

The Progressive Thinker.

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

VOL. 35

CHICAGO, ILL., JANUARY 26, 1907

NO. 696

SIGNS AND OMENS.

They Often Owe Their Origin to Spirit Influence, and Are Prophetic of Future Events.

Neither education nor genius (says the Chicago Record-Herald) seems able wholly to banish the strange instinctive belief in signs and omens, and there are many of the world's most prominent figures who secretly subscribe to the following frank statement of Lord Wolseley, who recently commented on the chief of the British aristocracy: "I not only believe in many superstitions, but I hug them with warm affection. They link me, if not with a spiritual world, of which I know nothing, at least with a glorious and artistic and picturesque past of which history has told me much. I believe in ghosts and in omens. I have worn out the rims of several hats since I have been in Dublin, through my salutation of single magpies. I would not on any account walk under a ladder, etc. In fact, I am prone to accept of superstition. I am told of which I find others believe in."

Napoleon Trusted His Omens.

Napoleon always had an unlimited trust in his presentiments. When the news came to him that one of the Nile River boats, the name of which was L'Italie, had been wrecked and the crew put to death, he gave up all hope of ever completing his conquest of Egypt by annexation. Napoleon believed that the stars exercised an occult influence over human destinies. When General Rapp, at one time his aide de camp, returned from the siege of Danzig, he found the emperor gazing with concentrated attention at the heavens. "Look there!" shouted the Emperor. "It is my star! The fiery red one, almost as large as the moon! It is before you now, and ah! how brilliant! It has never abandoned me for a single instant! I see it on all great occasions. It commands me to go forward; my sign of good fortune, and where it leads I will follow."

The ebullient adventurer and charlatan, the third Napoleon, inherited his uncle's superstition, if nothing else. He was for a long time the dupe of an American Spiritualist who affected to foretell the future, and his unwillingness to withdraw the French troops from Mexico was due in great measure to the fact that this prophet had displayed to him a whole panorama of glory centered about the figure of the unfortunate Maximilian.

Another victim of this American seer, according to Lord Odo Russell, was the contemporary Czar of Russia, who used to guide the most important actions of his official and private life by the predictions of the impostor. One of the most accomplished diplomats of England was excluded from the Russian court, as it was afterward found out, merely because the American had declared that he had the "evil eye."

The father of Nicholas II. was also an adherent of the occult sciences, and once sent his head astrologer off on the weary journey to Siberia because the train on which he was traveling was wrecked by Nihilists on the very day that the unfortunate man had proclaimed to be the most propitious in the whole year.

The late King Humbert, of Italy, lived in constant dread of the evil eye, and as a precaution always wore a bracelet studded with bezel stones, which he believed to be a sort of antidote. Whenever he wished to make a political speech, he carried a small bottle of water on the part of a subject, he would always present him with one of these stones.

Official Astrologers Maintained.

The Empress of China, King Menelik of Abyssinia, the Ameer of Afghanistan, the Sultan of Morocco and the Khedive of Egypt, and the Prince of Montenegro all maintain official astrologers. Even Isabella, ex-Queen of Spain, is said to believe in the potency of the heavenly bodies.

As a more astonishing instance than any of these may be mentioned the hard-headed German Chancellor of "blood and iron," Prince Bismarck. Count Bismarck Bohlen is the authority for the statement that one day in 1870, when the Prince gave a dinner at Rheims, one of the guests, a Frenchman, asked Bismarck, "Would not be one of the party of thirteen gathered at table. On another occasion in the same year, Friday, October 1, Bismarck refused to receive the envoy of Marshal Bazaine with propositions for the capture of Metz, because, as he himself declared, he would go nothing of importance on a Friday, much less on Friday the anniversary of Hochkirch, Jena, and Auerstadt. At another time he called the attention of his Generals to the fact that one of the few German defeats of that war was sustained on a Friday. While there is no evidence to show that Bismarck had any confidence in astrology, it is known that he believed his life was governed by a mystic number.

The old English philosopher Hobbes did not believe in God, but he had a most intense fear of the devil. Byron believed in supernatural apparitions and ghosts, and regarded Friday as an unlucky day. Even the pious Dr. Johnson was not free from superstition. He would go to the greatest inconvenience while walking in order to touch every post he passed, in the fear that misfortune would follow if he missed one. When entering a door or gate, he always so maneuvered that his right foot would precede his left.

President Grant and Dreams.

Our own great General and President, Ulysses S. Grant, placed much confidence in dreams. He believed that it was a sure precursor of good luck to dream of crockery. On one occasion, just before his appointment to the command of an Illinois Regiment, he dreamed that he was in a field filled with the most dainty china, and in the morning informed his wife that prosperity was finally coming to him. Then, when he was ordered to the front, he declared that while he was at the masthead of his flagship at Mobile Bay just before he ran the gauntlet of the Confederate forts, he distinctly heard a voice at his ear saying, "Keep on Keep on." The English naval hero, Nelson, who broke the power of Napoleon, at

Spencer's Philosophy Anti-Materialistic.

There is sectarianism in philosophy, or in what is assumed to be such, as well as in religion; and most people who are interested in philosophical problems deem it important to affix a label to every system, whether they understand it or not. A term is applied to do duty in place of understanding his thought.

The same label is often put upon thinkers whose views and methods are widely different. If a theory is advanced that is new or but very imperfectly understood, still it is labeled according to the first impression that some popular critic gives to it. Popular writers are almost invariably superficial. They do not penetrate beneath the surface. Their oracular utterances influence readers for the time only, and thinkers of great merit come finally to be appreciated, and their shallow labellers are forgotten.

A not uncommon practice is to apply to a thinker some epithet like "atheist," "agnostic," "materialist," "infidel," and then to invest the word with a meaning that is at variance with the thought and character of the person thus described.

Herbert Spencer has been very commonly represented by his opponents as a materialist, notwithstanding the fact that in a number of his works he brings against materialism, as a philosophy, the most powerful arguments with which it has ever been opposed. In a letter received from Spencer he wrote: "I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or to assign more conclusive proof than I have repeatedly done, as you know."

Spencer's position is that things in themselves are not perceived, yet that they correspond with perceptions. Between the mental and the external order there is congruity, but not resemblance. The objective existence is known only as it is symbolized, as we conceive it. It may not be in the least what we conceive it to be through our forms of perception and modes of thought. As for matter, we know it only as a series of phenomenal manifestations; and these we know only as states of consciousness, which we call color, sound, odor, resistance, extension, etc. All these words describe states of consciousness. All the qualities of matter are what they are by virtue of mind. All that we know directly is mind—our own mind; the mind of others we know by inference. We can think of matter only in terms of mind, but mind we know only as a series of states of consciousness. The ultimate cause and basis of all phenomena, of "the shows of things," of the effects produced in us by that which is manifested objectively as matter and force, and subjectively as feeling and thought, is unknown, is Spencer's unknown.

This doctrine of the relativity of knowledge and the inscrutableness of the ultimate nature of things has been held by the greatest thinkers, including Kant.

Spencer's philosophy does not, as is popularly believed, teach that mind has been evolved from matter, but merely that in evolution the series of physical phenomena has been parallel with the psychical phenomena. The relation between the two classes of phenomena is one of concomitance, not a causal relation. With wonderful ability and ingenuity, Spencer has argued that the phenomena called consciousness are compounded of elementary feelings or psychical shocks, the ultimate units of consciousness. The series of phenomena known as consciousness corresponds with the physical phenomena which in the last analysis are resolved into simple pulsations of the atoms.

Mind and matter are manifestations under two different aspects of an unknowable reality which cannot be formulated in the terms of one or the other, since both relate to the characteristics of conditioned existence. The "substance of mind"—that which underlies mental phenomena—cannot be identified with matter; it cannot be identified with a series of conscious states; it is the same that underlies force and matter—the unknown.

But Mr. Spencer's "First Principles," at least the early editions, contains carried a horseshoe on his flag. Not long before his assassination, Abraham Lincoln was deeply moved by a vivid dream in which he saw his own body lying in state. His contemporary, old Thaddeus Stevens, the tyrant of Congress, during the Reconstruction, believed it unlikely to pass plans, and he always stopped to pick up any that might be in his road. James G. Blaine, defeated for the presidency by Cleveland, would never turn back to enter his home after leaving it, even though he had forgotten something. Secretary Carlisle believed Friday to be unlucky, and Secretary Folger was under the impression that the number three governed his life.

tain some passages which are liable to mislead one who is not acquainted with his philosophy as to his real meaning; for instance, the following quoted from page 217 of the work mentioned:

"Various classes of facts thus unite to prove that the law of metamorphosis which holds among the physical forces holds equally between them and the mental forces."

Now physical forces like heat, light, chemical affinity, etc., are not transformable into sensation, emotion, thought; and Mr. Spencer did not mean to convey any such conception. Wave motions of molecules in the brain may be changed from one wave of motion to another; but no kind of molecular motion can be converted into sensation and thought, which are subjective states, and not objective activities. As John Fiske, who has written very clearly on this subject, says, in one of his works, whatever goes into organism any way as physical force must come out as physical force. Every change that it may undergo must be accounted for. In the terms of physical force, or else the requirements of the law of the conservation of energy is not met.

Spencer's statements about the transformation of modes of physical force into feeling, emotion, and thought, should be interpreted to mean only the relationship between those modes and the nerve changes which accompany feeling, emotion and thought. All who understand the drift of Spencer's philosophy will have no difficulty in making allowance for inaccuracy or incompleteness of expression, in seeing that in such passages as the one I have quoted Mr. Spencer means only the correlation and transformability of the physical modes of motion—those of the brain and nervous system, which are concomitants of thought—with all other modes of motion, such as heat, chemical affinity, etc. To those who are not familiar with Mr. Spencer's philosophy such passages must seem to have materialistic implications, and they furnish occasion for unintentional misrepresentation of his thought. It was more than those of any other thinker, the reasonings of Herbert Spencer, especially in his great work on "Psychology," which a third of a century ago convinced me of the utter inadequacy of materialism to explain mental phenomena, and yet how many times have I seen him quoted or referred to by careless writers in support of the materialistic philosophy.

B. F. UNDERWOOD.

TESTS OF SPIRIT PRESENCE.

Sustaining the Grand Truth of Spirit Return.

To the Editor:—I wish to relate an incident which happened in Byfield, Mass., when I was quite a small boy (I am now nearly 74 years old).

A man in our neighborhood named Larkin, had a snuff mill which he used to operate himself. He had a son William who went to sea as a sailor before the mast. He had not heard from William since he started on the trip. One day when he came up to dinner he was surprised to see William standing by the side of the door (this was in broad daylight and a bright, sunny day at that). He said: "Why, William, when did you get back?" Immediately the person vanished. When he did hear from the ship, he learned that William died in South America, just about that time.

Now this was long before the Fox girls and Spiritualism as now known, was thought of.

I wish to relate a little of my own experience.

When I was about eleven or twelve years old, my father bought a farm in Hampstead, N. H., and moved there from Byfield, Mass. Soon after moving he had business at the old home town. Now, one of these chums, Wm. Hill, had a dancing party at his house the same night father was there. He wanted father to join the party. In those days no young man would think of dancing with his boots on; he must have dancing pumps—slippers, we now call them. Father was very fond of dancing, but he said, "cannot, I haven't my pumps," but after awhile he could not resist, and he pulled off his boots and danced in his stocking feet. When he came home he told what an enjoyable time he had, and the circumstances of the stocking feet. Now comes my test:

After I married I came west. One night I had an invitation to a circle at a neighbor's house. A young man was invited. Turning to me, he said: "There is a man here who says he knows you, and is glad to see you here." Then he said: "He is a jolly fellow. He loves to dance. He is dancing now." Then the young man commenced to laugh, and someone said, "Cutis, what are you laughing at?"

