pure as the lily is white and pure, From its heart to its sweet leaf

will go my way and my song shall save me. Tho' grief goes with me ever abreast:

will go back to the pains and the and spiritual culture. By Emma Rood Tuttle. A book by the aid of which a

with moan; will forget in the grief of the cities The burden of my own.

My own hour melts in the days to be, As the wild white foam of a river

Elizabeth Towne. Valuable for health. Price, 25 cents.

Another good plan is to have a con-

ings of the society. Every such a speakers to appear below the society speakers to appear below to the program somewhere, or at the public; give them a chance. Be such as we often induige in.—From the program somewhere, or at the public; give them a chance. Be such as we often induige in.—From their friends. All these methods and title page. Price, 35 cents.

Character Building Thought Power, in time Sunday at the conference time or experience meeting, the topic might be big society. Above all, have good "A thought, good or evil, an act, in time "Trumpet Mediums" and Their speakers, for even good home talent a habit, so runs life's law; what you

A horrible grade accident occurred noon on Christmas day, at the Lake street crossing of the Lake Shore

called him up higher. He was a twin son of Mr. and Mrs. John Newbold, an exemplary young man, and special favorite of the fam-ily. Although his life on earth was seemingly short, we know the world is

Mrs. John Wallace officiating. The service was very largely attended. The inspired thoughts so ably presented by Brother Herrick were a consolation and comfort to the bereaved family who have just recently taken an interest in our beautiful teachings. The sweet words of comfort from Mrs. Wallace, every sentence seemingly touched with the divine, surprisingly uplifting in their poetical beauty, did much to soften the sorrow and prove to them that life and love can never die. The singing was another feature of the service, worthy of more than ordinary mention. Mrs. A. H. Talcott

the atmosphere with comfor CORRESPONDENT.

Kind and sweet to their own folk, Ready and anxious to please.

That drive with a smile and a soft word,

tips. -Selected.

I WILL GO MY WAY.

will finish the work that the strange

And then pass on to rest. will go back to the great world-sorwill go back to the great world-sorrow,
To the millions bearing the double
load—

the Arena.

'the Arena.

'the World Celestial we double of death to the sun-lit clime of the World Celestial we have. H. W. Thomas.

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The fate of to-day and the fear of tomorrow: I will taste the dust of the road.

That break the heart of the world progressive lyceum, a spiritual or lib-

There in the world-grief my own grief

crumbles. Forgotten in the sea. ... -Edwin Markham.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value: A narrative of wonderful psychical events in the author's experience. Cloth, 560 pages, illustrated, \$1.25. "Just How to Wake the Solar Plexus."

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live in your thought world, that; sooner or later, you will find objectified in your life."—From title-page. Price 35 cents, Life Paragraphs: Selections from the 'Life Books." Price 75 cents.

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tats, and interesting for everyone.

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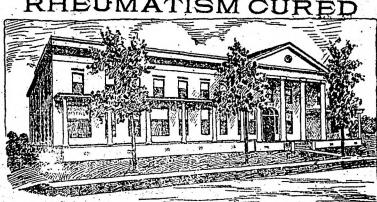
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SATURDAY. JANUARY 12, 1907.

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

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

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

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 attending 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 appease the anger of his Father because 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 combatted, she went there. Instead of women and children, else empty seats, she found every pew full, and, marvelous to relate, she found the doctors, editors, teachers, inventors, and the great thinkers generally, the men of brains, were there. 'A few women were scattered through the assemblage, but were greatly in the minority, through broad and high foreheads told they did their own thinking. 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

Unfortunately, the only Spiritualists whose acquaintance the lady had made belonged to the faker 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 Woman's National Daily, takes us behind the scenes, and tell a fact not generatly known. He says: Hon. Thomas B. Reed. Speaker of the House of Representatives, 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 prevent the acquisition of the islands: then, anding 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 religious duty to carry the Christian religion to them. And this people [the Christian] forced the Philippine Talands on us."

A secular nation, obligated to hold itself aloof from all religions, buys foreign empire, according to this narration, especially to Christianize the caual across the continent, its main getting engagements. purpose to gain easy access to Hawaii Christian methods. But few stop to inquire where the money comes from to pay these countless millions of dollars, because it comes in an indirect. way, and enhances the cost of everything the poor man and the laborer

consumes. To save those islands from being wrested from us in case of war with n foreign power, we are multiplying to pay postage, and ONE DOLLAR REMEMBER, that in order to obour great war ships at a terrible rate, for The Progressive Thinker one year. | tain the above book, you must send but they secure the way to Christian. The book is an ABSOLUTE GIFT to all 10 cents in stamps to pay the postage ize the barbarians, who neither want our religion nor our protection.

THE PROGRESSIVE THINKER All Churches Are Honey-Combed With Free Thought.

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of the leaders of Biblical thought in

goodly sized volumes relating to ac-

clesisastical matters, in one of which

"As a historian and a critic I am

directly, by word or work, by open teaching, by allegory or parable, or implication of any kind, conveyed or

have followed them, that he was God

Here is Unitarianism from a Catho-

ic pen, and he still holds his positions

as priest and professor, while 300

years ago books and author would

have been extinguished by Inquisito-

rial fires. His only nunishment, his

publications are placed on the index

of Prohibited Books. This will assure

them a wide reading among Protest-

Loisy 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

"Sixty years ago," says P. O'Kelley

Loisy's work "Bauer and the Tu-

bingen school of crities were disposed

to assign a very limited value to the

written at a later date than is given

them; "that Mark was the original

from which Matthew and Luke copied,

information about the historical

Christ, for there is hardly a trace of

Priest O'Kelley makes concessions

we hardly expected from a Catholic

"It would seem Jesus' tomb was

of this period was about one year."

history in it."

source. He says:

Gosnels." for they showed they were

forged, as were the Gospels.

olic leaders to change front.

he says:"

as well as man."

Whilst liberal thought is every- the Gospels as severe as ever fell from our pen. An "indirect history," is no where visible in Protestant circles, there has been a general opinion that history at all. But this priest con-Roman Catholicism will cling to its tinues: Neither the early Christian preach ancient paganism, and go on, practiers nor the evangelists concerned themselves with historical exactitude; cally unchanged, for centuries. But this is not true in fact. Progress is

faith, and prove that Jesus had shown himself by his works to be the prom-ised Messiah." The withdrawai of state support, and its reliance on its communicants for How did they set themselves to the sinews of war are compelling-Cathwork to prove their claim? Why, by miracles. Btu further on O'Kelley says Abbe Loisy, who is not only a Cathwhat every person of good sense olic priest, but a professor in a Catholic university, and acknowledged one

"Miracles are impossible, therefore all accounts of them are false or leg-endary." Then he says: "Harnack," Europe, has recently published two another Catholic heretic, "and Loisy do not deny the possibility of the miraculous, but they explain the miracles related in the New Testament as exaggerations of primitive facts, or as materializations of allegories." convinced Jesus Christ during his mortal life never once, directly or in-

their own great aim was to produce

And then: Stand from under, ye Bible worshipers:

"Jesus never worked a miracle in intended to convey to his immediate disciples, or to the generations that 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 be supposed to refer to the church in any way. No, the historian must guard against the temptation of modernizing 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 villages of Galilee.

Nineteen centuries have passed, and we know this was an error. We are forced to believe Jesus not only - professed this error, but made it the subject of all his exhortations and preaching, unless we are prepared to abandon the authenticity of the greater D. D., a prominent Catholic priest at part of his teaching, as contained in the Gospels. If we deny Jesus taught Rome, in a late letter published in "The Ecclesiastical Review," a Roman the end of the world, IT WILL BE IM-Catholic organ, while reviewing POSSIBLE TO PROVE EVEN HIS

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 harmonizes with what is given in the New Testament as facts: and that John is of no use in tracing

"We find ourselves in this position as a result of our critical analysis. A carpenter's son called Jesus of Nazareth, of whose antecedents nobody knows anything, but who was considered by his own mother to be half mad, after being baptized in the Jordan by a man who preached the end of the world was at hand, felt he had a really found empty, but this fact, if it religious mission to the Jews, be a fact, admits, of other explana-tions than his resurrection. * * The fell a victim to the popular superstihuman history of Jesus begins with tion; he made this hallucination the his baptism and preaching and ends basis of all his preaching, and he died with his death. The entire duration still clinging to it."

We are loth to close the quotations Those Spiritualists who are ambi- for they grow stronger as we advance; tious to impose the Bible and Jesus on but space absolutely forbids. They us, and make them confirm the revela- parallel the strongest utterances of tions from the spirit world daily given, Bishop Crapsey and Rev. Cox, while will be surprised to find this Priest Thomas Paine and Robert G. Ingersoll. O'Kelley, D. D., given great space never equaled this Catholic priest in leaders of public opinion, the lawyers, without criticism in a Catholic organ repudiating the teachings of this, prophet of destruction.

> "The three synoptic Gospels repre-The priests mentioned are - not sent directly the beliefs and aspiraalone in liberal utterances. The facts tions of the Christian generation of their time, and only indirectly the are, the great Roman Catholic hierarchy, like Protestantism, is complete-That is a thrust at the character of ly honey-combed with free thought.

Never in the history of The Pro- ONE MILLION COPIES of this work. gressive Thinker has it experienced It has ELEVEN fine illustrations, and SUCH A BOOM as at the present time. sold formerly for ONE DOLLAR. Last week furnished the LARGEST FER, and induce them to send for the RECEIPTS of any one week in the paper and book. WHOLE HISTORY of the paper. It

actual doings of our Lord."

that the GREAT BODY OF SPIRIT- Ludington, Mich.: UALISTS sustain The Progressive Thinker so well and so enthusiastic- THE UNKNOWN LIFE OF JESUS ally. So exceptionally prosperous has CHRIST.' the paper been, that we lately added through TWICE, and we consider it a another LINOTYPE MACHINE to our by EVERY ONE. After reading it office, and that alone is worth \$3,000, through and mentally digesting its equivalent to buying a house or a contents, we cannot see howsmall farm. We feel especially reader could ever doubt its authority. proud of THE GREAT SUCCESS of years of deep inquiry.

With the maps of Palestine and Interest of the routes deafflicting it to the very core in various

parts of the country. We also feel GREAT PLEASURE ive Thinker for one year, and we pre-that it has been selected apparently as dict for the year 1907, that the orthothe OFFICIAL ORGAN of every prom- dox demand for this book will be inent Spiritualist speaker and medium greater than ever before." in the United States, for they know full well that the MERE MENTION physician of this city, with an office of their names in the Chicago Organ at 46 Van Buren street, writes: of the notorious Elsie Reynolds (the bogus materializing medium of California, whose bogus materialized spir-please find my check for one year's its-to express it mildly-have become a disagreeable STENCH in the ranks of Spiritualists, and whose presence will not be tolerated on any VALUABLE BOOK through your mucamp ground) would soil their fair mificence. Truly, you are a benepeople! And we are digging a ship reputation, and prevent them from

we are now sending out to inquir- subscription; so also is any one mesand the distant Philippines, to save ing minds all over the United States, the souls of their inhabitants by THE UNKNOWN LIFE OF JESUS CHRIST, a beautifully illustrated have, and your shadow never dework, translated from the French by crease." MR. GANDHI, a learned Hindu. Every Spiritalist, every Minister of the is on a TIDAL WAVE OF SUCCESS. Gospel. every church member, and ev- and is booming as never before in its ery student who wishes to keep up history, and we wish to extend the with the times should HAVE THE | VIBRATION thereof to every NOOK BOOK. It is sent out as A GIFT TO AND CORNER of the United States. ALL. Send TEN CENTS in stamps Aid us to do so. who comply with the conditions. We thereon, and ONE DOLLAR for The desire to distribute as an actual gift Progressive Thinker.

J. N. Yakes, who has read The Un-

is exceedingly encouraging to know known Life of Christ, writes of it from

Wife and I have read it historical treatise that should be read

has had a serious fight on its hands in dia, we have traced the routes de-its efforts to free our ranks from the scribed in this instructive book, and rotten, pestilential fraudulent element suggest that way of getting at the

This HISTORICAL GEM is worth we also feel GREAT PLEASURE price of both book and The Progress-

Dr. J. C. Hoffman, a prominent

"You are liberality personified, and your paper is accordingly the broadest—the best—of its kind. Inclosed, subscription, beginning with January, 1907. I also send 10 cents in addition, which ridiculously small sum

"Prof. Larkin's article in your last

Sage.
"May you live twice as long as you never de-

It is a fact. 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.

science will not trouble me for a pletely routed Professor Ernst Haecke "means of salvation" than the other ity, Spirit Existence, and God. "beliefs" which many substitute for

make a bluff at shifting the responsi- ness, circles, control and mediumship. bility to a "scapegoat" or "substitute," idea of being either of these?

However that may be, you will have to bear the responsibility for my being thankful enough to write a letter. bécause you have published lately several 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 valuable 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. LaBoyteaux 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 themselves a representative body for more new truths?

Of course Spiritualists as individuals STAND FOR EVERY NEW TRUTH; that is, some of them do: out I do not see why so many' Spiritualists should continue to be so satisfled because they have established the great facts of a life after physical leath 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 necessary. The people who can be convinced through present methods of demonstration are already convinced. Advanced methods would reach more,

It seems to me that every person and possibility.

lated.

29, in connection with his late book, and mediumship. "LIFE AND MATTER," and every child can be educated to combat mate-

To the Editor: in made a "GOOD rialism far better than his father RESOLUTION to day, and am now could. New discoveries are at our proceeding to put it into effect by service. Sir Oliver Lodge has comwhole year now, because I have "be- in his excursions so far beyond his gun the year right." Of course this depth as a Biologist, while seeking to is a joke, yet it is no more silly as a destroy the great truths of Immortal-

"THE GREAT WORK" offers more to Spiritualists than any other book But my letter would have been more with which I am familiar. I like this appropriate on "Thanksgiving Day," "Independent Method of Spiritual De-How unfortunate that it happens I am velopment" better than the estabmore thankful to-day than on Nov. lished, and better-known method of 29! Like the orthodox people I can negative and passive conditions, dark-

The author of this work and "The for you are responsible in this partic. Great Psychological Crime," on page ular instance. How do you like the 203 of the latter book, clearly states that there is a method and attainment far superior to the method and attainment 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-

> He says: "There is, in fact, a method of development which, when once accomplished, enables 'the individual his spiritual environment as he is to his physical environment. He sees clairvoyantly 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 clairaudiently 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 communicate with those upon the spiritual side of life as freely and as voluntarily 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 new Philosophy and a new Religion Spiritualists might be the first body to stand for these. There does not seen to be any rush for the privilege of being the first advocates of these great truths. Individuals only are representing 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 advance beyond the basic truth which originated their organization.