He said, "He is dancing in his stocking feet." Now, this was more than forty years after the above incident happened, and no one present except myself knew of it, and I had not thought of it since father related it on his return from Byfield. This, I think was a good test to me that father was there and took that method to convince me that he could see me, although I could not see him.

C. N. STEVENS.

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

A QUESTION ANSWERED.

Spiritualism on the Decline? No, It Is Growing.

Why is it that there are so many in our ranks who say that Spiritualism is on the decline? I cannot say, unless it is because they are not posted. I claim that Spiritualism is growing all the time, and always will grow until every one in the world is of one opinion in regard to spirit communion.

Every church is full of it now. If you will let the minister tell you what they believe, you will find that they believe about the same as we do, but they will not admit that that is Spiritualism.

There are very few papers now printed that will not publish anything in regard to phenomena. A few years ago they would not publish anything concerning Spiritualism, except to make fun of it, but now it is different. The church people can thank the Spiritualists for the modification of their belief. There are very few ministers now who would not believe in the pulpit. The people do not want that kind of preaching any more. They have outgrown that word. They will have to admit now that hell means grave or pit.

Heaven is a condition. We have it as a condition. An old man who had been a vegetable from house to house, came to my house one day, and he is the very best in his dealings. Being of liberal belief would naturally make him honest, as that is where you find your honest men, for honesty is their religion, and he was honest. He was so honest, if it was because he wanted to go to heaven, and his answer was that he carried heaven with him wherever he goes. And this is a fact, for he has a good word for everybody, and is always laughing and jolly.

Heaven is a point upwards. Now, if heaven is up above the stars, it will be many years before we get there, as there has been one star that has been traveling towards this earth at the rate of 160 miles a minute for a million years, and we cannot see that star any planer to-day than we could when we were born, but if we look through a telescope, we can see that it is moving very fast. Now, if that star has been coming towards this earth for one million years at the rate of 160 miles a minute, will it take an orthodox Christian to go to his heaven up above the stars?

Returning to our subject again, "Is Spiritualism on the decline?" Why, certainly not. How could it go backward when every improvement we have in the world is going forward? Our improvement in the world is going forward. Our improvement in the world is going forward.

Just stop and think for yourselves; before that time sewing was done by hand, reaping was done with a small sickle, and threshing was done with a flail. It is two centuries ago that we had a steam engine, a steam locomotive, a steamship, a telephone, a telegraph, a printing press, a sewing machine, a typewriter, a bicycle, a motor car, and a host of other things that we have now. We are now in the midst of a great era of improvement, and we are going forward.

Not every man is capable of perfecting these things, and not every one can get these communications. There are also many who can hear voices from the other side of life that do not believe in Spiritualism, and they are the best mediums in the world. They are the best mediums in the world.

I have a little granddaughter who plays with unseen children. She will take them by the hand as you would any child and lead them all around the house, takes them up town and every place she goes, and they are just as real to her as the ones in the world. This child is just four years old. I also have a little grandson nearly five years old who can see and foretell some things. I also know of one little girl in this city that is not over two years old; her father passed over to the spirit life, and she plays with him just as she did when he was here in flesh.

Spiritualism will not be put down. Some of our people have been trying to put it down for the last fifty years and still it grows. It starts its strength fifty years ago with a couple of girls, and it has grown until now we number them by the millions; and nearly all who do not believe in it, did all they could against it; but with all their efforts it continues to grow, and always will.

The time was when every one who believed in Spiritualism was said to be a little off, but now a list has got the name of being a "big person," one who does his duty, and is a blessing to the world.

Some time ago an agent came to Massillon to sell books, the first person he met he asked whether he knew who the Spiritualists were, and he had given him the names of some of them. He handed me a book, and after I had looked the book over I told him it was no spiritual book, and he said he knew that. Well, I asked him why he wanted to know who the Spiritualists were when he was selling a book that had nothing to do with Spiritualism, and he replied that the reason he wanted their names was because they were thinking people, and he could sell them his books.

One thing our ladies should be thankful for is that Spiritualism came into the world. Before Spiritualism was known, our ladies were not permitted to speak on the rostrum. The Good Book says that if women want to know anything they should ask their husbands, that they were to be seen and not heard, but who are our Spiritualists think that women are as good as we are and should have the same privileges that we have. Another thing according to the Good Book, the women do not go to heaven. It does not say one word about women going to heaven, the

Earth-Bound Spirits.

A Theosophist's View of the Subject in General, and in Particular.

To the Editor:—The communication of Mr. P. A. Jensen, of Los Angeles, in No. 386 of The Progressive Thinker, relative to the clairvoyant vision seen by Miss "Z" at San Francisco, and her interpretation of the same, makes so largely of a personal criticism of my endorsement of the lady's explanation, that I am constrained to reply to the same. It will be necessary to separate Mr. Jensen's letter into three divisions: First, the criticism of myself, the insinuations directed against Miss "Z," and the argument he advances against the possibility of a spirit being chained to an earthly locality, uncaused for, for any length of time; in order that the personal argument may be isolated, as far as possible, from the vital part of the discussion brought prominently to the readers' attention.

Let us first consider the insinuations against the lady herself. First, "Extraneous language." The lady wrote the description of her vision while the memory was still fresh in her mind. Second, the lady's temperament and environment: She is not of a more nervous disposition than the average clairvoyant, and her environment is a private home life surrounded by loving relatives.

Third, her studies of "thought forms" and "non-human entities" upon the astral plane, have created illusions in her mind: She is a Theosophist, but is almost equally active in Spiritualistic circles, and her clairvoyant visions have been repeatedly confirmed and corroborated by such well-known mediums and active workers as Mrs. Lily M. Thibault and Mrs. S. J. Lemont, both of this city.

Mr. Jensen refers to the author of this letter as a believer in ancient mysticism, and a swallower of the ancient and modern teachings of Theosophy. I plead guilty to both charges. The books which have helped me most in studying ancient mysticism are Dr. Peabody's "Seers of the Ages," and Dr. A. J. Davis' lecture in volume three of the "Great Harmonies." What Theosophy I have swallowed has also been digested, and I heartily endorse Dr. Peabody in his saying that "it must be clear to every deep student of moral science and philosophy, that the pure Spiritualism, the pure Christianity of the Christ, is the highest pure Theosophy (as enunciated by the erudite C. E. S. Mead) is in perfect accord with three voices, three names, yet one triangle: 'Internal Truth,' 'As to the 'ranked kind of lunacy' I displayed in addressing my former lecture on the 'Invisible World,' that is merely Mr. Jensen's personal opinion and we will not burden the columns of The Progressive Thinker with personalities any more than we can help."

Among the positive statements of Mr. Jensen are the following: "The sphere of the astral plane 'thought forms,' and 'non-human entities' are not well established facts; progressive Theosophists of the present day do not believe in them; Spiritualists have never accepted them as facts."

The "astral plane" as used by Theosophists, covers the earth zone and six more progressive zones or spheres. Spiritualistic literature presents the same idea, only the word "astral" is not used in connection therewith, and different authors draw the dividing lines between the spheres differently. The writer has never before heard the existence of an earthly zone or sphere (dwelling-place of earth-bound spirits), questioned by an occultist.

As to the existence of "thought forms" we have the word of Madame d'Esperance, a celebrated medium, who upon awakening from a state of trance, described the world she had just left, and said: "I felt that thoughts were the only tangible things." The author of "Dealings with the Dead," described a very clear thought-form of a man hanging to a gibbet, and this book was published before any modern Theosophical literature was printed. Mr. Leadbeater, Mrs. Besant and Madame Blavatsky have, of course, described the astral plane, thought-forms, and the human spirit in their various writings. The spirit "Ahrimanz," speaks as follows upon the subject through the medium: "The oldest records go to show that the astral race was no less immortal than the Adamites, and numbered among its people, good as well as evil intelligences of the highest order. These spirits, who have never known incarnation in the conditions of the Adamite race, cannot be seen by man, but they can and do act upon him through the intervention of mediumship, of the intermediaries of the astral plane, blended with both the astral and Adamite races."

To establish a fact, of course, we must consider the evidence.

This author's book, "The Other Side of Death," was published in 1905, and is the result of the three subjects under discussion; if Theosophy has progressed beyond this belief since the above date, the writer of this letter is ignorant of the fact.

The question whether Spiritualists believe in the astral plane, "thought forms," and "non-human entities," can perhaps be answered by ascertaining who are the Spiritualists. The author of "Ghost Land," writes quite fully of the "elementals." Mrs. M. T. Longley voiced the thought of Spirit Plerpoint as follows: "Close to the physical plane is a sphere of sentient, active life that partakes largely of the qualities and properties of the lower, grosser conditions and powers of human life, habit and sensation upon the earth. That sphere is interpenetrated by and filled with the emanation of selfishness, ignorance, brutality and corruption that go forth from polluted human lives on earth."—Encyclopedia of Death and Life in the Spirit World, Vol. III.

Here is a very good description of angels are all male angels, but we Spiritualists have accorded them a place with us in the spirit world. It would be a queer heaven without our little children, and our mothers and our sisters. They even went so far in Bible times as to send one person to pick out a wife for another person. Now, brothers, how would you like to have some one to pick out a wife for you? I would prefer to pick out my own. S. B. BIRD.

Massillon, Ohio.

what Theosophists term "the astral plane." Whether the author of "Dealings with the Dead," and the guide, "Ahrimanz," are Spiritualists or not, we will leave to others to answer, for this letter is already a lengthy one and there is one more point to be considered, namely: Do earth-bound spirits remain chained to one locality for any length of time after the dissolution of the physical body? This is the pith of Miss "Z's" communication, for a careful reading of her description of the influence hanging over the unfortunate city of San Francisco, (and may not the recent carnival of vice and crime at that point be attributable to this influence) would reveal its character and that the spirits asleep were simply being whirled about in astral currents generated by the vicious and earth-bound spirits who are awake and preying upon the living as well as seeking the further enslavement of the unconscious.

Again we will quote from Mrs. M. T. Longley's inspiration: "If one could behold a picture of the lower plane of spirit life in all its repulsive gloom and barren unattractiveness, he would shudder and turn from it, and yet if he is selfish, tyrannical, over-reaching, toward his fellowmen, or impure and carnal in his tastes and habits, he is surely forging the chains that will bind him to such a sphere until he has wrestled with sin and overcome it."

This extract should establish the premise that earth-bound spirits are chained to a locality. The length of time would of course depend upon the depravity of the spirit's earthly life. The spirit Plerpoint testifies very closely to the argument laid down by a Theosophical teacher, that if the spirits are pure and spiritually-minded, they are specially guarded and sleep peacefully in the term of their natural life (referring to the cases of those struck suddenly out of physical life by accident, suicide, murder or sudden death) but in other cases they remain conscious—often entangled in the final scene of earthly life for a time, and unaware that they have lost the physical body—held in whatever region they are related to by the outermost layer of the astral body.

In extreme cases, such as a great fire or earthquake, the spirits are in such a condition of disturbance that they are practically unconscious, being wrapped in a vivid nightmare of the last moments spent while in the flesh, an automatic, self-repeating vision, which can only be dispelled by a strong effort and usually an external one.

But Mr. Jensen urges that A. J. Davis always saw the spirits recently released from the flesh provided for by spirit friends. This could indeed be the case, and yet it would not disprove the argument that where a large number of earthly lives in one locality are snuffed out within a short period of time, there would always be a residue of unconscious earth-bound spirits caught and held within an automatic nightmare, which spirit friends and helpers could not break through or dissipate. Even Swedenborg, whom A. J. Davis characterizes as the "most comprehensive mind, the loftiest genius, that humanity has ever enrolled in its ranks," states in paragraph 449 of his "Heaven and Hell": "Afterwards I was told that the spirit of man is held in its last thought when the body expires, until it returns to the thoughts that were from the general or ruling affection in the world."