Thus far in history when new and many who do not call their one ganizations have been formed to advo-"hobby" by that name, ought to read cate them. The old and established once a year at least, Lowell's great bodies have invariably denounced evpoem, "THE PRESENT CRISIS" and ery one who tried to show them any then find out just what the present mistakes they have made. Especially crisis is, and stand for a new truth. have they become wrathy when some At least once a year the great body of one presumed to criticise their dearest Spiritualists ought to get busy WITH beliefs or customs and to advise that SOME NEW PHASE of human life they make a change to a better way.

Well. "THE GREAT WORK" cer-There is ample material in these ar- tainly puts Spiritualists "up against ticles I have mentioned and these it, and makes them responsible for inbooks, especially in "THE GREAT vestigating the difference between ME-WORK," for an entire re-statement of DIUMSHIP and MASTERSHIP. I am known truths and for a better work- glad I read that book, and also, "The ing hypothesis than any yet formu- Great Psychological Crime." It gives me a working hypothesis, which is Take the Catechism of Sir Oliver more satisfactory than the subjective Lodge, published in your issue of Dec. method of seances, circles, controls

HENRY CLAYTON.

A Prominent Spiritualist Lecturer Gives His Views of the Book.

To the Editor:- I desire to add to gives a clear and comprehensive inter-Harmonic Series, by the author of Natural Science," and gives "THE "The Great Psychological Crime," LINEAL KEY" to its origin and methcalled "THE GREAT WORK." In- ods of procedure. deed it has the right name, it is a The following titles of a few chapgreat work. The book comes to the ters will perhaps give you a hint of

race as a BEACON LIGHT to tossed the scope and the magnitude of this and shipwrecked mariners on the Sea book under consideration. of Life. It came to me bringing a CLEARER scientific analysis of "The Transition UNDERSTANDING of some things Called Death"; "The Passing of the

that were consusing and contradictory Master", "Magnetic Field", "What Is pertaining to this life and the life to Morality?" "A Standard of Morals." come. IT WAS WRITTEN FOR ME. It carries one up into the conscious-I was ready for its I needed it. ness of the dazzling splendor of the When the pupil is ready the teacher "REAL SPIRITUAL WORLD." appears." The world is ready for an Exact Science, Psychological Research read the book and try and assimilate and Moral Philosophy as essential in its teachings and make them a part of building up & "GONSTRUCTIVE his being. SPIRITUALITY' At defines and Dayton, Ohio.

my endorsement of Vol. III. of the pretation of "The Great School of

"The Mark of the Master," and a

Every thinking person ought to W. V. NICUM.

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

HOPE ON.

Within the slimy shell Resides the priceless pearl,
Is dashed and rocked and surged

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'd 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. F. X. JAEGER. San Diego, Cal.

Fame is not got by seeking it. All uch 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.

Another Announcement.

In Reference to the Remarkable Works of Andrew Jackson Davis.

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

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

Springfield, Mass. Jacob Hey writes from Overbrook, Kan.: "Put me down A. J. Davis's works could be published; | will go on, I am yours truly.

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

Something Startling!

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

The Erudite Col. Olcott, the great Theosophist, and Miss Elizabeth Harlow, one of our leading inspirational speakers, will both entertain our readers on the "Dangers of Psychism," from diametrically different standpoints. The lecture by the distinguished Colonel will be answered by Miss Harlow in her own inimitable way, both constituting something of great value to Spiritualists. Now is the time to send in your subscriptions, with an additional subscriber, and thus keep up with the advancing procession instead of following in the rear.

THE GREAT BOOK. Exceptionally

Masonry in Its Pristine Purity.

TO THE EDITOR:—"THE GREAT WORK." PUBLISHED BY THE INDO-AMERICAN BOOK CO., GIVES BACK TO ANCIENT FREE AND ACCEPT-ED MASONRY THE ESOTERIC TRUTHS UNKNOWN OR FORGOT-TEN BY MOST OF ITS PRESENT-DAY ADHERENTS. THE MODERN FORMATION. IT FITS INTO OUR INTERPRETATION OF MASONRY IS PREMIUM LIST, AS ONE OF ITS BUT THE OUTWARD SHELL OF MOST VALUABLE PARTS. EXALT-WHICH "THE GREAT WORK" (OF ED SPIRITS WHO HAVE TRACED THE SCHOOL OF NATURAL SCI- THE MATTER FROM BEGINNING ENCE) IS THE KERNEL. THE CO- TO END, DECLARE THAT THE LOSSAL WORLD-OLD FACTS CON- NARRATIVE GIVEN IS TRUE IN ALL TAINED IN THIS BOOK HAVE RESPECTS. THE BOOK IS NEATLY NEVER BEFORE, TO MY KNOWL BOUND IN CLOTH, IS FINELY IL-EDGE, BEEN GIVEN OUT IN PUB-LIC PRINT. THE OUTLINE, SHOW-ING THE ABSOLUTE SCIENTIFIC PAY POSTAGE THEREON, AND ONE DATA OF THE GREAT WORK, IS DOLLAR FOR THE PROGRESSIVE GIVEN, ACCOMPANIED WITH DUE THINKER ONE YEAR. THE PRO-CAUTION OF THE DANGERS TO GRESSIVE THINKER IS DOING NOW PERSONS WHO MIGHT . FORGE WHAT NO OTHER SPIRITUALIST AHEAD (OR BACKWARD, AS MIS- PAPER EVER DID-IT IS SENDING GUIDED EFFORT CERTAINLY OUT FOURTEEN BOOKS, CONSTI-WOULD BE) WITHOUT ADHERING TUTING AN ENCYCLOPEDIA OF TO THE ETHICAL TRAINING AND VALUABLE INFORMATION ON THE NECESSARY TECHNICAL SPIRITUALISTIC AND OCCULT WORMULARY LAID DOWN BY A MATTERS. COMPETENT INSTRUCTOR. THIS BOOK, AND ITS COMPLEMENT, THE GREAT PSYCHOLOGICAL CRIME." ARE THE TWO MOST NOTABLE WORKS THAT HAVE BEEN GIVEN TO THE WORLD IN THE TWENTIETH CENTURY.

HERBERT A. HARRELL. CHICAGO, ILL.

AN IMPORTANT MEETING.

Measures to be Taken to Protect Me diums.

At a business meeting of the Illinois State Spiritualist Association, held on January 5, 1907, the following persons were appointed a committee to present Judiciary Committee of the Chicago City Council, when it considers the proosed ordinance for the regulation of prayer, but they don't catch on worth nediumship, viz: Dr. Geo. B. Warne, a cent. If the venerable chaplain

Dr. H. Cross, Secretary I. S. S. A. Mr. A. M. Griffen, Treasurer I. S. S. Mrs. Cora L. V. Richmond, Pastor of the Church of the Soul. Mr. J. R. Francis, Editor of The Pro-

Dr. C. A. Burgess, President The Chi-

reast.-Ingersoll.

cago Spiritualists' League.

monstrous pack of priests is needed sweat of their brows. to drive its Into it -- Adam Miller.

Important!

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

HISTORY OF JESUS. IT IS A MINE OF VALUABLE IN-LUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO SENDS TEN CENTS IN STAMPS TO

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection taining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their HARRISON D. BARRETT. Box 580, Seattle, Wash.

Needs Revising.'

Chaplain of the Senate. Rev. Edward Everett Hale, has been trying for more than a year, say advices from Washington, to induce senators to repeat after him the so-called Lord's would explain to the members that that prayer is proven to be an old. Jewish prayer, slightly changed for worse by the New Testament compilers, very possibly they would invite him to prepare a more acceptable petition to the throne of grace: To ask God to "forgive us our trespasses as : we forgive our debtors," would be to I would rather be poor, with a lite ask him to exact the last farthing of tle sympathy in my heart, than to be his claim on us. And as for asking have that little flower of pity in my for daily bread, that is a beggar's pertition. God gives daily bread to those Heaven is so uninviting a place that who obey his law and earn it by the

APPLICATION OF

The Institution Must Fall of Its Own Weight-Within itself Has Been sues It Even Unto Its Death.

Faul's church, Rochester, N. Y., Jan. declared the thing that is?" of God within the soul of man," fol-

The laws of nature are the laws of God, and nature reverences no God but the law. Life is in the elements, and death is life to be. Freedom is progress, and to be interferred with is destructive. This is in marked contradistinction with the modern church. Nature erects no idols, and has no false prophets. It lives to die and live again, beautifully arranged in perfect order, social in its nature, interwoven, interdependent, unchange-able, and in the whole a perfect organ-gation, which the genius of man can The church, like Ephraim of old, is

Man being a result of that same law, must be amenable to the law, which is God. Man, because of his disobedience of the law has plunged the race into a sea of troubles, and if persisted in will invite his own ultiate destruction. The law was made for man, not man for the law. You can recognize the law only where it is. in evidence. This has to do with the social conduct of man. "Brothers in humanity, whose blood is red," are inseparably a social unit. from which no individual can successfully protest for independence of his kind.

Man being the highest-culmination has it so arranged where the process appointment. But it was a call has not been interfered with, that his wants can be supplied without the bereaved and sorrowing, which must sacrifice of a single life or life's pleas- not be ignored for any selfish pleasure. sacrifice of a single life or life's pleas-

the lights of the church asserting their ducted to Port Colborne, where I had a God-given rights of free thought and glimpse at the terminus of the famous broad to be limited by traditional the newly emancipated life of Jacob church creeds and superstitious here- Upthegrove, and the body was taken sies. To the Rev. Brown, from his to Flint, Mich., for burial. This famiown testimony, this liberation of mind ly are all Spiritualists and not ashamed from the contamination of church of it; and they are the only represen-ambiguities, to the light and life of an tatives of the Cause known in that evident God, has spoken a peace to notable town. his soul not voiced by creedism.
"Beyond the Black Ocean," by

priesthood has at last been broken. The Rev. Geo. Clarke Cox, formerly

rector of the Holy Trinity church, Harlem, and now rector of Calvary church, Clifton, the richest Episcopal church in Cincinnati, writes to Bishop Vincent, in part, as follows: "I sympathize fully with Dr. Crapsey. On the Sunday following his trial I preached a sermon in my parish church in which I declared I did not believe in the virgin birth or in the holy resurrection of Jesus Christ. have, on many occasions, preached sermons in which the doctrine of atonement, as it is manifestly set forth in the prayer book was questioned on scriptural as well as logical grounds. The doctrine of original sin, as set forth in the baptismal office, I have strenuously denounced and tried to

Next appears, in bold headlines in the daily press, the explosion of the Endless Chain Prayer' hoax, alleged Tave emanated from the Rt. Rev. Villiam Lawrence, Episcopal Bishop of Massachusetts, but now strenuously denied by him. On the same date the Associated Press reports that Spain follows France in defying the Pope. "While the government was desirous of avoiding a breach with the Vatican, it had determined to defend the supremacy, of the State," and religious orders are made amenable to

Like governments, religions exist only by the consent of the governed. When the people refuse to conform to the traditions of the church, the institution decays, and the world moves on. If the church was ever right, it Prof. Lockwood's rooms, at Mr. Manis right to-day. If it is not right to- ger's Hotel, where the Dr. is wrestling day, it was never right,-and since God is God, and right is, right, the complicated, and quite serious. It was church evidently was never right. "Right wrongs no man," and because of this the church has no claim upon righteousness, and in this respect, the ity from the laws of God.

God is eternal, and His laws irderstood they will be found to be as terms of freedom, and to whatever extent freedom has forced its issue upon the face of the earth, no where in the Let us pray for Brother Lockwood. the face of the earth, no where in the annals of history can any of the credit be ascribed to the modern church. If religion is "The life of God in

man." the relation of man to man, and man to God, is suggestive of the social organization of the God life, and we are in a position to apply the golden rule, not in theory but in truth. Conversion can mean nothing more than consciousness of the life of God in man, and the universal relationship of man to his brother. Religion is epitomized by the two conceptions of this relation, "the fatherhood of God and the brotherhood of man," and the attempted separation of these two ideas has infected the modern church, even unto its death, and forever divorced righteousness and the present church ethics, whose attitude toward society as a whole, indicates the church to conceive of the love of God and the love of man as two separate qualities If the soul of man reflects the life of God, as man, then do we have access directly to view the God-life, and in like manner is the more directly lov "Inasmuch as ve have done it unto one of the least of these, ye have

The point of contact between church religion and the life of man, has lost its significance in a labyrinth of theological ideas, and has devoutly succumbed to the will of dominating personal interests. If God is in man, then man is God, and a paid priesthood is not necessary to open the heavens to your petitions. If such is the case, what evidence do they bring of the faithful discharge of their duty. Hitherto, for too long a time has the clergy taught, "Obey your masters." The church of both the North and the South attempted to bolster up the decaying institution of chattel slavery. They were not few, but many, "gathered together in the name of the Lord," but the Lord was evidently not in "their midst." The very division of the church on the slave ques tion, makes the church a questionable

Institution, as the Bible, if it is the finalterable plan of salvation, cannot be authority for contradictory ethics The feudal serf, the captured enemy of the barbarous day, the enslaved wife, propagated in the same womb

slave days of the South, and worst of OF THE MODERN CHURCH, all, their persecutions of the race in this direction are more in evidence to-day than ever before in human his-

tory. "How hast thou helped him that is Propagated the Disease That Purwithout power? How savest thou the sues It Even Unto Its Death. arm that has no power?" How hast The Rev. Wm. Thurston Brown, in thou counseled him that hath no wis dom, and how hast thou plentifully 17, 1901, defined religion as "The life rebuke to Bildad. In consideration of the above, how can you, Mr. Church lowed with a brilliant exposition of member, say to mankind, "My broththe dogmatic traditions of the er" when reason teaches that such is absolute betrayal into the hands of sinners, and the decentive character of the means only magnifies the criminality of the result, and divorces the church, even from religion as taugh by the bible. "My brother." to whom hast thou uttered the words, and whose spirit come from thee?" "Dead things are formed from under - the waters, and the inhabitants thereof.' Dead, indeed, are the unrighteous eth-

> joined to its idols. "They are bound by an indissoluble tie, and will perish together." C. J. WRIGHT. Oil City, Pa.

> LETTER FROM LYMAN C. HOWE Port Colborns-Transition of Jacob Up thegrove-work in Buffalo-Prof.

Lockwood III.

A phone call from Buffalo hurrled me away before the Xmas bird had lative process could utilize the dinner which had been prepared for the hour. in the evolution of animal life, his Prof. Howe, of Brooklyn, N. Y., was wants are many and varied, to which sharing the day with us, and to leave nature has been a perfect caterer; and abruptly was to shadow all with disminister to the spiritual needs of the

One by one, in rapid succession, are Lane, and Mr. Upthegrove, and con-At Buffalo I was met by Mr. and Mrs speech, and to embrace a religion too Welland Canal. There we dedicated notable town. A large assemblage heard Spiritual Gospel interpreted for the first time.

Father McGrady, as well as other writings by him, at once evidences that the grip of superstition upon the ual healing. She is active and busy in good works there in Buffalo and else where, and an efficient worker in the Temple Society, where Prof. Lockwood is doing such splendid work.

Arriving at home Wednesday even ing, the 26th, I anticipated a season of "innocuous desuetude," busy with my nen. But another call took me back to Buffalo, to speak in Prof. Lockwood's place, Sunday, the 30th, which brought me face to face with many old-time friends, and a full house in the evening. There I was surprised by a hand-shake with Brother S. S. King, president of the Hamilton Society. Mrs. Chase in terested the people with psychic readed and approved as time and experiow was cast over all by the announce ment of the death of Mrs. Dillon, mother-in-law to the Lyceum leader, whose bright spirit and pleasing manners are soulshine to all the children, and contribute much to the Lyceum's success. On Tuesday, at 2:30 p. m., we met at the house, where love was weeping, and the silent clay reflected the life that had departed, and a profusion of flowers filled the air with fragrance and beauty. Reverently we laid the cold form to rest, while the sullen clouds of winter hung heavy in the air,

but over the gloom smiled the radiant morning of love's eternal day. After resting, visiting and feasting at the ever hospitable home of Mrs. pear posing as friends or relatives come. Dr. Matteson, where a large room-full of anxious invalids awaited their time for clairvoyant examination. I returned to Fredonia.

But an important incident connected with my stay in Buffalo, was a visit to with an attack of asthma, variously this that caused the call for me to speak in his place.

Besides this, Mrs. Lockwood has her wrists securely held in a plaster cast church religions are a separate qualwhile they knit. Mrs. Lockwood is a saint. "Sinners stand on slippery revocable. When those laws are un. places;" but she could not. The grav ity of sin was not a match for the slipunalterable as the laws of sunshine, pery sophistry under her feet and she and heaven will be understandable in went down; but fortunately the injury was limited to two fractured bones in

The cause needs him; and the world needs the cause. From all I could learn, I judge that his popularity with thinkers and competent critics, is steadily growing in Buffalo. To help on with finances, a Bazaar is active in the plans for the latter part of January. 1907, and any contributions for it wil be appreciated. Address Mrs. Dr. M. E. Lane, 218 Virginia street, Buffalo, N. Y. Any amounts from one cent to \$10 thankfully received.

Before closing I would like to add my testimony to the high value of Hudson lution of Ideas Centralized in Religion. Enthroned With God and Christ...

This book is a cyclopedia in its special department. It goes to the bottom, and aims at the top. It gathers data with industrious exactness, and gives the reader the historic sources from which they are derived. It deals gently with all human interests and religious errors, prejudices, and dogmas; but compromises nothing. Not having finished reading it, I am not qualified to give an exhaustive survey of its scope and aims, but I am sure it will not dis appoint the hopes of any reader, unless be to astonish, by transcending all anticipation. After reading it through

I may have more to say. Meanwhile I have to consider the virtues, and question the doubtful, presented by another book of very different character, and readers may look for more disappointment, which I trust will be useful in the work of Universal Education.

LYMAN C. HOWE. Fredonia, N. Y.

"Spiritism and Mrs. Leonora E Piper. and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.
"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest

and value. Price \$1. "The Ringship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duof her male masters, are on record as ty, the supreme charity of the world, institutions of human servitude, dethe revelation of reserve power, etc. fended by this same church of the Price, 80 cents.

The Cabinet Spinits

And the Part They Play in Producing Spirit Manifestations.

What are known as cabinet spirits of a certain manifestation is open to are those who are constantly in the at- certain explanatory modifications, bemosphere of certain psychics, and are comes cruel and disappointing to the ever present at their seances, aiding in fascination which precludes, the disproducing the various manifestations. criminating faculty from sifting the

That a large portion of the phe- wheat from the chaffe and nomena witnessed in the seance room | Note the simultaneous recognition are produced by cabinet spirits, and of a face, or form, or voice, by a dozen this without the connivance of the or more different persons at one and medium, appears to have been demon- the same time. strated beyond question.

mentalist.

The acquaintance of the cabinet or condition.

This argument applies with equal force to every phase of spirit power cominet spirit? Incidents something where the utmost precaution has not like this have occurred in the experibeen observed to eliminate every pos- ence of nearly all who have attended sible element which might be clothed a variety of seances; and a little rewith the power of a suggestion or a leader for the practice of THIS CLASS easy it is to be confronted by those OF DECEPTION BY SPIRIT

I have frequently observed at a manomena, as important in some respects as the principal control who acts in the role of manager.

edure.

There will always be found at a serilege to question little, common decerning the question of identity.

The merest intimation that a certain very conclusive explanations of the knowing ones who are never disfied in expecting them to be, since mercialism. such trifles can readily be attributed some antagonistic element.

of the best results; and it is no un- by this question. kind in a circle composed of persons noticeable. noted for their harmony of sentiment and genuine good natured sociability.

ruling passion; and the mature real-lidentity we seek to establish. might logically be expected to agitate to be in the presence of the sensitive. the faith of the studious observer is I recall an acquaintance who develthan that of its neighbor.

How well this one remembers that I am unable to assure myself that peculiar accent, and another that certhe spirit friends whom we seek can tain characteristic tone, ... "It is so invariably respond at our bidding much like mother," comes from one which may be prompted by the deep quarter. "It is Sister Mary's yolce, sincerity of never fading affection, or without doubt," another is heard to the superficial whim of the idle senti- say. "Hello, Nellie, is this you?" calls still another. A faint, indis-It will be observed, particularly in tinguishable tone is heard presently, the majority of cases in which the and, behold, there is immediately patrons of seances seek the communities the part of particular of recognition ion of certain persons to the exclusion from one not yet in evidence. "I of all others, the impossibility of their knew it all the time. I wondered how ability to manifest becoming appar-long you would tax our patience, and ent; the sitter often finds himself face permit us to remain in this dreadful, to face with a cabinet spirit simulating | yet happy, suspense. Come to us, prehension of the infinite becomes a Ida, and tell us all about your spirit our friends. This is one reason, evi- home. Give us a cheering word for dently, why information of a personal mother. Will we get a good price for nature in so difficult to obtain. , the property?" etc.

The anxiety which has prevailed up spirit being limited to the field of ob- to this time has given way to an servation afforded by the attendance awakening. Whoever or whatever it of the sitter at the seances, its famil- was has come and gone without having iarity with personal affairs will, ac- given the slightest intimation of its cordingly, be modified to this extent, identity, or of recognition of any one and the communication will assume present. Whether this silence was that general tone and character which due to necessity or design, or what will readily adapt itself to any person may have been the cause or the object of the visit, may never be known.

Who can say that this was not a flection will enable one to see how who are others than those they pur port to be.

The medium may have nothing terializing seance held in a room not whatever to do with this and kindred sufficiently darkened to prevent rec-incidents, and I ask, with a hope of a ognition of all present, and of every- solution, why spirit forces, apparently thing which took place, as many as with deliberation, will appear and four forms of female figures to represent themselves as our friends, or emerge from the cabinet, successively, those in whom we have expressed an who would at once be recognized by interest, when our suspicion of decep- years of her life were spent. one or another enthusiast as the tion and misrepresentation is conshade of a mother, wife or sister, only stantly in evidence. I have asked myto be met with the negative reply that self the question, and I commend the she was only a cabinet spirit, and in- consideration of it to those who are timating that they were always pres- earnest seekers of truth, whether ent to aid at the seance, but were spirit forces which appear do so volirarely made prominent or conspicuous tionally, or is their visit obligatory, in the management thereof. Indeed rendered so by conditions which can it seems to be possible for psychics to neither be controlled nor resisted? Do be surrounded by certain controls who they come as rain, which an atmoshave never been made known to phere, surcharged with moisture, comthem but who have, nevertheless, pels to fall, or is their coming the rebeen factors in the production of phe-sult of a desire and will to do so? -

They appear at times and in places where they are least expected. 'They do not always come when they prom-It is these cabinet spirits, although ise to do so, and often great surprise is strangers to us, who frequently ap- expressed because of their ability to

An entire seance may be conducted in . It is also well known that those of this way without the slightest thought our friends in whom we are most inof deception on the part of the medi- terested, and patiently long to hear um who may be, personally, strenu- from, are the very ones who rarely ously opposed to this method of pro- manifest themselves; while a casual acquaintance, long since forgotten, will frequently exhibit such striking ance those who would consider it sac- evidences of identity in a manner, and on an occasion, so absolutely uncoptions of this character, but who de-looked for, as to completely stultify youtly and credulously, and with the every atom of skepticism which may looked for, as to completely stultify happiest good feeling accept all which be in temporary possession of the appears in the spirit dictated by their searching mind of the student. A wishes and hopes. Any suggestion of very noted medium informed me that practical nature will be met with he had patiently awaited tidings from scorn and an air of assurance which his mother for more than twelve precludes the possibility of doubt con- years without success. It is not clear that it is within the power of any sensitive to ensure the identical appearmanifestation of doubt in some par- ance of certain ones with whom we ticular, is sufficient to call forth the seek communion day after day, or at any given time as by appointment.

If our friends do come, their coming turbed in the least because certain is quite fortuitous; and it is not conhappenings in the seance room are ceivable that they respond, automanot just what one is reasonably justi- ton like, to the beck and call of com-

The genuineness of the phenomena to poor conditions, or the presence of is not here doubted except in so far as pertains to the question of identity; I will not venture to say that this for, granting the assumption that the latter premise is frequently unimport- question of identity is difficult of ant, as many factors, ordinarily con- demonstration, and that in the great sidered of little moment, because they majority of cases manifestations of interest no one in particular, are spirit power are impositions in this sometimes of the greatest importance particular, the organic truth still reas being conducive to the production mains and is not in the least affected 1.1

common occurrence to note an utter It is here where the influence and failure to record manifestations of any utility of the cabinet spirit becomes . Bi _ QT

This convenient and accommodating power, ever present in the atmos-It is a fact, however, the notice of phere of every sensitive, is constantly which is particularly apropos at this on duty as a sentry to see that the distime, that the great relief which comes appointment of the expectantisitter is over the tyro with the dawn of the rendered as mild as possible; and it knowledge that life continues beyond seems to be no infraction of the comthe grave, which is but the gateway ity of spiritual intercourse for the cabto an existence more developed and inet spirit to supply such deficiency as susceptible of a more complete com- the peculiar conditions)"may impose the characteristics and affections of upon certain individual forces whose

ization that a communication with the | Certain persons have the power, or departed is actually possible, so en- that peculiar quality termed psychic, raptures the novice whose conception which enables certain spiritual forces of life has been limited between the to manifest, but this does not entail narrow confines of the birth and death the power to produce, ad libitum, the of a mortal form, that anything which certain friends of those who chance

wafted to the wind as an unwarrant- oped into a medium of marked qualifiable disturbance of those satisfactory cations, who had attended seances for conclusions which have culminated an two years without having received a experience, each to its individual pos- communication of any kind, while othsessor more marvelous and convincing ers, more free in discussing their private affairs, were constantly in re-The cold reminder that the identity celpt of information.

are remarkable as establishing the complete elimination of mundane influence from any connection with the phenomena, the value of the cabinet spirit is emphasized as a most important factor in a great number of cases, either as a legitimate representative, or in simulation of those whose identity we seek to establish. Instances are not infrequent of an alleged communication of some brilliant mind-Daniel Webster, Robert Ingersoll, Humboldt, Servetus, Socrates, Cicero, Plato, etc., with some blatant ignoramus whose intellectuality, compared with that of his lofty communicant who is alleged to be present, would be lost in the contemplation of compar-

There can be very little in common between the very intelligent and the very ignorant. Such instance might not unreasonably be attributed to the charity of some accommodating cabinet spirit trifling with the sensibilities of the credulous devotes.

CHAS. W. KLEE, Washington, D. C.

RETURNED HOME.

An Angelic Woman Passed to Spirit · Life, ·

After an earth-visit of two and sixty years, all too brief a call for those who knew her best and loved her most. Mrs. Emeline G. Benson, wife of Theodore S. Benson, of Seattle, Wash., returned to her home in the Spheres of the Soul, on Monday, December 3, 1906. Her illness had extended over a period of some months, yet the termination den at the last. She was a great sufferer during her days of invalidism, yet bore her agony with a calm, spiritual fortitude that betokened the strength of soul with which she was endowed. Even when her nain was keenest she would smile in the solicitous eyes of the dear ones near her, and joke them kindly as she had been wont to do in days when life was young and her hope in earthly expressions was strong.