Until the nightmare is dissipated, spirit friends cannot approach. This truth has been voiced by Mrs. Cora L. Richmond in Vol. III, of the Encyclopedia of Death and Life in the Spirit World, who says: "No spirits will come to you until you wish them to; no one will force one's self upon your presence; and again, Mrs. Richmond gives this testimony regarding the duration of a spirit's stay: 'It might, I think, have been days, it might have been hours, it seemed a century or an age of time when all this great shadow oppressed me and held me in its fearful, awful darkness.'"

In conclusion, I would say, that we were not trying to explain the destiny of the human spirit after death by publishing "An Urgent Call for Help," but we wished to call attention to the fact that the residue of earth-bound spirits enslaved within the magnetic aura of San Francisco, instead of diminishing month after month, had actually become larger, proving Miss "Z's" contention, that their very numbers, cohering together, had formed a center of attraction to similar unawakened entities all over the earth plane. This was an unusual and extraordinary occurrence, perhaps the most event in the history of clairvoyance; and being a menace to the living, as well as to the sleepers themselves, called for prompt and decisive action. An external force of sufficient strength to break these magnetic chains was what was needed. Then the friends of the earth-bound could begin to exert their regenerating influence and the 'spirits in prison' be given a chance to work their way out.

If we have in any way exaggerated the peril above described, Mr. Jensen's inspired rhymes are sufficient punishment for transgression.

EDWARD J. BATES.
San Bernardino, Cal.

ADAM THE UNIQUE.

When Adam went a-courting Eve
He didn't have to watch the clock,
Regretting when 'twas time to leave;
There were no gossips there to shock.

She didn't make him sit away
Across the room and talk about
The newest book or latest play
That others had been bringing out.

She had no red plush album there,
With photographs of Uncle John
And Aunt Louise and Cousin Claire
And others who were dead and gone.

He never when she sweetly sighed
Was forced to flee with all his might
In order to obtain a ride
Upon the last car out that night.

Ah, happy Adam! He was free
From grief the later love bears—
Eve never whispered suddenly:
"I think I hear pa on the stairs."

S. E. KISER.

THE PATHWAY OF THE HUMAN SPIRIT.

As Reflected From the Brilliant Mind of Dr. Peabody.

To the Editor:—I am delighted to see your announcement of Dr. Peabody's latest work, "The Pathway of the Human Spirit," based as it is on messages from angelic realms, the exhortation of the ablest author, the experience of the author, philosophical reasoning and mastery logic, all of which go to make it a positive power for truth. Its exactness and beauty, of expression, combined with its richness in poetic thought, are resonant with a lofty spiritual emotion, and reverence for that Absolute Being as manifested in energy, purpose, consciousness, reason, will and love. It holds a tender sympathy and unbounded solicitude for all mankind. It is the expression of a world-wide acquisition of the spiritual, consequent on the pathway of the human spirit.

The eternity of spirit and source of wisdom light up the following lines:

"Of the beginnings that never began
are life's tale.
We are caught in the coils of the
world's romance,
We come from high worlds and we go
afar,
For the worlds, the worlds are God's
books."

The great question of What, Whence and Whither regarding the spirit, receives special attention in this book.

I give the thought as impressed by my reading:

The spirit like to diamond rare,
Dazzling through white ether's film,
From center of man's triple brain,
It builds, to godlike destiny:
Nor captive to its mortal home,
When angel aid and wisdom bring
The opportune to go and come.

From Whence?—"The Paradise-sphere of God."

Whither?—Just rounding in wisdom's path, then back to that home divine, rich in the memories of world's experiences.

After studied research regarding the origin of spirit, both in religion and science, present and past, Dr. Peabody arrived at the conclusion that life is a circle of conscious experiences.

The claim of parental origin of spirit, of unconscious pre-existence generating immortality, is disclaimed with great earnestness by the author. "The spirit, horoscope gathering from prehistoric wisdom and handed down from Wisdom Spheres, declares internal obsession to have been commonly known in ancient times by all, but that conditions have arisen until the present, setting aside this truth, which is the unknown, and which need not be understood by both spirits and mortals to perfect the science of spiritual healing."

In this latest work the eternity of pure spiritual love is touchingly beautiful in expression, and is reflected in the inner life of the author, bespeaking a sweet presence and promise eternal.

In this grand companion work to his "Seers of the Ages," the spirit of the Doctor seems thrilled by the fire of the truth of his conviction, while inspired by angelic voices, floating in the thought, "Write, write! The time has come," and like the beloved John he wrote, dowering us with this rare gem.

G. L. Lane of Boston has pronounced the book the "Pilgrim's masterpiece."

After eighty-five years of active life it is not surprising that he should repeat,

"Light of the Universe, when shall I return to Thee?
My spirit longs for its antecedent home."

In seeming reply to holy, tender, loving sympathy Spirit Dr. Scott, co-worker with Dr. Lane, wrote the following:

"Greetings, brother in earth life."
"Peace and many years of health be unto you in the flesh before you put off your sandals, drop your pilgrim's staff and cross to our side of the higher life."

And the angelic inspirers of Dr. J. M. Peabody whisper again, "Write, write the truths flowing from thy Paradise home on this thy latest round of thy world orbit."

DR. EDWARD G. RIDER.
Chicago, Ill.

Nobody Knows.

Only a kiss on the baby's face,
Only a kiss with a mother's grace.
So simple a thing that the sunbeams
laughed,
And the bees ha-ha-ha from where they quaffed.

Only a kiss, but the face was fair,
And nobody knew what love was there.
Nobody knew—but mother.

Only a word to a mother's joy,
Only a word to her parting boy,
And the changing lights on the window
drew
As the boy went out in the world alone.

Only a word from a mother brave,
But nobody knew the love it gave—
Nobody knew—but mother.

Only a sigh for a wayward son,
Only a sigh, but a hopeless one,
And the lights burned dimly and
shone with a blue—
Could a mother condemn? 'Tis human to err.

Only a sigh as she took his part;
But nobody knew what it cost her heart—
Nobody knew—but mother.

Only a sob as the tomb doors close,
Only a sob, but it upward rose,
And the lights in the window flickered
and died,
And with them her hope, her joy, her pride.

Only a sob as she turned away;
But nobody knew as she knelt to pray—
Nobody knew—but mother.

—Baltimore Sun.

The scheme of nature, regarded in its whole extent, cannot have for its sole or even principal object, the good of human or other sentient beings.—J. S. Mill.

Much of the religion to-day is only respect for the religion of the past—investigator.

LETTER FROM G. H. BROOKS.

President Wisconsin State Spiritualist Association.

It is my intention always to make a report once a month, if possible, of the work done while out in the state, serving as its missionary, interesting our people in the state society, and trying to build up the cause. But, I cannot always do as I feel to do, as other work crowds in upon me; hence, a little delay this time.

I attended the N. S. A. convention, and while working out with the close attention to the work done there, I was obliged to leave for my work under the fatigue of the other. My first landing-place was Superior, Wis., where I went unannounced and unlooked for, and among entire strangers. I went right to work, found out where some of our people were, found Mr. and Mrs. Kallbush, who made me welcome, and through their kindness and the energy of Mrs. Kallbush, who went right to work with me, secured the Odd Fellows' Hall for the Sunday meetings and another hall for the mid-week meetings. I was able to begin a series of meetings on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday evening, and closing on Sunday night, holding in all, five meetings which were well attended and good was the result. But the meetings were largely due to the energy and push of Mr. and Mrs. Kallbush. This is the home of Mrs. Steiner, a medium and worker, who has done much for the advancement of our cause, and who has spoken for a long time for them, doing her best to keep the scattered forces together. No society was at the time, but a club was formed which will invite some of the leading minds of the city to lecture for them at different times.

From Superior, I went to Chippewa Falls, where Spiritualism is unknown, and where to be called a Spiritualist is to be looked upon as a curiosity. I had some strange experiences there; found one true, good Spiritualist, though, and spent the evening there, then early the morning for Eau Claire, where I found conditions none the best. There is a heavy tax on mediums who come to that city to give readings, and those who are Spiritualists are, with the exception of one or two, afraid to let it be known that they are "investigators," and seem ashamed to be classed among the spiritual people. While there have been some unpleasant experiences with some who have been there, one in particular playing the old game of beating the public and being compelled to leave the town, and through her and similar experiences, brought certain disrepute upon the cause. Yet no one should be ashamed of what they are. I secured the G. A. R. Hall for one of our public lectures, which was fairly well attended, then held one parlor meeting which was well attended and some good was done, later, hope to visit the place.

From Eau Claire I went to Augusta, where arrangements have been made for me to hold a series of meetings in the beautiful Universalist church. But Saturday night came, no one attended; Sunday afternoon and evening the same, for some unknown cause, and we concluded to conclude the meetings had not been well enough advertised, though Brother Shrader did all he could, and was in no wise to blame; it was simply one of those peculiar conditions one meets with once in awhile. I had never visited the place before, and was sorry there were no better results. I then went to Nellville, where I was nicely entertained and given a royal welcome by Mr. and Mrs. Root, and held three well-attended parlor meetings at their home; the results were good for the state, as well as at Superior.

I then started for Baraboo, and on my way there stopped off one night to see my friends Mrs. J. L. Porter and Mr. Hill and others of our thought. Was expected the night before, but sent a telegram was unable to get there until the next night, so there were not so many out to the meeting, yet as many as I expected. On my arrival in Baraboo was met by Mr. Pratt, taken to his home, held two parlor meetings, and was sorry that Mrs. Fischer, then two public meetings in a hall.

Tuesday morning, I went to Leon, the home of Mr. and Mrs. Austin; held two parlor meetings at their home, and in the evening, the state among the friends, and on Tuesday night went to Sparta; remained that night, then the next morning returned to Baraboo, where I held one parlor meeting at Mrs. Fischer's, and two public meetings. The weather was fierce, yet the attendance at all of the meetings there was a very good attendance, and good was done.

Bright and early Monday morning, I started for Milwaukee, where I worked hard with the efficient secretary, Miss L. Loebel, getting matters in shape for attending to business. I was out thirty-three days and turned over one hundred and twenty-three dollars for my month's work, which shows the good people of Wisconsin are willing to do their share towards paying up the indebtedness. There are a goodly number of expenses attending all this work, and one must realize there are demands made upon a society of this kind that must be met. I am obliged to be out of the state for December, and hope to take up the work again in January. I am going to follow this letter with another of appeal to the Spiritualists of the state, and see if we cannot do more than has yet been done in the same time. My address is 114 President street, Wheaton, Ill., at present, in Pittsburg, for the month of December, but my interests are just the same for the work there in Wisconsin. The State Society will soon place another mass-meeting in Milwaukee, and other meetings are being arranged through the state. Wake up, friends, all over the state, send to the secretary, Miss L. Loebel, 202 North Avenue, Milwaukee, Wis., your name and wants, and let us hold meetings in your city, town or hamlet during the coming winter and spring.

G. H. BROOKS.
President W. S. S. A.
Home address, 114 President street, Wheaton, Ill.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritualist. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"Success and How to Win It." A lecture and course of twenty-four successive lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness; Truth; Angel Help. Price 25 cents.

MASS MEETING

Under the Auspices of the New York State Association.

A three day meeting is called to be held at the R. H. Hall, 59th street, near 8th avenue, New York City, on the 14th, 15th and 16th of February. Many of our most prominent speakers and mediums will take part in the excellent programme which is being arranged and will be announced later. Spiritualists of New York City and vicinity are cordially invited.

H. W. RICHARDSON,
President of the New York State Spiritualist Association.
East Aurora, N. Y.

ALLEGHENY, PA.

Flourishing Condition of the First Spiritualist Church.

To the Editor:—We desire to call your attention to the re-opening of the First Spiritualist Church of Allegheny, which took place on Sunday, January 6, 1907.

The new church was beautifully decorated with palms plants and cut flowers. The regular service was held on Sunday, January 6, 1907, and was a most successful one. The rising sun and the rainbow of promise—the rising sun representing the light of truth, and the rainbow the promise of success for our new church.