Never a word of complaint passed her lips, and she discussed the approaching change, of which she was fully aware, with a serene espirit and an unruffled mind. She wanted no plans changed by reason of her exit from earth: no mourning donned: no weeping and wailing for what to her was a glad refease from pain. She loved her friends, hence did not wish them to become the victims of need-

Mrs. Benson was born in the state of Maine, where the earlier years of her earth-life were passed. At the dawn of womanhood, she took up her resi she resided until 1897, when she re moved to Seattle, where the remaining

She became the wife of Theodore S. Benson, of Anoka, Minn., October 19, 1868, and for thirty-eight years years of joy and sadness, of meetings and of partings, the currents of the lives of this devoted couple flowed happily and peacefully on together She was devoted to her husband's indevoted to those of his beloved wife. She was foremost in all good works and was happiest when she was doing something to add to the comfort of

others. For the weak and the erring she had no sharp, consorious word of condemnation, but always a plea for another chance for them, for another opportunity to strive te become what every soul should be-truly wise and free. In all her dealings with her fellow-men it it can be truly said of her as of Goldsmith's "Village Preacher," and led the way Her philosophy knew neither creed nor social distinction, and was most

generous in its bounty, yet she never gave where giving would be an injury, but always where it would be an inspiration to the recipients. In her years of health and strength, she ministered unto those who were in need, rich or poor, high or low, white or colored, without money and without price. Her willing feet never became weary in well-doing neither did her hands fal ter when duty called them to action. Such a life could not fail to be hallowed one, and a blessing unto all who came into touch with it. who forget self in their endeavors to aid others are the saviors of the race One of the truest of these saviors is our arisen friend, Mrs. Emeline G. Benson. All she did was wrought in secret, for she abhorred display, andconfused when people tried to thank her for her benedictions. No one, not even her life companion, knew the half she did for the poor and needy for the sick and afflicted in the community where she lived. Jews, Gentiles Catholics, and people of no faith what ever paid willing tribute to her memory when they learned that she had gone

Mrs. Benson was an original thinker and a constant, yet careful reader. She familiarized herself with the works of A. J. Davis, with those of Brittan, Sargent, Owen, Denton, Colville, Sinnett Olcott, and other leading expounders of progressive thought. She early became a convert in Spiritualism, and her noble life is eloquent testimony to the sincerity of her soul in its devotion to her religion. She carried her religion into everything she did, hence was a natural reformer along all lines of effort to which her reasoning mind was attracted.

She was a firm believer in cremation, and was the one person whose individual aid made possible the first crems Consistent to the last tory in Seattle. she decreed that her body should be incinerated as soon as she had with-

drawn from it.

She was a firm believer in organization among Spiritualists, and frequently held positions of trust in local and state associations. She was likewise a true friend to the N. S. A., and did what she could to extend its influence whenever she had an opportunity to do so. She possessed a rare and beautiful mediumship that she exercised only in the quiet of the home, and in the presence of those only who were seeking spiritual truth. Never did she descend to trivial things nor to the sordid commercialism that has wrecked so many psychics in days gone by.

Few, if any relatives survive her but her noble husband and scores of levoted friends are left to miss for time, her mortal presence. No children were born of this union, hence a double portion of mortal and angelic sympathy should and does flow out to him who now walks alone the remain der of the earth-life journey.

Mr. Benson has been heart and sou with his wife in all her works, so far as he knew of them, and strove to keep step with her in religion, literature and all reform work. He knows, the way she has gone, hence faces life anew with a calmly hopeful smile, seeking to complete her works, and to round

While instances of this character out his own before he joins her in the realm of the invisible. Loving hands of near and dear friends united with her busband in ministering unto her in her last hours. The funeral ser-vices were held at the residence of Mr. and Mrs, Henry Dahnken, in Seattle, On Friday, December 7, at which the writer officiated.

A good woman has returned to her home in the realm "beyond the cloud rift." Peace to her memory.

HARRISON D. BARRETT.

Seattle, Wash.

SCIENCE AN AID TO RELIGION

Professor Charles R. Barnes of Univer sity of Chicago, Decries Old Teachings.

In the November number of the Bibital World, which has just been issued from the University of Chicago Press, there appears an article on "The Contribution of Science to Religious Education," by Charles R. Barnes, a pro-fessor in the University of Chicago, in which he asserts that religious education should be supplemented by scientific research and discoveries, instead of having the "blind belief of everything in the Bible, from lid to lid." He believes the ancient prophets and their contemporaries had a different

way of looking at things than we have or ought to have. He says that religion should be taught in a modern way, and not as it was taught centuries ago. "Most conspicuous among the material used in the present religious training," says Professor Barnes, study of the folklore tradition, history

poetry, wisdom, prophecy, biography, and letters which make up the Scriptures. Many improvements can be made in method and in the choice and organization to be derived from modern investigation in philosophy, psychology and pedagogy.
"The teacher who, turning his back

on reason, holds a theory of inspira-tion of the Bible, which is sometimes expressed by the allegation, "I believe everything in the Bible, from lid to lid." can, in my judgment, only do harm as a religious educator, for his every pupil will be forced, sooner or later, to a false choice between reason and blind adherence to dogma, miscalled 'faith.' And when there is a 'conflict' between religion and science the modern man

Brofessor Barnes assumes that the attempt to reconcile Biblical accounts of natural events with scientific ones is simply a waste of time. Such stories as the biblical story of creation, he says, should be treated as an early interpretation used to teach the rela tion of God to the process, writer understood it. "To identify the days' of creation

with geological epochs is absurd," he "and more likely to harm faith than to help it, as I can testify from personal experience."-Chicago Ameri

BLESSING THE COPS.

And Has the Same Any Potential Efficacy as it Emanates from Human Lips.

The New York World, of November 20, 1906, prints the following unique bit of religious intelligence. "A man of soldierly carriage and clerical garb stepped up to Sixth avenue policeman on a down-town corner yesterday. There was a moment's eager hared and bowed his head while the priest, with uplifted hand and light in his fine face, paused for a breath and then passed on. It was Father John P. Chidwick, the courageous chaplain of the mattle-ship Maine, and now a police chaplain, delivering personal blessing which Plus X transmits through him to the New York policemen. Father Chidwick is recently back from as of Goldsmith's "Village Preacher," Europe. At one of his audiences with that she "allured to brighter worlds, the Pontiff the kindly thought for the blue-coats was brought out, and priest was commissioned to give the

Pope's blessing to each one he met." How kindly considerate in the holy father to send his blessing to the New York cops. Then, like "salvation." was cheap, and was given freely, without money and without price, which is something unusual for the Catholics. But if religious fanaticism can assume a more grotesque and silly attitude, we

have yet to hear of it.

C. H. MATHEWS. New Philadelphia, Ohio.

A Warning Message. "Every living thing is alive forever

more." There is no death. It is progressno standing still-no stagnation-ever onward is the watchword. Death is a process. The material world was made to people the spiritual world. There is nothing in spirit life but first had its counterpart in this—every spirit had a material birth, otherwise they would not have existed. God Himself was first a substance, and we are all part of that great substance; so we are all sons and daughters of the living God. We all emanated from Him, and finally will return to that from which

we came.

There is no time in the spirit life. Time is for the mortal part of us. Time is limited. There is no limit to what we can be in spirit life. The moment a spirit desires to get away from any condition that his deeds done in the body have delivered him to, he is at liberty to depart, higher or lower. There are spirits of both kinds ever on the watch to assist him or her, whichever it may be; and friends, sad as it is to relate, there are spirits who go lower. Oh, my dear brothers and sisters.

heed the warning, have no fellowship with deeds of darkness. Dark days are coming on this nation, and brother will fight against brother, but keep yourselves unspotted—let not your hands be red with the blood of your fellow-creature. "Thou shalt not kill. Whose taketh that which he cannot restore will not be blameless.

Friends, this nation is tottering; it will fall. From the beginning it was ever, so; yet the nations will not see. Oh how blind: willfully blind, they are, not to see their fate written in the pages of the past. "What has been will be." How true it is of men and nations, that history will repeat itself. Be warned, friends, an evil time is coming to those around you, but go you not with them.

Be faithful and ye shall be kept by

your spirit friends from the troubles that will fall upon those who will not Harbor not the evil thought of re venge, for it will become a living deed, and fall on you and crush you. Be warhed, and keep your hands clean; Good Bye; with love.

DR. BAKER.

"Worry, Hurry, Scurry, Flurry ured." By the Blissful Prophet and Cured.' Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares,

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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 | sages, evidently written independently if we have not space to use them. | by spirits on states, yet the name of

THIS GENERAL SURVEY DEPART. MENT ID ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME. DIUMB. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT

The Song Cards for sale at this office at \$4 per hundred, are the help you

J. W. Ring has an engagement for three weeks at St. Joseph, Mo., com- ive Thinker. In addition to the organ mencing Jan. 13. He would like to a very handsome Oriental rug was make engagements to lecture in the presented by Mrs. Nathan Brewster, towns in the immediate vicinity. He an organ screen by Mrs. Charles A. is capable of interesting any audience. Downsett and a chancel railing and Address him in care of General Deliv-choir rack by Mrs. Albert P. Blinn, ery, St. Joseph, Mo.

Mass., writes of the Malden Progressive Spiritual Society, Louise Hall, 138 Pleasant street: 'The president presided at both services, Dec. 30, with Miss Mabel Carter at the piano. At annual Christmas festival, at which the afternoon circle Mr. Graham of the members of the Union, Helping Cambridge, made a very interesting Hands and Lyceum were present. The address on 'Our Spiritual Work,' after vestry was prettily decorated for the which both Mr. Graham and Mrs. R. P. Morton gave many very fine messages. The evening meeting opened old, and its varied colored electric with a fine praise service, reading of lights peeping out from among the scripture, and invocation, Mrs. Nel- foliage; presented a very attractive lie E. Abbot of South Lwrence, Mass., appearance. An entertainment by the was introduced as the speaker and young people was given, the presents message bearer of the evening. She were distributed, after which cake, prefaced her work by reading a beautiful poem entitled 'There Is No served and a general social time was Death,' after which she chose for her enjoyed. Hereafter, on the first Suntheme, "The Philosophy of Spiritual- day evening of each month an organ ism, and after making an interesting recital of half an hour will be given in address, devoted over half an hour to connection with the service." many fine messages. Mrs. giving many fine messages. Mrs. The Independent Order of the Maud F. Litch of Lynn, Mass., will be Mystic Brotherhood meets at 70 Adour speaker on Jan. 6, 1907, and Prof.

Park Occult Society enjoyed a fine spiritual discourse by Bro. R. Gilray. He pleased all who heard him. Mr. Fraser gave many readings from ara skeptic, was called on and gave a number of recognized messages. Test evening as usual, and the next dance will be on January 10. All are invited. Anyone wishing to consult Brother Gilray on things spiritual can find him at 2979 Cottage Grove ave-

Spiritualists is progressing very nicely in its new home. We had Mrs. Marian Carpenter of Detroit with us the first Sundays of December. She is a great favorite with the Toledo people, and was greeted by large audiences at all her meetings, both afternoon and evening. We will have with us for the Sundays of January and February, Mrs. Georgina Ripley of Toronto. Mrs Ripley is a very fine speaker, and many are looking forward to her coming with pleasure.'

excellent work done by Mrs. Hamilton a rare selection on the violin, and oth-Gill. Messages of love, comfort and ers will participate. The programme Gill. Messages of love, comfort and has been arranged with much care. encouragement, Sunday after Sunday has been arranged with much care. There will be the usual meeting of the demonstrated knowledge of immortal- Band of Harmony in the afternoon, ity to all. J. W. Gill lectured on the which begins at 3:30 o'clock. Those following dates, Dec. 9, 16 and 23, who fail to be with us will miss a rare his subjects being 'Theosophy,' 'Brah-minism' and 'The Hindu Trinity- Dr. (impress on the minds of Spiritualists tween Dogma and Conscience;" and the public in general the necessity | Political and Social Breakdown; itual meetings, so that all mediums in Politics, a Divisive Force in may feel encouraged to go on with the ciety;" "The Great Reconstructiongood work, as no one but a medium This Is the Way of Life." can tell what trials and tribulations they have to pass through while on earth to prepare themselves for the great work for which their spirit controls have chosen them to do.

John McGrail writes from Cortland. N. Y .: "The Rev. Mary E. Clark of Syracuse, has conducted Spiritualist cities as it tends to purify and epilift services here since Sept. 27, 1906. Her work is very acceptable to the ople of Cortland, as is evidenced by the large audiences which she addresses twice every Sunday, at 3 and 7 p. m. Her addresses are delightful to those who believe, and are marvels to those who doubt. Her tests are very clear, and in that regard she shows improvement at every service, and in time will take her place with anywhere in the state. He will officithe foremost test mediums. She re-mains over a day or two in the city dress all letters to him in care of Genand gives many private readings. We eral Delivery, Battle Creek, Mich.

R. Miles Robinson writes from Philadelphia, Pa.: "My trip to the Pacific son and Miss Regina I. Boeckh were Coast had been foretold to me by united in marriage at San Diego, Cal., Mrs. May Pepper of Brooklyn, nine or by Harry J. Moore, Thursday evening. ten months before it occurred, when Dec. 27. Brother Moore is one of she gave me a remarkable test, in rethe most popular of the ministers of spect to my deceased children, all of San Diego, as this, the second marriwhose names she gave correctly, and age within a month, will testify. He stated that the youngest had grown up entirely in the spirit world, and had body of a Mr. Prebble who was a received his name in a very peculiar way, which was correct in every particular, and Mrs. Pepper could not him into their fraternity as an active possibly have heard anything about it, and I have reason to believe she-did not know the least thing in reference to any member of my family. I trust you will continue your war on 'fake'. ediums till not one is left to cheat searchers after truth."

G. L. Willms writes: "The members the North Star Spiritual Union, 1546 Milwaukee avenue, had the pleasure of greeting a large audience on the night of Dec. 30, at its hall, ter C. Mueller gave a fine lecture. Subject, 'Going Out of the Old Into the New.' It was very interesting. Brother Vanderhoogt also gave a short lecture which was well received. Sister. Mueller then gave very fine messages, which were recognized. She also gave readings of articles. hand for the evening, and were all *ken.

Some one sends us several mes the medium is not given, nor the postoffice address. Will the writer give office address, with full particulars?

The Golden Star Center Spiritual Society meets at Star Lodge Hall, No. 378 S. Western avenue, Sunday at 3 and 8 p. m. Conducted by the vet eran workers, Brother Coe and Prof. McLane.