The first service was opened at 3 p. m., by the congregation singing America. The invocation was offered by Mrs. Anna Gillespie of California. A beautiful violin and piano duet was rendered by Prof. Thomas and Daker. Opening address by Doctor Talling. Address of welcome by Mrs. Anna Gillespie. Vocal selection by the famous vocalist, Miss Ida Heatley. Address of welcome by Miss Fannie Allen of Boston, one of the old pioneer lecturers on the science of Spiritualism. Vocal selection by Professor Evans and wife. Address on the work of the National First Church of Spiritualists of Pittsburgh, and also one of the trustees of the National. Duet by Prof. Evans and Miss Ida Heatley. Address on the work of the National First Church of Spiritualists of Pittsburgh, and also one of the trustees of the National. Duet by Prof. Evans and Miss Ida Heatley. Address on the work of the National First Church of Spiritualists of Pittsburgh, and also one of the trustees of the National. Duet by Prof. Evans and Miss Ida Heatley.

The First Church has an entire new board of trustees and officers for the new year. Mrs. Haynes, president; Mrs. Shuster, vice-president; Mrs. McBane, treasurer; John Weiss and Sister Albert Fry, secretaries, with nine trustees.

Our church is in the best financial condition it has been in for years, free of debt, with a good sum of money in bank, and in a growing and very prosperous condition. The pastor, Rev. G. C. Day, is drawing large crowds to all of the services. His lectures are scientific, and he is beloved by all that become acquainted with him. His delineations are wonderful, and we cannot but conclude that the cause of truth is putting it very mildly. Sister Hatton's and Pastor Day's delineations on last Sunday evening would have convinced anyone of the truth of Spiritualism. May the angel who guides us have a few more such noble workers as Pastor Day, and the cause of Spiritualism will prosper.

ALBERT FRY.

A LETTER OF APPEAL

To the Spiritualists of Wisconsin, From G. H. Brooks, President W. S. S. A.

Dear Friends, One and All:—I have been the president of your state society for seven months. As time permitted, I have worked hard for the success of the state association, in trying to prove to the public at large we are an honest people, by paying our debts. While, with you, I question the wisdom of that debt, and feel that a child could have done better than to bring such conditions upon a young society, and cripple its work and influence, yet the debt is there, and I, a honest people, let's pay it. I am working, as well as the secretary, Miss L. Loebel, to raise the debt. We ask you to help us. Send in your name and one dollar for membership; that will help us. Send me one dollar, but if you cannot send one dollar, send what you can—your half-dollar, or even a quarter, or a dime, or a nickel, or a penny, or anything that you can, and we shall be more than glad for the same. Send to Miss L. Loebel, 202 North Ave., Milwaukee, Wis. If you send the articles by express, please pay the charges of the package, the money paid on express charge must come from the society and it is better not to do so.

I also ask that in different parts of the state societies be held and send in your names from that source to Miss Loebel; no matter how small it may be, it will be thankfully received. In Milwaukee, in different parts of the city, at different times, "Coffeees" are to be given for the convention fund; so, let friends in many places do what they can. I am working for less than what an ordinary mechanic gets, so that the state society can use its money where it belongs. Surely, some of the friends can do something toward helping the cause on. My address is 114 President street, Wheaton, Ill., through which address I can always be reached; so, friends, I ask that a help be extended to us in our work. Surely, in the great state of Wisconsin there are to be found Spiritualists who will aid us in the work. We have a note due in February of over seven hundred dollars, and we desire to raise it, or a part, at least. Who will help? Come on, friends, come to the front and aid us in the work.

President W. S. S. A.

"Science and the Future Life." By James H. Hyslop. Is one of the most valuable acquisition to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address read by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

"In the World Celestial." By Dr. T. A. Bland. Interesting, instructive and helpful. Spiritually uplifting. Cloth bound, price \$1.

SCINTILLATIONS

Written by Henry Morrison Tefft.

"There is not a single belief that it is not a bounden duty to hold with a light hand and to part with it cheerfully, the moment it is proved to be contrary to any known fact, great or small."

Numbers are not always victorious, neither does age always prevail. In artistic beauty and intellectual strength, from a historic standpoint, Greece outweighs China. But it is not classic literature, nor artistic music that has cheered, comforted and elevated the greatest number of people. The lighter reading, the common melodies, have brightened more homes, cheered more lives than ancient lore or classic song.

The world is like a theater stage—the scenery is continually changing. Clouds become mountains of ice and snow as they ascend into the highest atmosphere. Life must be viewed from many a shifting standpoint. For every known fact there are a thousand theories; with each proposition goes an "interrogation" point. We cannot define genius, inspiration, nor insanity. No one can draw the line between good and evil, normal and abnormal.

A great deal has been written as to what constitutes poetry and oratory—but they evade all rules. We know, feel and experience facts and conditions that cannot be put in words.

There is always a charm about the unattainable. Christ's life is an ideal; His teachings a theory, a sentiment—not a practice. The most ardent admirer of his life cannot put his words into practice.

Fiction, romance, mystery, possess irresistible attractions. The strongest intellect bows in adoration before a superstition. Great men have their foibles. The Indian warrior adorns himself with paint and feathers and the civilized warrior with epaulets, brass buttons and gold braid. What is the difference in meaning?

"As the sun colors flowers, so does art color life." People are never satisfied with plain facts. The imagination craves after highly sensational literature, the same as the stomach craves highly seasoned food. It is stated of Ruskin that "a person derives more pleasure in reading his description of a place than seeing it with his own eyes." The personality that goes along with a speech is more than the speech itself. It is not so important what is said as who said it.

Elocution is not oratory, any more than rhyme is poetry. It takes more than physical development to make beauty. No matter how comely the features of a woman may be, if she is lacking in those indescribable qualities that we call grace and charm and soul—then she is like a beautiful flower that sheds no fragrance. Genius makes everything symmetrical; it changes ugliest features into beauty, gives new meaning to words, and charges inanimate matter with magnetic power. An extreme enthusiast said of a certain lady musician: "She has the attitude of a living legend. She has only to come to the piano and sing or play . . . to make melody agitate with its wings incomparable jewels."

Knowledge sometimes throws a cloud over our most cherished hopes. Things sacred become profane under the searching eye of investigation. Divine revelation sinks away into mere history, superstition, fable.

Whether the benefit derived from prayer comes from within or from without, whether it is subjective or objective, is a matter of argument. Its true relation to the individual does not seem to be definitely settled.

No man knows the commencement of the observance of the weekly Sabbath—its origin is lost in the obscurity of the ages. L. D. Burdick, in his book, "Oriental Studies," speaking of "A Babylonian Saints' Calendar," says, "It is interesting to note that in this ancient calendar of the Assyrians may be found the nucleus of all the laws, written and unwritten, civil and moral, as well as the source of many of the traditions, customs, and beliefs of later ages and modern times, in relation to the observance of the Sabbath."

"We dislike to be disillusioned. The child realizes a disappointment when he finds that there is no Santa Claus." Keats said of Newton that he had "destroyed the poetry of the rainbow by reducing it to a prism."

It is hard to distinguish history from fable, the real from the unreal. This is true of the physical world. We are told that the brightness that is seen and the heat that is felt are not located in the sun. Its brilliancy is in us only apparent, not real. "Brilliant and dazzling though the sun really appears, its brightness, like its heat, is but seeming. . . . Brilliancy is not a quality inherent in the sun. Its dazzling brilliancy, so far from being located in the sun itself, is actually confined to the earth's surface."

Error is a permanent investment. When once it finds a home in the heart of mankind, it lasts for centuries. Truth, in the market, is always below par—hypocrites go at a premium. Galileo, for advancing a new thought found a prison, and Bruno the stake. Some are born to make rules and precedents, others are born to follow them.

An original thought or action

scared the majority of people unless it is ancient, unless it comes with the credentials of a thousand years, they dare not accept it. There are those who cannot read or listen to any argument or statement that is opposed to their preconceived views. Such a person soon becomes crystallized in thought and hardened in belief.

That which disturbs and irritates, spurs us on to action more than that which soothes and pleases. Irritants are as necessary in medicine as beneficial as friends. The mind like the stomach, if continually fed upon the same diet, becomes nauseated.

Our judgments are dwarfed by ignorance and warped by superstition. Men have been put to death for disbelieving in the Trinity—a doctrine that has no more to do with our future, wear or woe than it has to do with the precession of the equinoxes.

A creed is not the determinate factor in a life. Dyspepsia sometimes puts on all the appearance of deep piety; religious enthusiasts mistake a nightmare for an inspiration. A person may be just not merciful; he may be religious but not moral. The negro is naturally very religious, but often very immoral. A person's environment and inheritance have more to do with his life than his belief in a heaven or a hell—a god or a devil.

Nothing was ever created without a definite purpose. No wide-spread belief ever took hold of the minds of men unless it was called into existence by some deep felt want or necessity for the same. There are those who can see only in one direction, but truth branches out in many ways and the honest investigator follows all trails.

"Agassiz said that he had stood at one place in the Alps where he could throw a chip into the water in one direction, and it would roll into the German Ocean, or he could throw a chip into the water in another direction, and it would reach the Black Sea by the Danube, or he could throw a chip in another direction, and it would enter the Mediterranean by the Rhone."

No two persons follow the same path through life, nor are they guided by the same ambition; yet there is a kinship in nature. Each heart is an epitome of the whole world. The chameleon can take on all colors but its nature remains the same. We imagine that other people possess virtues and vices that we are void of; we credit them with powers of which they are not endowed and of weaknesses of which they are not guilty.

Goldsmith; it is claimed, "wrote like an angel and talked like poor Poll." The greater the man the greater are his inconsistencies. The mind of man can ascend as high as heaven and go down as deep as hell. There is no solid mahogany in character—all is veneering. Our religion, morals and private thought will not bear too close examination. Even a maiden's tear loses its poetry and tenderness by being analyzed.

Some people's religion is in their heads, and some in their hearts; some have it in their creeds, others in their practice. The church as a social factor is in its meridian; as a religious factor, it is waning. Speaking of the clergy a writer says, "They occupy themselves Sunday after Sunday . . . in combating extinct Satan." Probably there is no such God, nor any such devil as mankind have been taught to believe.

Everybody is working out his own little scheme. Show, pretense, hypocrisy, are all current coin. Men engaged in a questionable business or calling always defend their "acts" in their own thought. The saloon keeper justifies himself on the plea that if he did not sell liquor some other person would—the article would surely be obtained. The highwayman satisfies his conscience on the ground that it is no worse for him to rob an individual than it is for thieves, syndicates and corporations to rob whole communities which high-minded men, Christian gentlemen, high members of these bodies, never hesitate to do. A person may practice integrity until it becomes a habit, a trait, a fixed principle of his life.

Words are superficial and often meaningless; our character is best expressed in our works. "The sensitive, the soul, the marrow and substance of a man, shines through the physical framework as, clear, and truthful as if the covering was made of glass. There is no lay man constant than this—that whatever act we do that is injurious and demoralizing to others, injures and demoralizes ourselves. Every word, deed, or thought—good or bad—brings back blessings or curses."

"He that has light within, his own clear breast. May sit 't' the center and enjoy bright day. But he that hides a dark soul and foul thoughts, Blighted walks under the midday sun; Himself is his own dungeon."

We judge a person by the books he

reads, the friends he loves, the things he likes and the objects he hates. "Tell me who you live with," says the Spanish proverb, "and I will tell you who you are."

"Birds of a feather flock together," is as true a saying as was ever uttered. What is darkness to one, is a condition of life is light to another. Give one man a single bone and he will construct the animal to which it belongs; give another the climate and the description of a country and he will tell you what kind or race of people it will stimulate; and still another will, from the print of your hand, read your past, present and future history.

"God hath interlined the human hand like some prophetic page, And in the wrinkles of the palm defined. As in a map our mortal pilgrimage."

Every one speaks in his own tongue. Genius expresses itself in its own language. Rubinstein once made a concert tour of Spain. He was asked, "Do you understand Spanish?" "No," he replied.

"Then you must have to use the French language."

"The Spaniards do not all speak French."

"How, then, do you talk to them?"

"With the piano."

A person can drink in the spirit of an article, of a book, or of a speech, without knowing its exact teaching. Language is not the only medium of communication of soul to soul. The multitude, looking at a painting, only see dawns and paint—the soul of the picture, to them is a blank. The personality of a man goes into his work. Each nationality has fixed characteristics; each community emphasizes certain peculiarities; each home creates its own atmosphere. The spirit of a people speaks in their sculpture, in their painting, in their architecture and in their literature.

National development keeps step with individual development; they advance and recede together. We are constantly publishing to the world pictures of our character. The author weaves his life into his book, the sculptor into his statue and the orator into his language. Some one has said of Ingalls, "Every bright thought and every expression that he has come in contact with has been reground and repolished between the millstones of his brain until it has left its original shape and become a new creature—that of Ingalls alone."

However insignificant a person may be he is a maker of history. The mighty Andes are formed from the bodies of the tiniest animal life. "In the coral reef which forms the further end of the peninsula of Florida and which stretches its unbroken wall for many a league along the sea, you see the labors of many small workmen. How insignificant the workmen—yet their bulwarks laugh at the storm king riding in his chariot of destruction."

"What did I come for? You came for a cause To strengthen the purpose, to better the laws. Like a rivet or bolt of a great machine, You are all important, though all unseen."

Science teaches that there is no longer any "dead matter." All substance is "animated by vital force." Every power and faculty of man is necessary for his full development. Fable and fact, truth and falsehood, good and evil have vied with each other in producing the glory and splendor of the world as we see it today. We cannot tell where legend ends and history begins. The line between instinct and reason is vague and uncertain. What is moral or immoral, ugly or beautiful, religious or irreligious, are questions of age, climate and geography.

A worthless weed in one country becomes a rare, costly plant in another. The current of life is upward. A satisfied man, is a dead man; growth means unrest. The springs that feed the national life come from beneath and not from above. "These bare feet, these naked arms, these rags, this ignorance, this abjectness, this darkness, may be employed for the conquest of the ideal . . . the vile seed which you trample under the heel, when cast into a furnace and melted, will become splendid crystal and by its aid Galileo and Newton discover planets." Out of the noisome dung-hill grows the beautiful, delicately perfumed flower.

Society creates its own sins, morals, and its own characters. When there is no demand for a certain class of business, or a certain class of workmen, then the business and the workmen depart. No grade of immorality could remain in a community unless it found sustenance, patronage and tolerance.

Example is better than precept. You cannot make people good by legislation; neither can you govern by statute their moral, religious, social or domestic relations. There is no virtue in forced obedience. The conservation of public opinion is a stronger safeguard to society than legislative enactments. Love is a stronger force in the world than hate. Praise redeems more lives than censure.

Life from the cradle to the grave is a continual struggle—a disappointment. "No man has prosperity so high or so firm," says Emerson, "but two or three words can dishearten it. There is no calamity which right words will not begin to redress."

HENRY MORRISON TEFFT.
Norwich, N. Y.

SPIRITUALISM CURED CANCER.

Woman Tells of Remarkable Effects of Electric Treatment.

New York, January 9.—Professor James H. Hyslop, vice president of the American Society for Psychical Research, and formerly of Columbia University, to-day made public a remarkable story of "spiritualistic" healing.

The story in brief is that Mrs. Mary Scott Rowland of Windsor Arcade, Fifth Avenue, New York, developed a cancer of the breast and on the advice of her family physician consulted the late Dr. William Tod Helmhuth, who was well known as a specialist on the disease.

Mrs. Rowland, when seen to-day, confirmed the story of the remarkable cure which occurred some six years ago. She told her visit to Dr. Helmhuth after telling of the development of the cancer and of the futile efforts of her own physician to combat its progress.

"After talking to me awhile," said Mrs. Rowland, "Dr. Helmhuth said he wanted to examine the breast again. And then something happened, inexplicable to the doctor, but which I understood."

"Dr. Helmhuth put his hands out to touch my breast and suddenly letting them drop exclaimed:

"I can't get near you, Mrs. Rowland. At the moment he had put out his hands one of my spirit guides stood behind me and sent through his brain and mine the impression that I had been sufficiently examined."

"Dr. Helmhuth said he was going to Paris and would be back a month to perform the operation. He left me some pills and prescribed a plaster. He also wrote me on a piece of paper his diagnosis of my case, which opinion I have, also the pills, which I never used. I never applied the plaster."

"Finally I determined to go to the Rev. Mr. Curran, in Brooklyn, and try through him to get advice from some one in the spirit world. Mr. Curran established communication with 'Dr. Shirley,' his control, and my case was stated."

"Do as I direct," said Dr. Shirley, "and you will be cured. Take electric treatments through the hands for three months. I will visit you once a month and direct you further."

Told to Keep On.

"I went to Dr. Townsend, who had in the first place sent me to Dr. Helmhuth, and for three months he gave me the electric treatment. At the end of that time, 'Dr. Shirley' communicated with me and told me to extend the treatment ten days."

"I want the last vestige of the matter removed," was what he said. "I was absolutely cured. That was five or six years ago."

Mrs. Rowland then told of going to see Dr. Helmhuth and submitting to an examination, which showed that the cancer had been entirely eliminated.

"He was dumfounded," said she. "He walked up and down his office, saying: 'I cannot understand you.'"

"Before I went away I asked him if he thought the disease would come back. 'If it does,' he said, 'the same treatment,' he said."—Chicago Examiner.

A GREAT PSYCHIC WONDER.

H. Spencer Lewis, President of the New York Institute for Psychical Research, Relates Some Interesting Facts.

The year 1906 was one of the most successful for the advancement of psychical research and study; more wonderful discoveries, revelations and conclusions having been effected in this one year than have been recorded in the annals of this science since the first "spirit-raps" were heard in this country in 1848.

In response to the request for an account of the most remarkable psychic exhibition of the year, I will describe the demonstration before the society by a young American Indian, who claimed that in a trance he could communicate with the spirit of an Indian chief, and also with the "Great Spirit," and that this spirit would describe through him the homes of those gathered in the room.

The medium did describe, accurately and in detail, the rooms of six of those present, one room being in England.

He also described the appearance of a gentleman he had never seen, and told where he was at the moment of death, which facts were afterward verified in the minutest detail.

In this demonstration it was not possible for the medium to ever have seen the rooms he described, and therefore there could have been no fraud.

This leaves but two explanations—that of telepathy and that of actual spirit communication. Of course, those present knew their rooms, and telepathy was possible, for the medium could have received, telepathically, the descriptions of the rooms from the persons present.

But granting this we find that telepathy could not explain the method by which the medium described the room in which the gentleman before mentioned was spending the evening, nor could it explain how the medium was enabled to tell us just what this gentleman was doing; for no one present knew where the gentleman was, and certainly no one knew exactly what he and the others with him might be doing. The medium was a stranger to all present, and there could have been no collusion.

If telepathy can explain this demonstration then we must admit that telepathy between strangers at a distance and in fact, and under any conditions is possible. This is extending the limitations of telepathy to an extreme, but even so, it may be the real hypothesis. This demonstration on the whole was the most remarkable of its class ever recorded by our society, or perhaps by any other body of investigators.

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J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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

And Still They Come.

Now right here at home, from the
 Chicago University Press, comes a
 book from the pen of Rev. Wm. C.
 Sellock, pastor of the First Baptist
 Church of Providence, R. I., entitled
 "The New Appreciation of the Bible,"
 which perhaps leads all rivals in ex-
 treme and truthful utterances, though
 in some respects the author follows
 closely along the line of thought in
 the work entitled The Finality of the
 Christian Religion, by Prof. Geo. B.
 Foster, of the University of Chicago,
 which aroused great interest a few
 months ago. Rev. Sellock says:

"The Bible has been made to teach
 almost every conceivable doctrine,
 and to support many a terrible wicked-
 ness—slavery, polygamy and the
 subjection of women."

The learned writer says very cor-
 rectly:

"The Bible should be considered
 merely as a piece of literature, as a
 collection of ancient writings—not a
 single book, but a library of 66 books.
 It contains history, philosophy, poetry
 of many kinds, fiction, love stories, a
 hymn book, collections of maxims for
 practical conduct, biographies, letters
 of spiritual counsel and friendly cor-
 respondence, and ecstatic visions."
 "The quality of utterances range from the childish
 notions of a primitive people just
 emerging from slavery, and from the
 moral pessimism of a satiated sensu-
 alist to the sublimest and most com-
 prehensive thought."
 "The view of the Bible, considered
 with reference to the present age, has
 been and is now an unfortunate view.
 It has cramped the human mind, al-
 lowed little room for progress to such
 an extent that nearly all progress has
 had to bear the stigma of heresy, and
 has begotten idolatry, and is made a
 fetish. It is full of inaccuracies his-
 torically and scientifically. Nearly
 anything can be proved by the Bible.
 The real authors of many of the books
 of the Old and New Testament are
 unknown, and Christ was not crucified
 until a generation after his death."

We have abridged slightly, but the
 language and the ideas are every-
 where identical with The Progressive
 Thinker, and we are proud to find the
 ablest and the bravest scholars in the
 orthodox churches with us, as the
 great world of religious thought will
 be in another generation.

Departing Glory.

Three-fourths of a century ago Con-
 gregationalism was a power in the
 United States. Its distinguishing
 feature was that each particular
 church shall exercise ecclesiastical au-
 thority over its own body, without be-
 ing subject to any bishop, synod, pres-
 byter, or council. They held that there
 was no scriptural authority for pre-
 lates and higher officials. Their
 clergy were of their own number, and
 were ordained to the ministry by
 prayer and the laying on of hands,
 and were subject to expulsion by the
 church itself. Their creed seems to
 have had many features in common
 with Presbyterianism.

Free from outside restraint, what
 in other churches would be called
 heresy sprang up in the Congrega-
 tional churches, and many of them
 were developed into Unitarians, still
 retaining their ancient name. This
 was not very uncommon in the New
 England states, where their numbers
 were largest, and if we are correctly
 informed some Congregational
 churches were transformed into Uni-
 tarians.

The consequence of all this free-
 dom has led to disintegration, the
 members quietly sloughing off, many
 of them merging with Methodism.

Perhaps no one of the Protestant
 churches has suffered more from ad-
 vanced thought than has the Congrega-
 tional. It had hell as a sort of
 whip to scourge recalcitrants, but as
 that fabled place of torture has fallen
 into disrepute, and churchmen have
 grown more intelligent, few seek the

ministry, so their churches are now
 beggared for young men to enter their
 pulpits, with but little success.

A Novel Procedure.

The good people of Colorado elect-
 ed Rev. Henry A. Buchtel, a Method-
 ist clergyman, and Chancellor of the
 University of Denver, governor of that
 state, last fall. He was inaugurated,
 and entered on his official duties on
 the 8th instant. But note: Instead
 of the ceremonies and oath of office
 being administered in the State
 House, where they properly belonged,
 they were transferred to the Trinity
 Methodist Episcopal Church, and his
 excellency occupied the pulpit when
 the oath was administered.

It was an olden custom to crown
 kings in church and anoint them with
 oil, thus making them Christians, for
 the Greek verb christos, from which
 came the word Christian, signifies "to
 anoint."
 It has heretofore been understood
 that our state and national govern-
 ments were secular, and in no way
 identified with any system of religion;
 but is not this affair at Denver an at-
 tempt to revive a practice unworthy of
 our Republican institutions?

There is a constant effort among
 churchmen, particularly with the
 clergy, to forget that our revolution-
 ary ancestors wisely discarded all
 forms of religion in the founding of
 this government, and went so far as
 to not even recognize a God, either an
 orthodox or a heretical one, in its
 Constitution; and the nation has been
 favored as has no other in conse-
 quence.