Albert P. Blinn, pastor of the First Spiritual Union, Norwich, Conn., writes: "On Sunday, Dec. 23, services were held in dedication of the new pipe organ, presented to this society by Mrs. Annie M. Cobb in memory of her son, Lloyd M. Cobb. Jr., one of the former contributors of The Progress y, St. Joseph, Mo.

Large audiences were in attendance at Smuel A. Huntington of Malden, both services and the new electric occasion and the tree with its burden of remembrances for young and cocoa, candy and pop corn balls were

The Independent Order of the ams street, on the first and third McCurda of same city, on January 13, Wednesday evenings of each month. and Rev. F. A. Wiggin of Boston, every Thursday evening during Janu-ery Thursday evening during Janu-the order will be cheerfully given by ry, 1907."

Eva L. Stewart writes: "The Hyde addressing J. A. Toren, 4309 Calumet avenue, Chicago.

Correspondent writes: "The Spiritualist Society of Hardwick, Vt., met the 29th of December, at the home of the president, Mr. Charles Jennings. tricles placed on the altar, followed by Mrs. Harper. Mr. Bunday, who three years ago attended our meetings, then years ago attended our meetings, then speaker was introduced by the secretary, Mr. George Hill, who did so by circles will be held every Tuesday The house was well filled, and it was giving a beautiful inspirational poem. decided to continue the meetings from week to week, hoping the old Spiritualists and other liberal-minded people will assist in reviving the old interest in Spiritualistic work here in town. Our state convention is to be H. E. Dowd of Toledo, Ohio, writes: town. Our state convention is to be held at Montpeller, January 19, 20 and 21 and we think and hope some and 21, and we think and hope some action will be taken towards affiliating with the N. S. A. As organization is the watchword along all lines, we believe this opportunity should not pass without thoroughly considering. this question."

Mary B. Hill, secretary, writes: "The Band of Harmony will give an Spiritualist Society had for Sunday, entertainment commencing at 8 Dec. 30, its usual fine audiences, both o'clock, January 17, 1907, in Hall 512, afternoon and evening. For the even-Masonic Temple; price of tickets, 25 ing our speaker, the Hon. Charles cents, which includes coffee checks for Hughes, held the closest attention of those who bring supper. Several of his listeners for nearly one hour Correspondent writes: The auditence of the Christian of t ences at the meetings of the Christian Spiritualists, held at Van Buren Opera House, Madison street and California avenue, have been doubly blessed during December through the will take part. Miss Dennis will give

Dr. Crapsey, the heretic, is tearing Brahma the Creator, Vishnu the Pre- Orthodoxy into shreds. He' lectures servar and Siva the Destroyer.' Dec. on the following subjects: "The Intel-30. Brother Warner assisted Mrs. Gill lectual Breakdown, the Conflict Beand gave a very instructive address on tween Creed and Knowledge;"- "The 'The Old and New Year.' We must moral Breakdown, the Conflict Beof bringing in their friends to all spir- "The Churches a Disturbing Influence

Dr. Jose Montoya writes from Wichita, Kans.: "Much interest is being shown in the work here, especially in supporting honest mediums and their work, and eliminating the spurious and questionable. This step is well taken and should be followed by all the noble banner of Spiritualism in our nation. Wishing The Progressive Thinker a happy and successful new year to its glorious career, we now enter the silence."

Frank T. Ripley will' remain in Battle Creek, Mich., through January and February. He can be engaged for lectures and messages, week-evenings

Correspondent writes from San Diege, Cal.: "Mr. Christian H. Martinmember of the Woodmen of the World, and now that order is taking

member with \$1,000 insurance." Miss Spaulding writes from Lansing. Mich.: "I feel it a pleasure to report the earnest and faithful work of the Spiritualist Society in Lansing, Mich. Every Sunday it has a meeting in the home of our good sister and noble worker, Mrs. May Ayers, at 2:30 o'clock, led by their able president, Mr. Chas. A. Clement. The meetings are very interesting, the members takng an active part in each subject that consisting principally of skeptics, yet in an active part in each subject that the best of harmony prevalled. Sis-in numbers, but work quietly and earnnumbers, but work quietly and earnestly, and success will crown their efforts. I feel I must not omit the Ladies' Aid Society, the grand good work it is doing is worthy of much praise. It has a nice sum laid by and is adding to it week by week, and soon out of the darkness of 'No Home' will come forth a new Temple where the mem-The Progressive Thinker was also on bers will all be given the freedom so long needed. Daily striving always

THE FIRST SOCIETY of the Fraternal Order of Spiritualists, Alex Caird, president, will dedicate Hygela Hall, corner Ogden avenue and Robey street, Sunday, January 13. The fol-lowing talent will be present: Speakers, Mrs. Cora Ir. V. Richmond, George B. Warne, M. D., and Dr. J. A. Marvin. George H. Brooks, president of the Wisconsin State Association of Spiritualists, is expected.

Platform message mediums, Mrs. Dr. A. Caird, Mrs. Barbara Hilbert, Mrs. J. Staner-Adams and Mr. Chas A. Thompson. Circle mediums, Miss Tirza Tanner

Mrs. C. A. Thompson, and all other mediums present. Musical director, Mr. Joseph Singer Soloists, Mr. Robert Tesler, Mrs. Myrtle Haschke and others. Reader

Mrs. E. Meyer. At 2:30 the initiation service will be exemplified. At 4 o'clock, circles. All mediums At 6:30, song service. Come and

ing the old songs. At 7 o'clock, concert. At 8 o'clock, evening service; close

See next week's paper for full account of meeting, including ritual.

Boston Meetings. The First Spiritualist Ladies' Aid Society meets in Appleton Hall,9 Appleton street, Boston, Mass., every

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston , Mass., every Wednesday.
The Ladies' Industrial Union meets
In Dwight Hall; 514 Tremont street, every Thursday.

Mrs. S. Faust writes from Philadelphia, Pa., of the Thompson Street Church, the Second Association of Spiritualists: "We have had a very successful year. The closing of 1906 shows greater gain financially and in membership. In the past three months we have had two Mediums' Rally, from which we have realized a goodly sum. The rostrum was occupled by the mediums, and auditorium was filled, even to the gallery. De-cember 31, we had a watch meeting, and the church was filled with anxious hearts waiting for a message from some loved one. There were communications from guite a number of mediums, and singing by the children, after which a lunch was served free to all present. At the stroke of twelve they sang 'Happy Greeting to All,' and gave a hearty hand shake, too, wishing all a happy New Year."

Martha Woolsey writes from Indianapolis, Ind.: "For the months of November and December I rented the church and engaged speakers and message bearers. For November I had Mrs. Josephine Ropp. Her name is all that is wanted to fill every seat in the house. Mrs. Allie Buhland was inspirational speaker. Mrs. Buhland charms her hearers with her beautiful personality and it is a treat to hear her. Mrs. Ropp never fails to please with her convincing messages, and words of comfort from spirit friends. During the month of December. J. G. Hinderer from Anderson gave a trumpet seance in the light The house was crowded. The demonstrations and independent voices were Next Sunday, Mr. Grimshaw of St. Louis will be speaker under the auspices of the Indiana State Association I do not know the message bearer, but wish them unbounded success in the good work. During the few months had the church the house was well filled, and great interest manifested in the cause of Spiritualism, and hope i may increase and bear abundan D. G. Hill writes: "The Golden Rule

tions of life as we have to live it here on the earth plane. The message bearers were Prof. McLane and Mrs. Nora E. Hill. Now the especial re port your correspondent has to make is regarding the Monday evening meeting, or New Year's eve watch-meeting. Our hall was taxed to its utmost; many had to stand. Over 225 gathered to enjoy the pleasures of the lecture and entertainment. The programme was fine, with Mrs. Georgia Gladys Cooley as speaker, and Mrs. Dr. Caird, Mrs. Howes, Mrs. Jennie Staner Adams, Mrs. Susie Thompson and Mr. Schmidt as message bearers, interspersed with songs and recitations, with thirty minutes of social visiting, after which Mrs. Hill with her short and splendid talk closed the exist of 1906, and ushered in the present 1907. These services were the closing of the first year's work for the Golden Rule Spiritualist Society.

Levi Oren writes from Corvallis. Oregon: "I am thinking of making a change in my location, and I have about decided to go to New Mexico. would like to know whether there is a colony or neighborhood of Spiritualists in the territory, or if I could get a few liberals or Spiritualists to join me I would locate in the Tularosa Valley that is represented to be 40 miles wide and over 100 miles long, in the southwest part of the territory, and an average of 4,000 feet above the sea level. Write to me."

Georgia Gladys Cooley leaves Chicago to serve the society at Buffalo, N. Y., for the month of January. She will also give three meetings for the society at Meadville, Pa., including Sunday, Feb. 3. Her many friends in Chicago regret her departure, but previous engagements must be ful-

Lisla C. Hinkelmann, secretary writes from Detroit, Mich.: "We don" want the readers of The Progressive Thinker to imagine, because they do not hear from us very often, that we are dead. Indeed we are very much alive and very active. Our Society, First Church of the Soul, is working hard and in the last three years has made wonderful progress, both finan-cially and in attendance. We now have a Children's lyceum, the only one in Detroit, and have named it the First Progressive Sunflower Lyceum of Detroit. Mich. The children about twenty-five in number, range in age from three to fourteen years and are one and all deeply interested in their work. In fact, every Sunday some one of them will bring a visitor, showing an inclination to interest their friends. At present they mee at the pastor's home, but we anticipate that they will soon be on a financia basis where they can rent the hall for Sunday afternoons. On Sunday evening. Dec. 30, the children had an entertainment and Christmas tree in the hall, and it would be a most difficult matter to say who were the most pleased, children or their parents and friends. In spite of a very disagreeable night, all the children were in their places and we who came to lis ten were favored with a most delight-

aumber at the meeting who were very much suggisted at the talent displayed by the little ones, especially the plane colos by Stapley Iccleburg and Mabel Gittschlag, the violin duets by Gladys and Fredie Was rland, also the sweetly rendered spins, 'Holy Night,' by Katie Burts, and songs by Mabel Gittschlag, Gladys Waterland, Johnnie Wetter, Fredie Waterland and Harry Gittsching. We feel justly proud of the lifts ones and their work, also of our pastor, Rev. Laura L. Crawford, who has brought the ly-ceum to its present basis."

A FULL REPORT OF THE MASSA-CHUSETTS STATE SPIRITUALIST CONVENTION WILL APPEAR NEXT WEEK. 101 1:169

A. F. Seg writes from Meadville, Pa. The Independent Spiritualists' Society, at its annual meeting, held Sunday evening, December 30, at Odd Fellows remple, elected the following officers: President. A. Gaston: first vice-presdent, A. F. See; second vice-president, B. W. Morrison; treasurer, F. D. Gaston; secretary, W. W. Kincaid. The officers are members of the Board of Trustees, with Lafayette Barre and John H. Wygent. They have been holding very good meetings, and have aroused great interest in the work. We had Prof. Wm, M. Lockwood engaged for a series of metings, commencing January 6, but owing to his sudden sickness in Buffalo he had to cancel his dates with us-a great disappointment; surely. But we can see the silver lining of our disappointment in the promise of Mrs. Georgia Gladys Cooley, to be with us the first of February. She is a gifted woman, and has endeared herself to all who have heard her. Long may she live to continue her good work. Our society is gaining in popularity and numbers; true, our growth is slow. but sure. With best wishes for The Progressive Thinker and its many readers, I am for truth and yours truly, with two new subscribers, for the best Spiritualist pa-per of all." C. L. Hatch writes from 9 Appleton

street, Boston, Mass. "The annual meeting of the First Spiritualist Ladies' Aid Society was 'held Friday, January 4, 1907. In the absence of the president, Vice-president Carrie L. Hatch filled the chair. The reports of committees were heard, also the secretary's report for the year which was very able, and showed good work for the year, with 100 members in good standing upon the roll. The treasurer reported \$37:50 in general fund after all bills were paid, and \$1,000 in pank. Auditing committee reported books, bills and vouchers examined and fund all correct in every respect. The reports were all accepted. A vote of thanks was extended to all officers for their efficient work during the past year. The following officers were elected for 1907: President, Mrs. M. E. A. Allbe; vice-president, Carrie L Hatch; secretary, Annie J. Haynes treasurer. Nina G. Pierce: directors Mrs. A. F. Butterfield, Mrs. Alice S. Waterhouse, Mrs. Abbie Foster, Mrs. C. C. Wiggin and Mrs. Mary Cheeney; musician, Mrs. Mary F. Lovering. the evening a very interesting meeting was held. Those taking part were Mrs. Kateak. Stiles, one of our gifted speakers; Mrs. Dinen, Mrs. I. Sears-Hill, Mrs. al. Freemont, Miss Jennie Rhind, and Mrs. S. C. Cunningham. their kindness in helping to make the meeting a success, and urged all members to be present at the business meeting; also a vote of thanks extended to The "Progressive Thinker for courtesies logatended. This society neets every Friday night, with supper served at 6:15 o'clock."

The Vermont State Association. The Vermont State Spiritualist Association will hold its next annual convention at Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, January 18: 19 and 20, 1907.

Mrs. Helen P. Russegue of Hart-rd. Conn., an able, talented inspirational speaker and lecturer, has been secured for the entire convention. Our well-known state speakers are all invited and it is hoped they will all be present.

Mrs. Effie I. Webster-Chapman, one of the best test mediums on our platform, will be present the entire meeting and give spirit messages at the different sessions of the convention.

During the convention, test seances will be held by Mrs. Chapman, consisting of giving names and minute description of our friends passed spirit life, proving to all, even the most doubtful, the great truth of immortality.. To these seances a small admission fee will be charged to help defray expenses.

. The sessions of the convention will be interspersed with good music, in charge of Mrs. Ella Roys. Quartette will be arranged for Sunday.

First session at 2 p. m., consisting of music invocation by Mrs. Crossett. opening remarks by the president, and conference. Friday evening-Music, address of welcome by president of the local society, response by president of association, speeches by different speakers present and others, tests by Mrs. Chapman. It is much desired that as many as possible be present at these opening sessions. Saturday and Sunday, three sessions each day, consisting of an address and conference or seance. Effort is being made to have all the sessions free except se-

The Ladies' Auxiliary Society will hold its first fair at the time of this convention. On Friday and Saturday there will be a table for the sale of fancy and useful articles, which have been donated by friends of the convention. All are earnestly requested to send or bring fancy or useful articles or money and thus help make the fair a success. The design of this so-clety is to raise funds to help defray the expenses of the convention, so we can have open doors. Let there be a liberal response and patronage by all. All who wish to send articles, address the secretary, Mrs. E. J. Fallon, No. 5 School avenue, Montpelier, Vt. Reports and election of officers for the coming year, and other important business will come before the meeting.