Whilst other nations are laboring
 to throw off the shackles imposed on
 them by a barbarian church, the
 priesthood in America, on every op-
 portune occasion, is trying to unite
 church and state. These little at-
 tempts like that at Denver, are proof
 of their evil intention.

Good for France.

On the twenty-five franc coin of
 France, there was milled on the edge,
 "God Preserve France." In conse-
 quence of the separation of church
 and state in that republic, an order on
 January 5, was issued, directing all
 coins so inscribed to be returned to the
 treasury; that these words be omitted
 from all new coin, and in their place
 shall be substituted "Liberty, Equal-
 ity, Fraternity."

The justice of this act, in a non-
 sectarian government, must be obvi-
 ous to all. With France coming to
 the front as a secular government
 how ridiculous our own coin appears
 with, "In God We Trust," an inscrip-
 tion placed on American coin during
 the war of the rebellion. Salmon P.
 Chase, as Secretary of the Treasury,
 was alone responsible for this unwise
 act.

On a bas relief of an English coin
 in our possession, crowning the head
 of the late British Queen, are the
 words, "Victoria Dei Gratia Regina,"
 the Latin for Victoria by the Grace of
 God Queen. It was a copying after
 royalty that both France and the
 United States were induced to place
 God on their coin. It should be elimi-
 nated from all governments estab-
 lished by the people.

The Remedy.

The churches are conscious, as is
 the outside world, that orthodox
 Christianity is in a terrible decline.
 Every movement of theirs is proof
 of the fact. The great schools of learn-
 ing are discarding their old creeds,
 and are teaching science, where they
 formerly taught theology. And those
 showing the greatest advancement in
 teaching the great truths of Nature,
 in place of the speculations of ecclesi-
 astics, are the best sustained. We
 often meet with clerical notices in the
 public press of which the following is
 a fair sample:

"The undersigned ministers and
 members of the various Christian de-
 nominations, greatly deploring the
 present signs of the times, with its in-
 crease of crime, the rapid advances of
 skepticism, and the spiritual death in
 our churches, therefore we recom-
 mend a special season of prayer to Al-
 mighty God, asking him for the out-
 pouring of his holy spirit on the coun-
 try, to the end that sinners may flee
 his wrath, and for the upbuilding of
 his church; and that Sunday, Janu-
 ary 26, be specially devoted to such
 service."

Why don't our brothers strike at
 the root of the evil? They teach that
 the Devil is responsible for the sins of
 the world. Why not ask God to kill
 the old monster? Induce him to crush
 his enemy—his Satanic majesty, then
 all their troubles will end. Set apart
 one day, and concentrate all the en-
 ergies of the pious in this one direc-
 tion, then let us hope victory will
 crown their efforts. The Progressive
 Thinker will gladly announce their
 success, and give them full credit.

Pulpit Sensationalism Denounced.

Another Episcopal Bishop has put
 himself on record as opposing pulpit
 methods. This time it is Bishop Faw-
 cett, of Quincy, Ill., who has given a
 black eye to the practices of the late
 Rev. Sam Jones, Rev. Billy Sunday,
 and others of their ilk. In the course
 of a sermon before the Episcopal
 Synod, at Springfield, Ill., on the 5th
 instant, the Bishop expressed himself
 with much warmth against pulpit sen-
 sationalism, and declared the actors
 were "novelty preachers." He lik-
 ened them to circus clowns with caps
 and bells. Quoting him: "It is not
 lectures on bugs, boulders and sensa-
 tionalism that helps the world; but we
 need practical sermons on hope, faith,
 charity and immortality."

Spiritualists everywhere will echo
 such sentiments. More truth and less
 fiction is the demand of a scientific
 age.

A well governed mind learns in time
 to find pleasure in nothing, but the
 truth and the just.—Aron.

PASSED TO THE REALM OF SOULS.

The Eminent Lecturer and Author,
 Rev. Moses Hull, Passed to Spirit
 Life at San Jose, Cal.

The San Jose Mercury of Jan. 13,
 has the following in reference to his
 death:
 Moses Hull, who has been deliver-
 ing a series of lectures at Hale's Hall,
 passed away at 10 o'clock Friday
 evening. He was stricken with par-
 alysis Wednesday morning and the
 stroke resulted in death Friday. The
 funeral will be held from the San Jose
 undertaking parlors Monday at
 2:30 p. m.

Moses Hull was born in Walro,
 Delaware county, Ohio, January 16, 1836.
 He was heard to say many times, he
 could not remember when he did not
 expect to be a minister. When but a
 child he joined the church and en-
 tered into its work with the interest of
 older people. At the age of 17 he
 commenced work as an exhorter in the
 Methodist church. He worked in this
 capacity, as a licensed exhorter, for
 several years. He later became an
 Adventist and his connection with the
 Methodist church was severed.

He preached Adventism twelve
 years, and became, in the meantime,
 one of the most popular preachers and
 writers on Adventism in the country.
 Mr. Hull was a growing man. He
 was a student, and especially along
 the theological lines he made remark-
 able research. Naturally he evolved
 from the doctrines of a physical resur-
 rection and, after having parted
 with some of his best beloved on
 earth, went into an earnest investiga-
 tion of Spiritualism. Unbounded evi-
 dence was given to him, proving to
 him beyond a doubt that death did not
 end all. He was bitterly attacked by
 the Adventist church, but was so
 strongly fortified in his own conclu-
 sions that he remained impregnable
 to every attack.

Mr. Hull has labored in the field of
 Spiritualism upwards of forty years.
 He has met many of the brightest
 and most scholarly men of nearly every
 denomination in the realm of debate.
 Probably no author on Spiritualism
 has contributed so largely to the liter-
 ature of Spiritualism as Moses
 Hull. He has written upwards of
 thirty volumes, treating mostly on
 Biblical Exegesis. Among the more
 recent works are "The Encyclopedia
 of Biblical Spiritualism," "Our Bible,
 Who Wrote It, When, How and
 Where?" These books contain not
 less than 500 pages each. Many
 smaller books, equally interesting,
 have come from his pen. Probably
 the crowning work of his life was in
 connection with the Morris Pratt
 School, Whitewater, Wis., of which
 he was one of the founders.

Mr. Hull was accompanied to this
 city by his wife, Mattie E. Hull. She
 is an author and lecturer. They have
 worked jointly in behalf of Spiritualism
 for more than a third of a cen-
 tury. Their special mission to this
 coast was to acquaint the people with
 the work of the Morris Pratt School
 and to interest those of like faith in
 its behalf.

Letter From Mrs. Mattie E. Hull.

To the Editor:—You will receive a
 marked copy of the Sunday Morning
 Mercury, containing the announce-
 ment of our beloved Moses passing to
 spirit life. He was attacked last
 week—Wednesday—with hemorrhage
 of the brain, and within a few hours
 the second one followed. We had the
 best counsel in the state, nothing
 could save him.

Thus in "The Wanderings of the
 Hull Pilgrims" there has come a
 "parting of the ways."

Mr. Hull had been in fine health
 since we reached the coast. Every
 week brought us encouraging reports
 from the Morris Pratt School. He
 had been in the best of courage, and
 never did a grander work. He has
 fallen by the wayside; dropped in the
 harness, true and loyal to the cause
 he loved.

His "wanderings" henceforth will
 not be known by the visible eye. He
 may not be able to communicate all
 his experiences, but his work will go
 on just the same.

My present plans are to remain
 here, to fill the engagement as had
 been arranged. I shall not return
 East until near spring, and I hope I
 may be busy on the coast.
 I feel more than ever the nearness
 of the Spiritual world and would say
 from my soul, Spiritualism is the
 only sustaining influence in a time
 like this. After a while I will try
 and write something relative to the
 wanderings of the one left to face the
 world from a material side.

MATTIE E. HULL,
 230 N. Sixth street, San Jose, Cal.

Just as We Suspected.

Camille Flammarion, the French
 astronomer who was reported a few
 weeks ago as having abandoned his
 belief in Spiritualism, in a late letter
 to his Boston publisher, wrote:
 "There is not one word of truth in the
 story." The lie was off the same
 web with the one which represented
 Thomas Paine as renouncing his be-
 lief in his death-bed; that Washing-
 ton was a churchman; that President
 Lincoln became a Methodist before he
 died; that Robert G. Ingersoll repudi-
 ated his hell-kicking proclivities on
 his "death-bed," a thing he never oc-
 cupied, dying in his chair. All these
 men are in hell, if orthodox teaching
 is true; and they have as companions
 the learned and the honest thinkers of
 all the ages.

There would be more happiness in
 the world if we would rejoice more
 with others instead of feigning sym-
 pathy with their sorrows.—Max
 Brewer.

"The Great Work."

Lyman C. Howe, the Veteran Lecturer in the
 Ranks of Spiritualism, and a profound Thinker
 along Spiritual and Occult lines, will Review
 Chapter by Chapter that Book designated as
 The Great Work, thus affording a rare treat to
 the readers of The Progressive Thinker, and
 furnishing information to them that will be worth
 ten times the price of a year's subscription to the
 paper. Every Spiritualist not taking the paper
 now should subscribe for it at once. Our pres-
 ent subscribers should call their neighbors' at-
 tention to The Progressive Thinker, and induce
 them to subscribe for it, and thus swell the Tidal
 Wave of Success on which it now rests.

"THE GREAT WORK."

The Editor of The Progressive
 Thinker invites me to review chapter
 by chapter this latest production from
 the Indo-American Publishing House;
 and I have the temerity to undertake
 it. At the outset let it be understood
 that truth is my aim. I am a Spiritu-
 alist without an adjective. We are
 told that "Spiritualism is no finality."
 Narrowly interpreted, as it generally
 is, progressive thinkers will agree
 with this statement; but from the first
 it has been to me the one all-inclusive
 science of life and religion of Nature.
 Nothing can be evolved that is not in
 agreement with it. In its phenomena
 this door is ever ajar for new and
 startling revelations. In its philoso-
 phy all facts, and their meanings, are
 included. Though a million graded
 worlds, appealing to the outlying per-
 ceptions of yet latent senses, should
 be brought within the limits of human
 consciousness, the scope of Spiritualism
 would "cover them all." If I
 should be convinced of the absolute
 truthfulness and scientific accuracy of
 every claim set up by the author and
 the "Great School," it would not jar
 the foundations of the science of life
 that has, been my light for over fifty
 years.

To bigoted, sectarian Spiritualists,
 my review may be disappointing; for
 I do not propose to conjure up objec-
 tions that I do not think are justified
 by facts and reason. In my discus-
 sion of "The Great Psychological Crime,"
 I found enough to challenge
 opposition, and I had not approached
 the most important and vulnerable
 points, when my fair correspondent
 suddenly left me, after launching her
 most vigorous arraignment; and it is
 quite likely that many readers were
 surprised, and puzzled, because I
 made no answer. But the editor had
 decided that it had run long enough;
 and "the way to stop it was to STOP
 IT." In this "Great Work" the au-
 thor frequently refers to "The Great
 Psychological Crime," and the volume
 of the Harmonic Series that preceded
 it, which I have never seen. In this
 introductory letter it is due to the
 author of "The Great Work" to say
 that I have a pleasing conviction of
 his thorough sincerity and upright
 purposes in all he writes. I have
 never met, and do not know his name;
 but a picture comes before me of a
 man past middle age, of average sta-
 ture, semi-blond temperament, even
 features, rather broad forehead, a
 mild blue, or bluish-gray eye, a serene
 expression, gentle voice, somewhat
 musical, and a trustful glow of hu-
 manitarian sympathy beaming from
 his quiet countenance.