The adjourned stockholders' meeting of the Queen City, Park Association will be held at Montpelier, Vt., Saturday, January 19,71907, at 1:30 p. m. for the transaction of any necessary business that may come before the

meeting. 26 16 Entertainment jat the Montpelier House, \$1.59; per day, two in a room; \$2 per day, one in a room. Teams cared for at livery stable, rear of Monepeller House, 75 cents per day, No better rates than mileage books

the different railroads will do well to procure mileage books or round-trip S. N. Gould, Randolph, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of board of managers;

Mrs. Effie I. Chapman, Cambridge, Vt.,

By order of Board of

can be secured. Those coming over

Managers. "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual ful programme. I know there were a suggestiveness. Cloth, \$1.50.

SPIRIT RETURN.

t Comes to Each One When Condition Are Favorable-A Girl Gets Divi "Gift of Tongues."

To a Cleveland, Ohio, woman, (sa: a press dispatch to the Chicago Examiner) according to her belief, has been vouchsafed the divine gift of tongue. The favored one is Miss Mary Corle School .

Miss Corlett is the daughter of Mrs Mary Corlett, who lives at the corner of Union avenue and Day street. That this manifestation of divin power is parallel to that given the dis ciples at the Pentecostal feast, and presages the near approach of the end

of the world, is the expressed belief of the Rev. J. Walter Malone, former pas-

tor of Miss Corlett, One evening the gift of tongues came to Miss Crew, who began talking at 6 o'clock in the evening and continued until after midnight, Miss Corlett's sister, who was visiting the school, lis tened to her remarks for more than two hours. She could not understand word that was said, though she de scribed it as the most eloquent, and

wonderful language she had ever heard. Some time after she had retired for the night and had fallen asleep she was awakened and told that the gift of tongues had come to her sister Mary. She did not hear Mary talk, but in the that he was certainly amazed by what he had heard and seen. He said that Mary had conversed in an unknown tongue for several hours and without apparent effort.

Miss Corlett was delighted when she received the power to speak.

Have You Read tongue for several hours and without

received the power to speak.
"I had prayed long and devotedly,"
she said, "for the power and while I
lay prostrate upon the floor it came to
me. When I had recovered from the effects of the first manifestation I was enabled, through the power that God had given me, to speak five different languages. I cannot interpret all that I speak, but I am able to understand some of the sentences. In time I will be able to understand all, for God does not give us any language that we will not give us any language that we will be unable to understand."

A Miss Mabel Lee, a student, and Rev. Mr. Lupton also have received the "gift."

A NOTABLE WEDDING.

Married, by the Rt. Rev. Garnett Bishop, of Dallas, Tex., Dec. 3, 1906, Milo Wilson Porter of Globe, Arizona to Delta Dunlap.
Mr. Porter is the son of Milo Porter

of Lombard, and Isa Wilson Kayner; grandson of the old pioneer Spiritual

Years ago, Mr. Francis, you pub lished an account of Mr. Porter's and my wedding at the old farm, so to-day I send in my son's notice. ISA WILSON KAYNER.

PASSED TO SPIRIT LIFE.

[Obituaries 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.]

Passed to the higher life, Frank Melvin Shaw, of Elkhart, Ind. This estimable young man was scarcely twenty years old, and was the suppor of quite a large family, who remain to mourn his departure. He was an employe of the Lake Shore Railway Co. and was killed near Elkhart, while fulfilling his duties. He had been for years an ardent Spiritualist, as are the other members of his family. A father, mother and several brothers and sisters, and many friends feel deeply the loss sustained by the ab sence of the physical presence, yet realize that he still lives. . Funeral ser-

vices by the writer.
WILL J. ERWOOD.

Geo. W. Kimmel, of Wabash, Ind. for many years a strong Spiritualist 'and for the last several years a ver excellent trumpet medium, working quietly, responded to the call to come up higher, very suddenly. Going to bed in excellent health, he awakened his wife about 4 o'clock in the morn ing, and in just a few minutes had taken his departure. In compliance with his wishes the body was taken to Fort Wayne and cremated, and the ashes scattered in the yard surround ing the house that had for many years been his home. Mrs. Kimmel and many close relatives and friends while feeling his absence, bade him "God-speed" courageously. Services conducted by

WILL J. ERWOOD.

Miss Ellen M. Hoben, aged On December 24, she was stricken with paralysis, and passed into the Great Beyond, Dec. 31. A very impressive service was held at the Home, conducted by Mrs. Lilian Shipman of Lansing. There were no relatives to her transition, but many mourn friends paid their last respects to her whose bright face and ready knowledge had lightened other hearts. MISS SPAULDING.

Passed to spirit life, Mr. Samuel Lesher, age 80, January, 1, 1907, at Mancelona, Mich. According to his request, his daughter, Mrs. Martin, gave the address at the house in a touching and pleasing manner. Mrs. D. A. Morrili gave the address at the church in a strong argument in favor of the continuity of life and spirit return. Hon. L. B. Hudson made some remarks from the standpoint of a citizen and soldier, saying that Mr. Lesher was well known as an honest, sincere man. Mr. Lesher was widely known as a pioneer Spiritualist, and worker at the Snowflake Camp, near Ceneral Lake.

H. E. MARTIN.

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

Colorado Talka Back.

The chairmen of the Republican and Democratic State Central Committees of Colorado have denied the statements set forth in a widely copied dispatch from Denver, to the effect that woman suffrage is a failure in that Republican Chairman Vivian state.

some reporter.

The World Has Never Seen the Like!

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

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your subscribers."

The above is an accurate estimate. premium books when they have been Twenty Thousand copies as GIFTS.

It is an absolute fact. We are en- ordered one at a time for thirteen conbling our subscribers to form a valu- secutive years, is approximately \$1.85, book.

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TEEN leading authors, is our last remium Book. Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, 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:

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Books you may order, price \$1.10.
Any four of the Thirteen Premium
Books you may order, price \$1.10. Books you may order, price \$1.50.

Any five of the Thirteen Premium

looks you may order, price \$1.75. Any six of the Thirteen Premium Books you may order, price \$2.05. Any seven of the Thirteen Premium Books you may order, price \$2.35.

Any eight of the Thirteen Premium Books you may order, price \$2.65.

Any nine of the Thirteen Premium Books you may order, price \$2.90. Any ten of the Thirteen Premium Any eleven of the Thirteen Premium Books you may order, price \$3.40. Any twelve of the Thirteen Premium

Books you may order, price \$3.85. Lastly, all of these THIRTEEN Premium Books here announced are sent 600 pages, bound in cloth, and giving out, all postage prepaid, for 4.15, a full history of the Doctor's eventful something pever before equalled in this country or Europe.

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PREMIUM BOOKS FOR \$4.15. The following is the list of titles of endless hell torments.

years, passed away at the Medium's
Home, in Lansing, Mich. Hers was a
bright mind, and keenly awake to all
advancement in thought and science.

De December 24 che was stricken.

In the Spirit World, Vol. 2.

5—The Encyclopedia of Death, and
advancement in thought and science.
Life in the Spirit World, Vol. 3. These

Spirit world, Vol. 2.

5—The Encyclopedia of Death, and
A reply to Seventh-day Advantthree volumes have been preserved. three volumes have been prepared by J. R. Francis. They contain invaluable 4-Art Magic, or Mundane, Sub-Mun-

dane and Super Mundane Spiritism, by don Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occult ism, by Mrs. Emma Hardinge Britten. ism. 24 pag 6—The Next World Interviewed, by age 2 cents. Mrs. S. G. Horn, a most remarkable mo-

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts, 8-A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium. 9-The Religion of Man and Ethics of

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

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"There is no death; there are no

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NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brovity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write let-

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the rebe made the name will not be published. 'The correspondence of

"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. In the conflict with the materialistic views which have been advocated by leading lights, causes, there is springing up a new school which takes the other side, and recognizes in 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 supported by life-long study and experience.

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 lengthy observations, that anatomy and physiology show the brain to be and physiology show the brain to be days; Billings, Montana, two Sundays, and North Yakima, Washington, two OTHERWISE. THIS PERSONALITY IS: AS DISTINCT FROM THE BRAIN

OTHERWISE. THIS PERSONALITY IS: AS DISTINCT FROM THE BRAIN ISPAS DISTINCT FROM THE BRAIN AS THE PLAYER IS FROM THE INpersonality fashions the brain. It is time or early summer.

ter has not in itself the properties of mind. IT CANNOT THINK WITHOUT A THINKER. What this course is a "thinker" is, Dr. Thompson says is a "mystery."

So it is and must remain to those abeyance. He has approached the border of spiritual interpretation but apparently thinks from the only admissible explanation: The "Thinker" these veterans in the cause of Spirit-independent of brain matter, who fashions the cells in structural arrangement that enables it to express itself through and by its means is a tures, for they must know them as

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

If the ice sheet which envelops the reatitude reached to the pole, is so possible. Let me know how many rough and broken that it presents an insurmountable obstacle to sledges or you can do in the way of finances. any available means of transporta-The distance is not great and a path might be hewn through the lee-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?

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 mas-tery of the body. The training of the athlete, whose every muscle is under instantaneous control is the culmination. This process of physical education. In the realm of ideas the pro-cess 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 true education, and hence it makes little difference what the means are, language, mathematics, decoration.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration. science, it is not the matter learned. study. Really there is slight distinction hetween the professor at the Human tion between the profound state of ab- Aura. For sale at this office. Price, straction into which the student passes 30 cents.

and that of self-hypnotism. writers call this state "attention" and make genius itself dependent on this subject and hold fast to it in its intri-cacies, 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 price-less to the possessor. By it the most desirable selsitiveness is reached, wherein the subject is receptive to thought-waves in the psychic ether, and receptive justrument to receive the thoughts emanating from all minds of mortal, or spirit on the en-gaging subject. The correct understanding of what this concentration of the will means, opens undreamed of possibilities for the future. It is the true method of cultivating the highest state of impressibility, parallel with in-

tellectual strength.
As popularly used, the term will, means the sum of mental activities. Hence its cultivation means the cultiters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unal voidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No. attention will be accorded to 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 nossible by mathematical calculations, or this department has become excessive measurement, to determine the exact ly large, especially letters of inquiry square having the same area as a requesting private answers, and while I freely give whatever information I a able, the ordinary courtesy of the ordinary forth more effort, and the "circle squarer" has passed into a designation of 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 baser metals into dependent and result of physical or the month harder metals into 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.

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 it, thereby making its existence after the trip to chicago and return was as the death of the brain impossible, are met by Dr. Thompson with the unequivocal statement, drawn from his lengthy observations. that anatomy Sundays; Sheridan, Wyo., two Sun-

STRUMENT.HE USES. The brain does not make this personality but this There were many places beside

the personality which makes brain matter the instrument of the those mentioned that wished my servences but for leaf of time I had to deinking personality.

On the basis of all known facts, it cline their offers, and I will visit them may be taken as true that brain matter has not in itself the properties of Rev. Moses Hull and his good wif Rev. Moses Hull and his good wife

I am informed they are now in the who approach the subject from his direction. He leaves the solution in Sunday the hall of the First Spiritual Society had a crowded house to hear

To those who have never heard say nothing to means, and I need those who have listened to their lecgood 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 R. & Richardson: Q. What do have accomplished some good in each spirits say about the possibility of place, for I certainly had the good will of those interested in the cause in every that for the possibility of those interested in the cause in every positive and simple during an a ery meeting and circle during my trip

that feat ever being performed.

A. Will cork attempt to reach the pole, similar questions have come to pole to his department, and have received my next route to your city, and to answers which have not required mod- those who want my services I would Mication by the events. The surface say, let me hear from you at your earliest convenience, so I can make maining distance from the highest my arrangements to come your way if a titude reached to the pole, is so possible. Let me know how many

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 be-

fore I get on the train.

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

I lecture and give tests, clairvoy-ance being my chief phase of medium-ship. I also hold circles and give private readings.

Just write Harrison D. Barrett, pres-

ident of the N. S. A., regarding my work. His address is now, Seattle, Washington. My address, REV. G. C. LOVE. Lents, Oregon, R. F. D. No 1.

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Contents: Fate Mastered. Interior

"HOW SHALL I BECOME A MEDIUM?"

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The Arrests in Seattle.

President Barrett Explains His Position on Mediumship.

My attention has been called to a against the law? If \$6. I want to see very instructive article from the pen the wording of that rining! Then we of Brother R. F. Little, of Scattle, have a good, clean case for the Su-Wash., with reference to the recent preme Court of the United States to arrests of several mediums in that decide upon its merits. The courts city. Usually Brother Little and the will find that hundreds of thousands writer are in full accord upon the majority of questions pertaining to Spiritualism and Spiritualists, and R is a matter of surprise when I find my views varying even in one case from those held by one who has done such excellent, work for our Cause as has excellent work for our Cause as has make no law respecting religion, nor Brother Little. In my article of Aug. 18, I gave what appeared to me to be the substantial facts in the Then pend-copalishs in a tender spot, and cause ing case. I regret nothing save the eran upheaval in the United States ach ror into which she had no doubt inno- as has never been known or dreamed. cently fallen with regard to advertis- The issue in a nut-shell is ing. ing. I believe the lady to be a spiritual mediumship on trial in these most excellent woman and a medium, cases, or commercial mediumship? If but neither one or both of these im-portant facts will excuse her from the results of a mistake.

moment. I was not present at the testimony of those who were there, likewise upon what the prosecuting atreally said in regard to the case. In no respect did these gentlemen hold spiritualism up to ridicule or attack.

In view of that wording, what other language could an honest judge upon the bench be expected to use? For my part I see nothing out of the way in what he said. It was to be expectin what he said. It was to be expect-ed, and even severer terms, in view of when giving a sitting. There should the wording of the card. Brother Little lays stress upon the supposed issue of the act of giving the lous in the act, so long as it is only sitting, constituting the offense in the case. Here again we should not be main feature of the reading, and not the main feature of the reading. g If Jones case. Here again we should not be misled by the seeming, but hold steadfastly for the real facts in the case. The law of the State of Washington provides content and provides content are commercial element the main chicago and not the main feature of the reading, and not the main feature of the reading and not the main feature of the reading and not the main feat case. The law of the State of Wash-ington provides certain penalties for element the main object of his inquiry, fortune-telling and kindred ills. It

defines fortune telling and those ills charge of being a fortune-teller. very clearly. Now, if a person claims to be able to assay ores, locate minestings accordingly, would not the act of giving such sittings constitute an of-fense against the law, regardless of the makes the spiritual element the method of advertiging and the spiritual element the predominating factor in the method of advertiging and the spiritual element the predominating factor in the spiritual element eleme the method of advertising, or taking compensation for the sittings? Would not these peculiar claims be considered branches of fortune-telling. the business side alone?

This brings up the importa mediums in their private work. When they deal wholly with monetary affairs or property of any sort, the act by the enlightened people of the of giving such sittings would come world.
within the reach of the law of the One trons points on certain commercial transactions that would redound to their material benefit. Shrewd guessing, tricks of different kinds, physiognomy reading, etc., constitute their entire stock of means by which they pression for outside intelligences. When these mediums and their controls do precisely the same things the fortune-tellers do in almost the same way, who is to determine the difference between them? Can we expect

the court to do it? The law against fortune-telling was enacted to protect innocent people forces it?

Take the contemptible "spotter" who obtained a sitting with the medium. It appears that what she gave him was a commingling of spiritual and business matters. Had he received only a word of comfort from some departed friend, or some specific spiritual test, I am convinced that the medium would have had no trouble. It is the everlasting attempt to forecast the future, and it to tell of some great success in business, that result in trouble for our medium. um.

company, by refusing to be controlled by any such people in the mortal, or out of the mortal. They would never then be in danger of "running."

The prosecuting attorney held and are not the mortal of the mortal o

muck" of the law. Spiritualism would be on trial were those under discussion and the others named by Brother Little to be arraigned for giving a spiritual mes-sage of comfort, consolation or psychic demonstration. If the act of doing one or all of these things and cognate matters be the point at issue, then Spiritualism is indeed on trial. But is this true? Has Judge Davis, Judge Albertson or any other Judge every legal right to engage in such practices ruled that spirit messages, or spiritual as the usages of the religion of Spiritconsolation constituted an offense uslism required. When the question consolation constituted an offense

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the former, then the rights of the Spiritualists of the nation are being invaded, and for one, I should feel If I have been misinformed regard-ing this matter I shall seek to make in defense of spiritual mediumship full amends at the earliest possible moment. I was not present at the to let commercialism in mediumship trial, and have to depend upon the take care of itself, and fight its own battles.

the medium. The words quoted by advertising, nor other questions allied Brother Little may have been uttered with it. My contention is that the by the court, but were the full text to be spiritual issue did not influence the given, it would place the matter in an court at all, but that the commercial entirely different light. Here are, in elements completely obscured the for-substance, some words used by the mer, so that the rulings were made in judge on that occasion: "Ninety-nine accordance with the material facts out of every hundred people seeing advanced. If spirits have nothing this card, and patronizing the lady better to do than to give points on would do so under the impression they would do so under the impression they horse races, tips on the stock marwere going to have their fortunes tets, hunt up lost husbands, or totold, or receive helpful information on some chance in business. The mines, they had better retire into some one-hundredth person would be a remote corner of the spirit world and the remote test there. Spiritualist who would know how to stay there. This world and its sorreceive and apply what he got." rowing inhabitants would be better off rowing inhabitants would be better off Quoting from memory, after four without them. I hold that it is the months' time, I think the card in duty of the Spiritualists 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

every form of commercialism in mediumship as now known.
No doubt many a medium is imbe no objection to his doing so, nor is there anything unspiritual or irreligreceive a message from his father, or and develop psychic power (a factor proof that his mother lives beyond the not recognized in law) and gives sit-

considered branches of fortune-telling, if not fortune-telling itself? Does any one suppose that a medium would be molested in his work if he sticks to the spiritual phases thereof and lets the business side alone?

In The Progressive Thinker of December 8 the advertisement of the pretended medium, "Foo Lun," is a case in point. So long as Spiritualists patronize such Sciundrels, apologize for them, and declare that their tion as to the kind of sittings given by we expect Spiritualism to remain in

looked upon as wanting in intelligence,

One thing should be remembered state. Fortune-tellers claim to be able for pay, of course, to give their patrons points on certain commercial wonderful powers, if they can distribute that would redound to cover hidden treasure for others, if they can add to the riches of their patrons, why do they not find riches and treasure for themselves? entire stock of means by which they give these points. Mediums are supin one instance would likewise be posed to be under the control of spir-its in their work, hence speak not of themselves but as the vehicles of ex-way, et all., do get rich, but 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? from being victimized by unscrupulous If Spiritualism came to this world men and women and exploited out of for such purposes as these only, I their hard-earned money. When should feel that it was a curse instead mediums lead men and women into of a plessing It came to make known business speculations, or presume to give advice on commercial subjects, I the continuity of life beyond the fail to see any moral difference be- grave. It came to reveal the rich tween these two classes. Supposing mines of spiritual love and truth that the medium tells the truth to his sit- are to be found within every soul. It ters; is he not dealing in futures and came to dry the mourner's tears, to advising in business, precisely as the heal the broken heart, to give joy for law declares shall not be done? Who, sorrow, and pleasure for pain. If then; is to blame—the person who these things be not worth more than breaks the law, or the one who en- all of the material wealth of the world, more than place, power, fame, riches, position of any Rind, then I fail to understand Spiritualism, and

It appears that what she gave its impress upon humanity.

was a commingling of spiritual Would it not be well for Spiritu-

that result in trouble for our mediums. Let them deal only with spiritual things and they will never be molested.

P. S.—Since the above paragraphs were written, the case? against Mrs. Stella A. Ross of Seattle. 'His been tried in court, and the medium has molested. Some "business mediums(?)" are does not free her and other psychits protected in their work by police and political power. This was true of chief of police. I listened to the evithose mediums who were employed dence presented, and to the arguby such men as Mark Hanna in polyments of the lawyers with deep and itics and Charles Lane in finance. I considerate interest. Mrs. Ross was am not denying the possibility of example and tried under the my Vagrancarnate beings controlling mediums by Act. of the State of Washington, and dealing with business affairs. Which statute was designed believed by Gould and Russell Sage to strolling gypsy fortune tellers, and Were Jay Gould and Russell Sage to control mediums, it would be very nator them to speak wholly of business affairs. My contention is that port. The framers of the "Vagreliable mediums should keep better rancy Act" would declare under oath,

> argued most vehemently that "for-tune-telling" and "mediumship" were one and the same thing. The lawyers for the defense, with equal vigor, ar-gued 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 people honestly believe, and that as a minister, said medium had a

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 it. In other words, the legal authorities re-fused to define terms for the Spiritualists.

All attorneys interested in the case

and his honor on the bench agreed that in the entire history of American jurisprudence, no casa 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 jurist 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 fit legal enactments' to those 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 those Spiritualists who attacked the president 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 "took account 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 an issue of The Progressive Thinker in which the phrase, "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 char acter, or are the phenomena attractive only, with a view to curiosity and new sensations?

And in 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 noble desires, places our spirit friends in a higher sphere than If our daily aspiration—our prayer

if you will—is, "Build thee more stately mansions, O my soul," we have nothing 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 Spirit-

ualists are several mediums of different phases and in different stages of development. Some of them used their mediun ship for getting money; some for family others, unselfishly for good as they aderstood it.

There is much to be said against

promiscuous circles, and persons with little or no understanding of the methods of proceedure in circles, often misrepresent these gatherings. In this section, jealousy, envy and

an inclination to gossip led certain medlums 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. tremists 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 de-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 in me is dark, illumine: What is low, raise and support."
ELEANOR K. EAGER.

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NOW READY! The Evolution of the God and Christ-Ideas.

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The Christ-Idea, of a mediator between God and Man, is traced through all the great World Religions, to its ultimate in the ideal of a perfect man. Redemption is by growth. If the teachings of individual spirits may be aken as representing Spiritualism, this book must be regarded as the message that Cause presents to the world on the . disputed questions of God and the Savior.

God and the Savior.

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 spirit-authority, for it holds fast to authentic history and aside from its inferences and conclusions, is a compend 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 began writing this book by inspiration and automatically; so severe and pro longed 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.

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Spiritualist Meetings.

It is important when a meeting i suspended, that notice be given us, so that inquirers may not be mislead. We want sew notices of all meetings being beld here in public balls at the presert

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular ervices every Sunday at 11 o'clock, in fall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are in-

The Band of Harmony (auxiliary to the Church of the Soul) holds regular meetings the first and third Thursdays of each month, at 3:30 to 10 p. Ladies bring lunch. Coffee served a

6 p. m. All are made welcome.
The Christian Spiritualists will hold services at the Van Buren Opera House, corner Madison street and Cal-Ifornia avenue, every Sunday at 2:30 and 7:30 p. m. Mrs. Hamilton Gill will lecture and give spirit messages. The Progressive Spiritual Society. Services at 8 p. m., 183 E. North avenue, corner Barling street. Mrs. B.

Hilbert, speaker.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Mes sages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Bur-

land, pastor. Central Spiritual Church holds services each Sunday evening at Trimble Hall, 1977 W. Madison street (near 40th avenue) commencing at 7:30 sharp. Conducted by Mr. and Mrs. Howes.

The Church of the Payonic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday, Conference at 3 p. m. Lec-ture at 8 p. m. The ball number is 361-863 East 43d street. Conducted by Mrs.

Isa Cleveland.
The Society of Spiritual Truth holds services every Sunday at 2:30 p. m., at 3539 Calumet avenue. Lecture and spirit messages. All are wel-come. J. K. Hillis, Psychic. The Spiritualist Church of Students

of Nature will hold its services at Flynn's Hall, 461 North avenue, corner Robey street and Milwaukee ave nue, every Sunday evening at 7:30. The hall can be reached by Milwaukee avenue North avenue and Robey street cars, and the Logan Square and Humboldt Park Metropolitan elevated Mrs. M. Schumacher, pastor.

The Christian Spiritualists Society will hold meetings during the winter months, conducted by Miss Sarah Thomas, every Sunday afternoon and evening, at 3 and 8 o'clock, at Conway Hall, corner Western avenue and West Lake street; entrance on Western ave-

nuc over drug store.
Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Bou-

levard. All welcome. Temple Light and Truth; 370 Wabansia avenue, near Robey, street and North avenue. Sunday-school 10:30 a Lectures and spirit messages given at 8 and 8 p. m., by Mrs. T. Loll, pastor every Sunday, in German and English. The Hyde Park Occult Society holds

regular Sunday evening services, 7:45 o'clock, at 318 E. 55th street, between Kimbark and Monroe avenues. Jackson Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 819 E. 55th

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message bearers in attendince. Prof. F. M. Stoller, conductor.
The German-English Society, Bund der Wahrheit No. 18, holds services even

ery Sunday evening at & o'clock in Brand's Hall, 152 North avenue, between Halsted and Clybourn. every Thursday evening in Math. Jung's Hall, 1071 Lincoln avenue, southeast corner Ashland and Lincoln avenues entrance first door north of Howard's Frank Joseph, medium. Ly

erybody welcome.
Church of the North Star Spiritual Union, incorporated. Meetings Sundays at 8 p. m. sharp, at Perls Hall, 1546 Milwaukee avenue, near Western Mrs. Letzter, speaker and Spiritual Alliance Church, in

Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m. Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and

Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygeia Hall, corner Ogden avenue and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor. Lake View Spiritual Union holds services Sunday afternoons at 3 o'clock in Wells Hall, 1629 North Clark street, corner Fletcher street, conducted by Dr. and Mrs. C. A. Wickland, assisted by others. All are cor-dially welcome. Residence, 616 Wells

Church of All Souls. Service Sunday at 7:30 p. m., 220 S. Western avenue, near Van Buren street. Mrs. Squire, minister.

Scientific Spiritual Church holds regular services every Sunday at 2:30 and 7:30 p. m., in Star Lodge Hall 378 S. Western avenue, corner Lexington street, conducted by M. L. Schneffer, president; assisted by oth elevation of Spiritualism is our afm. Residence 41 S. Sanga-

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

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

Little In a Wanne. A Card From G. H. Brooks. I desire to inform the spiritual societies and camps, as well as my many friends, that I have decided to devote much more of my time to giving read-ings during my engagement with any society, that I will devote Sunday even-ings to that work when desired. I will

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dress me at my home .G. H. BROOKS. 114 President street, Wheaton, Ill. (Advertisement.)

also follow any speaker at any time if

they desire my service, and will follow

any speaker at the camp, and demon-

strate my ability along that line. I am

vice of friends, receiving many com-

pliments for that work while in Pitts-

burg, during December, devoting my last Sunday evening to that line of

work. I am now prepared to make en-

for the season of, 1907 and 1908. Ad-

gagements with societies east or west.

led to take this stand through the ad-



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A MAINE WOMAN WRITES.

Some Choice Bits of Orthodox Poetry Are Recited.

To the Editor:-It rejoiced my heart to read the article in a late number of The Progressive Thinker, entitled "An Barnest Plea for Woman and the Puri-

ty of the Home."-It is not for purity that these California divines have ceased for a time the quarrel among themselves and banded together to rivet more firmly the loosening fetters upon woman.

They know that bodily freedom secured woman will strike for freedom from the myths and superstitions of the childhood of the race, and they will find their occupation gone.

There are millions of women in the United States to-day, living in the most there for a long time, it is not because degrading, soul-destroying bondage the world has ever known. Not only their cate it. As is natural under her philown lives blighted, but the lives of osophy of religion which has come helpless beings the unbridled lusts of down from the distant past and was creatures they loathe, force them to bring into the world. Perhaps you will think this strong language, but I am an Mary more than to Jesus or to Al-

This poetry I learned from a printed

was a mere child. It may have had some effect, but it never taught me Stop, poor sinner! stop and think,

Before you farther go; Will you sport upon the brink Of everlasting woe? Now, the friendly warning take: Stay your footsteps ere you drop Into the burning lake.