But, pleasant and helpful, as it is to

believe in the truthfulness of an au-
 thor, it does not carry with it the nec-
 essary conclusion that all he says is
 true. When facts and reason are
 against him; or any part of his writ-
 ings, we must infer that he has mis-
 taken his data, or misapplied them,
 or else we have to review our pre-
 mises, and either re-establish the sup-
 posed facts, or discover the mistakes
 that led us to wrong conclusions.
 For instance: In my discussion of
 "The Great Psychological Crime," I
 presented numerous facts that seemed
 to utterly discredit the statement of
 the author that in every case medium-
 ship, and hypnosis progressively
 demoralize the nervous organism,
 and paralyze the brain. In her last
 letter, Mrs. Huntley brushed them all
 aside with the assumption that the
 testimony of my witnesses—of whom
 I am one—had "no scientific value."
 If facts have no scientific value, what
 else has? Science that has no use
 for facts is not authority for me.
 Most of the evidence that I presented
 was as thoroughly conclusive, as any-
 thing found in the dissecting room, or
 the chemical laboratory; and this bare
 assumption was the only answer, or
 explanation offered against them.
 The book before me deals with differ-
 ent sections, but is in complete line
 with the preceding book, and I find
 much that thrills with the delight of
 a palpable revelation.

After a cursory, and incomplete
 reading of this book I realize that any
 approximately thorough review of it
 will require liberal verbatim quota-
 tions. I would suggest to all read-
 ers who may honor me with their at-
 tention, that the book is worth care-
 ful reading; and, whatever they may
 think of the value of my writing, the
 quotations that I shall use will be
 found interesting and suggestive. At
 the outset I will quote a whole chap-
 ter. Like the texts which clergymen
 select from the Bible, it may serve as
 a nucleus for the evolution of a vigor-
 ous discourse, which an hour's think-
 ing will not exhaust. Here it is:

CHAPTER I.—EVOLUTION IN OP-
ERATION.

1. Nature evolves a man.
 2. Man, co-operating with Nature,
 evolves a Master.
 3. The Master Man, co-operating
 with, and controlling the forces, activi-
 ties and processes of Nature evolves
 a—?

The second chapter deals with the
 "Classification of Data," and is not so
 easily quoted. I will, therefore, leave
 this first chapter to make its own ap-
 peal, without incurring it with any
 commentary. LYMAN C. HOWE.
 Fredonia, N. Y.

AN ABSOLUTE
GIFT TO ALL.

Already about 1,500 copies of THE
 UNKNOWN LIFE OF JESUS have been
 GIVEN AWAY, and still the or-
 ders for it are flowing to this office in
 one STEADY STREAM. We would
 like to give away ONE MILLION
 COPIES. This book contains FIF-
 TEEN illustrations, and constitutes
 the MISSING LINK in the history of
 one of the most remarkable mediums
 that ever lived. Every minister of
 the gospel, every theologian; every
 church member; every free thinker,
 and every Spiritualist should have this
 book, for as a matter of history it is
 ESPECIALLY IMPORTANT for fu-
 ture reference; and as it is sent out
 as an ABSOLUTE GIFT to all who
 send TEN CENTS in stamps to pay
 postage, and ONE DOLLAR for The
 Progressive Thinker one year, we ex-
 pect to distribute a vast number—in
 fact we would like to send out ONE
 MILLION COPIES. The Regan
 Printing House is now busily at work
 in turning out another edition, and
 we expect to be able to supply all de-
 mands.

Not to Go to California.

The next convention of the N. S. A.
 was voted to be held in California—a
 very unwise thing to do. Now the
 Californians have concluded to relin-
 quish their right thereto, and the next
 convention will probably be held in
 Washington, D. C.

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 happi-
 ness.—Gelett Burgess.

Facts Worth Remembering.

The first piece of printing with
 movable type bearing date, was an In-
 dulgence exempting the holder from
 punishment for crime. It was issued
 by Nicholas V. Nov. 15, 1454, the ob-
 ject to raise money to aid in resisting
 the invasion of Europe by the Turks.
 A copy is in the Hague Museum.
 Seven editions of these Christian
 documents, a full pardon in advance
 of wrong doing, were issued in 1454
 and 1455.

It has been stated by a learned
 scholar who gave special attention to
 this historical subject, that the so-
 called Crusades, claimed to have been
 waged to rescue the holy sepulchre
 from the Saracens, were only attempts
 to beat back the Turks who were at-
 tempting to invade and overrun
 Europe. The Encyclopedia Britan-
 nica, article Turkey, Vol. 23, p. 643,
 says of this invasion and resistance:
 "The conflict was long and bloody,
 and resulted in the total defeat of the
 Christians."

Constantinople fell into the hands
 of the Turks in May of 1453.
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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Locust Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:
 This PROGRESSIVE THINKER will be furnished with further notice at the following rates, in-variably in advance:
 One Year, \$1.00
 Six Months, .60
 Three Months, .35
 Single Copy, 10c

REMITTANCES:
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 Whenever you desire the address of your paper changed, always give the address of the place to which it is going or the change cannot be made.

TO FOREIGN COUNTRIES.
 The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, JANUARY 26, 1907.

WORDS OF CAUTION.

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

TAKE NOTICE.

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

And Still They Come.

Now right at home, from the Chicago University Press, comes a book from the pen of Rev. Wm. C. Selleck, pastor of the First Baptist Church of Providence, R. I., entitled "The New Appreciation of the Bible," which perhaps leads all rivals in extreme and truthful utterances, though in some respects the author follows closely along the line of thought in the work entitled The Finality of the Christian Religion, by Prof. Geo. B. Foster, of the University of Chicago, which aroused great interest a few months ago. Rev. Selleck says:

"The Bible has been made to teach almost every conceivable doctrine, and to support many a terrible wickedness—slavery, polygamy and the subjugation of women."

The learned writer says very correctly:

"The Bible should be considered merely as a piece of literature, as a collection of ancient writings—not a single book, but a library of 66 books. It contains history, philosophy, poetry of many kinds, fiction, love stories, a hymn book, collections of maxims for practical conduct, biographies, letters of spiritual counsel and friendly correspondence, and ecstatic visions of seers and dreamers. . . . The quality of utterances range from the childish notions of a primitive people just emerging from slavery, and from the moral pessimism of a satiated sensualist to the sublime and most comprehensive thought. . . . The traditional view of the Bible, considered with reference to the present age, has been and is now an unfortunate view. It has cramped the human mind, allowed little room for progress to such an extent that nearly all progress has had to bear the stigma of heresy. It has begotten idolatry, and is made a fetish. It is full of inaccuracies historically and scientifically. Nearly everything can be proved by the Bible. The real authors of many of the books of the Old and New Testament are unknown, and Christ was not quoted until a generation after his death."

We have abridged slightly, but the language and the ideas are everywhere the author's. His positions are identical with The Progressive Thinker, and we are proud to find the ablest and the bravest scholars in the orthodox churches with us, as the great world of religious thought will be in another generation.

Departing Glory.

Three-fourths of a century ago Congregationalism was a power in the United States. Its distinguishing feature was that each particular church shall exercise ecclesiastical authority over its own body, without being subject to any bishop, synod, presbyter, or council. They held that there was no scriptural authority for prelates and higher officials. Their clergy were of their own number, and were ordained to the ministry by prayer and the laying on of hands, and were subject to expulsion by the church itself. Their creed seems to have had many features in common with Presbyterianism.

Free from outside restraint, what in other churches would be called heresy sprang up in the Congregational churches, and many of them were developed into Unitarians, still retaining their ancient name. This was not very uncommon in the New England states, where their numbers were largest, and if we are correctly informed some Congregational churches were transformed into Unitarians.

The consequence of all this freedom has led to disintegration, the members quietly sloughing off, many of them merging with Methodism.

Perhaps no one of the Protestant churches has suffered more from advanced thought than has the Congregational. It had less a sort of whip to scourge recalcitrants, but as that fabled plate of torture has fallen into disrepute, and churchmen have grown more intelligent, few seek the

ministry, so their churches are now begging for young men to enter their pulpits, with but little success.

A Novel Procedure.

The good people of Colorado elected Rev. Henry A. Buchtel, a Methodist clergyman, and Chancellor of the University of Denver, governor of that state, last fall. He was inaugurated, and entered on his official duties on the 8th instant. But note: Instead of the ceremonies and oath of office being administered in the State House, where they properly belonged, they were transferred to the Trinity Methodist Episcopal Church, and his excellency occupied the pulpit when the oath was administered.

It was an olden custom to crown kings in church and anoint them with oil, thus making them Christians, for the Greek verb *christos*, from which came the word *Christian*, signifies "to anoint."

It has heretofore been understood that our state and national governments were secular, and in no way identified with any system of religion; but is not this affair at Denver an attempt to revive a practice unworthy of our Republican institutions?

There is a constant effort among churchmen, particularly with the clergy, to forget that our revolutionary ancestors wisely discarded all forms of religion in the founding of this government, and went so far as to not even recognize a God, either an orthodox or a heretical one, in its Constitution; and the nation has been favored as has no other in consequence.

Whilst other nations are laboring to throw off the shackles imposed on them by a barbarian church, the priesthood in America, on every opportune occasion, is trying to upbraid church and state. These little attempts like that at Denver, are proof of their evil intention.

Good for France.

On the twenty-five franc coin of France, there was milled on the edge, "God Preserve France." In consequence of the separation of church and state in that republic, an order on January 5, was issued, directing all coins so inscribed to be returned to the treasury; that these words be omitted from all new coin, and in their place shall be substituted "Liberty, Equality, Fraternity."

The justice of this act, in a non-sectarian government, must be obvious to all. With France coming to the front as a secular government how ridiculous our own coin appears with, "In God We Trust," an inscription placed on American coin during the war of the rebellion. Salmon P. Chase, as Secretary of the Treasury, was alone responsible for this unwise act.

On a half of an English coin in our possession, circling the head of the late British Queen, are the words, "Victoria Dei Gratia Regina," the Latin for Victoria by the Grace of God Queen. It was a copying after royalty that both France and the United States were induced to place God on their coin. It should be eliminated from all governments established by the people.

The Remedy.

The churches are conscious, as is the outside world, that orthodox Christianity is in a terrible decline. Every movement of theirs is proof of the fact. The great schools of learning are discarding their olden creeds, and are teaching science, where they formerly taught theology. And, those showing the greatest advancement in teaching the great truths of Nature, in place of the speculations of ecclesiastics, are the best sustained. We often meet with clerical notices in the public press of which the following is a fair sample:

"The undersigned ministers and members of the various Christian denominations, greatly deploring the present signs of the times, with its increase of crime, the rapid advances of skepticism, and the spiritual death in our churches, therefore we recommend a special season of prayer to the Almighty God, asking him for the outpouring of his holy spirit on the country, to the end that sinners may flee his wrath, and for the upbuilding of his church; and that Sunday, January —, be specially devoted to such service."

Why don't our brothers strike at the root of the evil? They teach that the Devil is responsible for the sins of the world. Why not ask God to kill the old monster? Induce him to crush his enemy—his Satanic majesty, then all their troubles will end. Set apart one day, and concentrate all the energies of the plots in this one direction, then let us hope victory will crown their efforts. The Progressive Thinker will gladly announce their success, and give them full credit.

Pulpit Sensationalism Denounced.

Another Episcopal Bishop has put himself on record as opposing pulpit methods. This time it is Bishop Fawcett, of Quincy, Ill.; who has given a black eye to the practices of the late Rev. Sam Jones, Rev. Billy Sunday, and others of their ilk. In the course of a sermon before the Episcopal Synod, at Springfield, Ill., on the 9th instant, the Bishop expressed himself with much warmth against pulpit sensationalism, and declared the actors were "novelty preachers." He likened them to circus clowns with caps and bells. Quoting him: "It is not lectures on bugs, boulders and sensationalism that helps the world; but we need practical sermons on hope, faith, charity and immortality."

Spiritualists everywhere will echo such sentiments. More truth and less fiction is the demand of a scientific age.