Say, have you an arm like God, That you can His wrath oppose? Fear you not the iron rod With which He smites His foes? Can you stand in that dread day Which His justice shall proclaim, When the earth shall melt away Like wax before the flame? Ghostly Death shall quickly come And drag you to his bar, Then to hear your awful doom

Will fill you with despair. All your sins will round you crowd You shall mark their crimson dye, Each for vengeance crying loud, And what can you reply? Though your heart were made of steel

Your forehead lined with brass, God at length would make you feel He would not let you pass. 'When I repeated it in later years changed the last two lines to make it more effective.

This bit of verse I never saw in print. but learned by hearing my father repeat it in his impressive way when I was a child:

As many years let floods of torment As twinkling stars that speck the even-

ing skies; As dust of earth, or particles of light. The distant end still fleeing far-from

As many more increase the fires of As all of these when multiplied can

When numbers faint and fancy fails to Then lef eternal woe be but begun. I think it was this and like things

that drove my father from the church, where for a time he was a shining I take great pleasure in reading The Progressive Thinker, and most heartly wish there were others to share it with me, but Spiritualism, that for a time flourished about here, and seemed likely to carry all before it has apparently all died out. As far as I know, there is not another person in the two cities who takes a Spiritualist paper; not a

person who professes to be a medium and no lectures on the subject at all. highest. Theoretically it is wrong and is instructive, but must be under, and practically it must have some unstood to be appreciated.

In years past, but did not receive suffered by the past land monotheless we should be the best land. ficient encouragement to try it again The flesh-pots of the churches, with their promises of eternal happiness for belief, and endless torment for unbelief were too powerful when weighed ism was sure to bring.

'I told the woman to whom I send my. could not spare, I thought of giving up The Progressive Thinker, but last week's number was worth a year's subscription, and I send another remittance so as not to be without it if I am tempted again.

L. E. BEAL. IT IS THE ASSUMPTION of the new ture. Scholary, masterly, trenchant.

Lewiston, Mains. theology that nature furnishes a lates is cents. Lewiston, Mains.

[Says the St. Louis Globe Democrat] is Jehovah spoken of as father.. The

which fear him. Jehovah is considered to mean the living one; or self-existing being: the "I am." He was a broken continuity of life up from the living God, but a tutelary God to the lowest to the body of a human being. Hebrews and not so much a father. Bodles derive quality from this evolu-He was looked upon just as among the Greeks and Romans Jupiter was—as the soul. In this body, prepared at an exalted human being, who could be come angry, repent, change his mind, be partial to whom he pleased, and ter
with the was tooked upon just as among the trop, which control the soul. In this body, prepared at an exalted human being, who could be great cost of time and culture through the process of the ages, the soul works be partial to whom he pleased, and ter
with the was tooked upon just as among the trop, which controls the soul to the soul to the soul works the waste of the soul works. destroy all those who failed to controlling providence of God. Its deshonor a jealous God. That he had any tiny is involved within the scope of a thing to do with those outside Israel great scheme of cosmic art. The soul was not at first entertained among the receives support and re-enforcement Hebrew people unless it was to exer from the body as it grows by drawing cise his power to miserably overthrow its nourishment from the visible order them in connection with his theocratic of things below, and around it. government. When Jehovah chose to soul influences the body for good or for do so he could allow the pagan people ill while it lives in it. There is a muto overcome the Hebrews as a punish tual exchange of influences. The enment, but, in the end, he was the God vironed and the environment have inonly of Abraham, Isaac, Jacob, and terchangeable relationships and result-their descendants. To come under the ants, but not such as would subordinate their descendants. To come under the ants, but not such as would subordinate good providence of God every man had the soul to the body. To keep it suto become a Jew first. "I am the Lord, preme, and to cause it to rise superior thy God, which have brought thee out to all incidental influences, and to of the land of Egypt, out of shouse FVOLVE IN THE DESTINED entitled of bondage; thou shalt have no other gods before me." Even in this first spiritual force, called the Holy Spirit, commandment there is not that absolute monotheism which we now accept. which co-operates with the soul and With their polytheistic tendencies all that Moses could exact of the people to whom he was giving the decalogue was that they should have no other gods above or before Jehovah. No

THE JUPITER OF THE Greeks and Romans means, by etymology, the father-god. He alone could hurl the thunderbolt from Olympus and overawe all the other gods and all men, but he was also Father Zeus. The the Jews, but he was also as just as possible and was filled with fatherly dren. Such are the analogies and-the difference between the nations of the and religion on this basis. earth in the matter of making and giving names, and in perpetuating characteristics so far as they have been

matter what other gods they might

have. Jehovah was to be the highest.

that baser and lower form of polythe-ism which was illustrated in the wor-

ship of the golden calf while Moses

was on the mountain top engraving the

law upon the imperishable stone.

idolatry was strictly forbidden-

considered at this time.

It is an interesting study, and yet not one much indulged in by public speakers of our day on religious subjects. If one may judge by the expressions they use, to take the titles of Jesus as found in the Hebrew scriptures and analyze and classify them into some sort of order and rational significance. If a species of polytheistic thought and worship is not insinuating itself into both Protestant and Catholic service, or rather, has not been old woman, long past the allotted age, mighty God, although they all expect and I know and feel what I write. lower to the higher delty at last. Jesus a being no other term is necessary or card laid on my spinning wheel when I and Mary are exalted, however, to the position of subordinate deities, and Mary is called the mother of God. In advantage of brevity and expressiveexpression at least it is not better than a form of polytheism. In some respects it is not as pure and exalted IN THE HEBREW "Messlah" (used orship as is found in the best period of the Jewish worship under David or Solomon, or some of the prophets. ONE MAY GO INTO almost any Protestant house of worship and hear

prayers laddressed to Jesus directly and wholly, just the same as though tion. Without other information, a theistic worship only, might go into any of our Protestant churches almost and and this distinguishes the ordinary use come to the conclusion that we are of the term from the common. It simunacquainted with the one, only, true ply means Jesus was the most highly and living God. He would come to the anointed of God by the Holy Spirit, but conclusion that we worship a being who once walked about upon the earth in human form, and was miraculously translated to heaven, and is there now any knowledge as a God. Of course. there are many and gratifying exceptions to this in our churches. but in many Christian association meetings from laymen, and in many other kinds of religious meetings from the uninformed, we hear the worship of Jesus and becomes part of it in a new and evinstead of the worship which Jesus taught when he said that God desires men to worship him (God) in spirit and in truth, and when he said to his disciples in the plainest language possible when they would flatter and worship him, "Why call ye me good; there i none good but God; worship God. From all that Jesus said, doubtless he would be much displeased with the who had cultivated the monotheistic tendencies of his disciples in offering form of thought to a high degree there

The spirit of honor and reverence

were offered to the specific divinity in fullness of the Godhead bodily, who is the true and living one God, siveness, that with no special

fortunate consequences. If we are monotheists we should be the best kind of monotheists possible for us to be The enlightened portion of the race has escaped from polytheism and dualism into the higher monotheism only against the social ostracism Spiritual- by tending constantly in the direction of monotheism, and, if we wish to rise higher still in civilization and enlight. Nicely bound in cloth. Price 75 cents. enment we must leave a mixture of paper as soon as read, and sometimes before, that I had so much reading I things such as too much now prevails. and rise into the realm of a higher A Menace to American Civilization."
monotheism. It is in this direction By Prof. Wm. M. Lockwood, lecturer

IN NO PLACE IN THE Old Testament, matrix, and that God furnishes a new

[Says the St. Louis Globe Democrat] soul in the creation of every human is Jehovah spoken of as father. The or other being, Nature is simply nearest approach to this is found in God working apward through the forms the language of David, in which he of life, starting down as low as we can says that as a father pities his chil-conceive them to have existed, and culdren so does the Lord pity them minating at last in a human body, EVOLVE IN THE DESTINED Spiritual direction, there is an omnipresent

with the influences of truth to enlarge and improve the quality of the soul. The evolution of a soul goes on slow choice. No choice can separate a soul from its supernatural environment, body. What is commonly called "the new birth" is simply the realization in leap into recognition and power in the pound. soul. No human being and no being of law, of evolution. Ye must be born again. Behold, I make all things new, God is greater than the soul; the cregreat thunderer was subject to passions ator than the creature. Happy is he and infirmities just as was Jehovah to who appreciates, understands and cooperates. There is one God, one faith, one baptist, Ail other phenomena of compassion and pity at times for his life must and can be harmonized with weak and trembling subjects and chil this central view of being and its evo-

> are entirely luminous and consistent upon this basis. Before his public ministry, and almost entirely through it, he was called simply Jesus, which a common Hebrew savior. Joshua is another form of it. In the Gospel by John, his most beloved disciple, it occurs over 250 times; in Matthew about 175 times; in each of the other evangelists about 100 times each... In the Acts if occurs about 50 times, and in all the Epistles from the same number of times, alled s never called Lord Jesus in the Gospels, and less than 30. times outside, and evidently under such circumstances only as would assist those who read or heard to appreciate his dignity under that form of expression better than under other forms. In a few cases it occurs evidently by force of habit. In the Gospels and among the Jews he was distinguished in the usual manner by giving his place personal name. In referring to him simply as appropriate. It is now entirely spectful and duly descriptive. It has the ness.

only twice in the Old Testament, in Daniel and in the Greek "Messias" and "Christ" we have words for what we now mean by anointed. By John Bahtist, by Peter in his celebrated confession, by the high priest at his trial before the sanhedrim, and by Jesus imself, we have authorization to speak of Jesus as "the Christ," or Christ, by stranger, acquainted with true mono pre-eminence. In the twelve cases in theistic worship only might go into any the Gospels, the article "the" is used that others before him, during his lifetime and since have been so anointed are now, and will in the future be so anointed, but not so highly. This is the one being only of whom we have commonly accepted by the Christian world, but perhaps not quite in the sense here intended, but nearly so. It is simply the broadening out of terms many churches from pastors, and in and unification of method that is insisted on here. Such part of the Holy Spirit as enters into any human life and re-enforces-it, or anoints it with power er-enlarging way, is

WHAT IS KNOWN IN THE New Testament as "Christ," "Christ In us," "In Christ," and other forms of expression similar...Jesus, "the Christ." "the son of God," simply indicates the pre-eminence of one among

petitions to him instead of Almighty should come an example of the highest form of human being, viewed from the spiritual standpoint. How emiis right, but the object of petitions is nently filled with the Spirit of God he logical Table I. was we have the simple words of Scription and Jesuitism.

In polythelsm prayers and honors ture, which saynthat "in him dwelt the charge of the special departments of much as could dwell in a human body nature within which, prosperity was specially fitted for it by the evolution sought; in dualism Satan, as well as of the Jewish people. Outside the Gos. God, was propitiated so that things pels the article "the" -was usually God, was propitiated so that usings pels the article the was usually might turn out favorable to those who dropped and the terms Jesus Christ, sought success; but in monothelsm we Christ Jesus, the Lord, Jesus Christ, address our prayers at once to the Lord and Savior Jesus Christ were highest object of thought known, to us used by way of fullness and comprehen who is the true and hying one coulsiveness, but with no special signin. The chief purpose of prayer must be cance. Outside the Gospels the exthe subjective unification, purification, pression, "the Christ, Jesus," is used illumination and intensification of about fifty times. All these names and being, and that comes only through the worship of one Supreme Being. Less which were not authorized by Jesus than this may be a sten, unward or himself-and which his immediate disthan this may be a step upward or himself, and which his immediate dis-downward, but it is more likely to be ciples did not use during his lifetime.

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A PIN THRUST AT A BUBBLE. Brain Cells Are Cups That Hold Brains

To the Editor:- 1 do not seek controversy, but endeavor to make the attainment of knowledge a life-long pursuit. This motive has induced me to read the various lessons of occult wisdom given by Professor Charles Dawbarn in your columns, and particularly his unfinished essay on mediumship, that appeared in No. 889.

It cannot be denied that Professor or fast according to environment and Dawbarn is a charming writer. He choice. No choice can separate a soul possesses the rare faculty of combinhough it may separate itself from the philosophical subjects, in such form as the old school of Spiritualism, he consciousness of this supernatural eclipse when dealing with affairs out graphic terms. Progressive presence and power upon the life. Side the paling of theory, and the evi-up-to-date he accepts all that is inbeings. It may go on slowly by an un- to a mind habituated to weighing it, of thought, but contends and shows conscious method. It may suddenly and allowing only sixteen ounces to the with clear incisive touch that nothing

I find in his latest unfinished lesson Spiritualism, per se, which is builded any kind can escape this one universal substantially the statement that man-upon the ROCK OF TRUTH. kind are provided with a duplicate series of brain cells, some of which are and erudite lectures of this scholar

result is mediumship. this central view of being and its evo-lution. It is easy to reconcile science Aristotle never dreamed of it, and so Spiritualists that the engagement of ndustry.

Brain cells are cups that hold brains, and are probably incapable of either being put to sleep or aroused. Perhaps lowever, their contents may be subject o such experiences and evidently it was to those contents that the Califor-

o sustain the truthfulness of his claim? If the reader will give it careful examination on the scales of reason, he must find that it is represented by mathematical figure 0, usually called a cipher. It consists in the fact that a cipher. It consists in the fact that a ployed by fake mediums in producing man named Prince was acquainted with bogus manifestations in all the differa certain woman who was sometimes ont phases, and instructs the reader very good, and at others very bad, and he (Dawbarn) cannot account for it, A silver dime and red stamp brings inless two groups of brain cells were unless two groups of brain cells were you the book, prepaid, by return mail. alternately aroused to activity, from Get it and avoid being fooled. Ad-

Moses! and the Apocalypse! what ions were theories only, they would have had no criticism from me, but

he has failed to do so. Irving, I think, gives theory a proper definition; he calls it a "bubble." Equip them before school time-each. I vethat a portion of our brains is kept in 'cold storage," and when withdrawn the possessor becomes a medium. Such gas structures always disappear after they receive a "five-point" visitation.

J. CLEMENT SMITH. Topeka, Kansas.

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