A well governed mind learns in time to find pleasure in nothing, but the truth and the just.—Aron.

PASSED TO THE REALM OF SOULS.

The Eminent Lecturer and Author, Rev. Moses Hull, Passed to Spirit Life at San Jose, Cal.

The San Jose Mercury of Jan. 13, has the following in reference to his death:

Moses Hull, who has been delivering a series of lectures at Hale's Hall, passed away at 10 o'clock Friday evening. He was stricken with paralysis Wednesday morning and the stroke resulted in death Friday. The funeral will be held from the San Jose undertaking parlors Monday at 2:30 p. m.

Moses Hull was born in Walro, Delaware county, Ohio, January 16, 1836. He was heard to say many times, he could not remember when he did not expect to be a minister. When but a child he joined the church and entered into its work with the interest of older people. At the age of 17 he commenced work as an exhorter in the Methodist church. He worked in this capacity, as a licensed exhorter, for several years. He later became an Adventist and his connection with the Methodist church was severed.

He preached Adventism twelve years, and became, in the meantime, one of the most popular preachers and writers on Adventism in the country. Mr. Hull was a growing man. He was a student, and especially along the theological lines he made remarkable research. Naturally he evolved from the doctrines of a physical resurrection and, after having parted with some of his best beloved on earth, went into an earnest investigation of Spiritualism. Unbounded evidence was given to him, proving to him beyond a doubt that death did not end all. He was bitterly attacked by the Adventist church, but was so strongly fortified in his own conclusions that he remained impregnable to every attack.

Mr. Hull has labored in the field of Spiritualism upwards of forty years. He has met many of the brightest, most scholarly men of nearly every denomination in the realm of debate. Probably no author on Spiritualism has contributed so largely to the literature of Spiritualism as Moses Hull. He has written upwards of thirty volumes, treating mostly on Biblical Exegesis. Among the more recent works are "The Encyclopedia of Biblical Spiritualism," "Our Bible. Who Wrote It, When, How and Where?" These books contain not less than 500 pages each. Many smaller books, equally interesting, have come from his pen. Probably the crowning work of his life was in connection with the Morris Pratt School, Whitewater, Wis., of which he was one of the founders.

Mr. Hull was accompanied to this city by his wife, Mattie E. Hull. She is an author and lecturer. They have worked jointly in behalf of Spiritualism for more than a third of a century. Their special mission to this coast was to acquaint the people with the work of the Morris Pratt School and to interest those of like faith in its behalf.

Letter From Mrs. Mattie E. Hull.

To the Editor:—You will receive a marked copy of the Sunday Morning Mercury, containing the announcement of our beloved Moses passing to spirit life. He was attacked last week—Wednesday—with hemorrhage of the brain, and within a few hours the second one followed. We had the best counsel in the state, nothing could save him.

Thus in "The Wanderings of the Hull Pilgrims" there has come a "parting of the ways."

Mr. Hull had been in fine health since we reached the coast. Every week brought us encouraging reports from the Morris Pratt School. He had been in the best of courage, and never did a grander work. He has fallen by the wayside; dropped in the harness, true and loyal to the cause he loved.

His "wanderings" henceforth will not be known by the visible eye. He may not be able to communicate all his experiences, but his work will go on just the same.

My present plans are to remain here, to fill the engagement as had been arranged. I shall not return East until near spring, and I hope I may be busy on the coast.

I feel more than ever the nearness of the Spiritual world and the yearning of my soul, Spiritualism is the only sustaining influence in a time like this. After a while I will try and write something relative to the wanderings of the one left to face the world from a material side.

MATTIE E. HULL.

230 N. Sixth street, San Jose, Cal.

Just as We Suspected.

Camille Flammarion, the French astronomer who has reported a few weeks ago as having abandoned his belief in Spiritualism, in a late letter to his Boston publisher, wrote: "There is not one word of truth in the story." The lie was off the same web with the one which represented Thomas Paine as renouncing his belief in his death-bed; that Washington was a churchman; that President Lincoln became a Methodist before he died; that Robert G. Ingersoll repudiated his hell-kicking proclivities on his "death-bed," a thing he never occupied, dying in his chair. All these men are in hell, if orthodox teaching is true; and they have as companions the learned and the honest thinkers of all the ages.

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

"The Great Work."

Lyman C. Howe, the Veteran Lecturer in the Ranks of Spiritualism, and a profound Thinker along Spiritual and Occult lines, will Review Chapter by Chapter that Book designated as The Great Work, thus affording a rare treat to the readers of The Progressive Thinker, and furnishing information to them that will be worth ten times the price of a year's subscription to the paper. Every Spiritualist not taking the paper now should subscribe for it at once. Our present subscribers should call their neighbors' attention to The Progressive Thinker, and induce them to subscribe for it, and thus swell the Tidal Wave of Success on which it now rests.

"THE GREAT WORK."

The Editor of The Progressive Thinker invites me to review chapter by chapter, this latest production from the Indo-American Publishing House; and I have the temerity to undertake it. At the outset let it be understood that truth is my aim. I am a Spiritualist without an adjective. We are told that "Spiritualism is no finality." Narrowly interpreted, as it generally is, progressive thinkers will agree with this statement; but from the first it has been to me the one all-inclusive science of life, and religion of Nature. Nothing can be evolved that is not in agreement with it. In its phenomena this door is ever ajar for new and startling revelations. In its philosophy all facts, and their meanings, are included. Though a million graded worlds, appealing to the outlying perceptions of yet latent senses, should be brought within the limits of human consciousness, the scope of Spiritualism would cover them all. If I should be convinced of the absolute truthfulness and scientific accuracy of every claim set up by the author and the "Great School," it would not jar the foundations of the sciences of life that has been, my light for over fifty years.

To bigoted, sectarian Spiritualists, my review may be disappointing; for I do not propose to conjure up objections that I do not think are justified by facts and reason. In my discussion of "The Great Psychological Crime," I found enough to challenge opposition, and I had not approached the most important, and vulnerable points, when my fair correspondent suddenly left me, after launching her most vigorous arraignment; and it is quite likely that many readers were surprised, and puzzled, because I made no answer. But the editor had decided that it had run long enough; and the way to stop it was to STOP IT. In this "Great Work" the author frequently refers to "The Great Psychological Crime," and the volume of the Harmonic Series that preceded it, which I have never seen. In this introductory letter it is due to the author of "The Great Work" to say that I have a pleasing conviction of his thorough sincerity and upright purposes in all he writes. I have never met, and do not know his name; but a picture comes before me of a man past middle age, of average stature, semi-blond temperament, even features, rather broad forehead, a mild blue, or bluish-gray eye, a serene expression, gentle voice, somewhat musical, and a trustful glow of humanitarian sympathy beaming from his quiet countenance.

But, pleasant and helpful, as it is to me, the second chapter deals with the "Classification of Data," and is not so easily quoted. I will, therefore, leave this first chapter to make its own appeal, without incurring it with any commentary LYMAN C. HOWE. Fredonia, N. Y.

AN ABSOLUTE GIFT TO ALL.

Already about 1,500 copies of THE UNKNOWN LIFE OF JESUS have been GIVEN AWAY, and still the orders for it are flowing to this office in one STEADY STREAM. We would like to give away ONE MILLION COPIES. This book contains FIFTY-THREE illustrations, and constitutes the MISSING LINK in the history of one of the most remarkable mediums that ever lived. Every minister of the gospel, every theologian, every church member, every free thinker, and every Spiritualist should have this book, for as a matter of history it is ESPECIALLY IMPORTANT for future reference, and as it is sent out as an ABSOLUTE GIFT to all who send TEN CENTS in stamps to pay postage, and ONE DOLLAR for The Progressive Thinker one year, we expect to distribute a vast number—in fact we would like to send out ONE MILLION COPIES. The Regan Printing House is now busily at work in turning out another edition, and we expect to be able to supply all demands.

Not To Go to California.

The next convention of the N. S. A. was voted to be held in California—a very unwise thing to do. Now the Californians have concluded to relinquish their right thereto, and the next convention will probably be held in Washington, D. C.

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

believe in the truthfulness of an author, it does not carry with it the necessary conclusion that all he says is true. When facts and reason are against him, or any part of his writings, we must infer that he has mistaken his data, or misapplied them, or else we have to review our premises, and either re-establish the supposed facts, or discover the mistakes that led us to wrong conclusions. For instance: In my discussion of "The Great Psychological Crime," I presented numerous facts that seemed to utterly discredit the statement of the author that in every case mediumship, and hypnosis progressively demoralize the nervous organism, and paralyze the brain. In her last letter, Mrs. Huntley brushed them all aside with the assumption that the testimony of my witnesses—of whom I am one—had "no scientific value." If facts have no scientific value, what else has? Science that has no use for facts is not authority for me. Most of the evidence that I presented was as thoroughly conclusive, as anything found in the dissecting room, or the chemical laboratory; and this bare assumption was the only answer, or explanation offered against them. The book before me deals with different sections, but is in complete line with the preceding book, and I find much that thrills with the delight of a palpable revelation.

After a cursory, and incomplete reading of this book I realize that any approximately thorough review of it will require liberal verbatim quotations. I would suggest to all readers who may honor me with their attention, that the book is worth careful reading; and, whatever they may think of the value of my writing, the quotations that I shall use will be found interesting and suggestive. At the outset I will quote a whole chapter. Like the texts which clergymen select from the Bible, it may serve as a nucleus for the evolution of a vigorous discourse, which an hour's thinking will not exhaust. Here it is:

CHAPTER I.—EVOLUTION IN OPERATION.

1. Nature evolves a man.
2. Man, co-operating with Nature, evolves a Master.
3. The Master Man, co-operating with, and controlling the forces, activities and processes of Nature evolves a —?

"The second chapter deals with the 'Classification of Data,' and is not so easily quoted. I will, therefore, leave this first chapter to make its own appeal, without incurring it with any commentary LYMAN C. HOWE. Fredonia, N. Y.

Facts Worth Remembering.

The first piece of printing with movable type bearing date, was an Indulgences exempting the holder from punishment for crime. It was issued by Nicholas V, Nov. 15, 1454, the object to raise money to aid in resisting the invasion of Europe by the Turks. A copy is in the Hague Museum. Seven editions of these Christian documents, a full pardon in advance of wrong doing, were issued in 1454 and 1455.

It has been stated by a learned scholar who gave special attention to this historical subject, that the so-called Crusades, claimed to have been waged to rescue the holy sepulchre from the Saracens, were only attempts to beat back the Turks who were attempting to invade and overrun Europe. The Encyclopedia Britannica, article Turkey, Vol. 23, p. 648, says of this invasion and resistance: "The conflict was long and bloody, and resulted in the total defeat of the Christians."

Constantinople fell into the hands of the Turks in May of 1455.

Christian monks wrote the original history of the Crusades, and later writers have drawn upon those sources for all we know of that pretended event. Sometime there will be a terrible overhauling of that history. New causes for events, with new dates, will be discovered which will astonish all christendom. And the Crusades, with the new lights to be reflected on them, will be a different story from what even the learned have supposed. As no trust can be placed in any statement coming from a Jesuit, or the parents of those Jesuits, the coward and hypocritical monks, cannot be trusted.

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February 20, to entitle them to delegate representation at the annual meeting, when reports of officers and the election of officers for the ensuing year will take place. H. A. CROSS, Secretary Illinois State Spiritualists' Association.

NOTICE TO SINGERS.

All persons gifted with a good voice for singing, who, for the cause of Spiritualism, will volunteer their services for the three evenings of the convention of the Illinois State Spiritualists' Association, to take place in the large auditorium of Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday evenings, Feb. 19, 20 and 21, are very cordially invited to attend a rehearsal for a grand chorus for each of the three evenings named. The rehearsal will take place on the 5th floor of Handel Hall, on the evening of Saturday, January 26, at 7:45 o'clock. Your friends are invited to come with you to this rehearsal. The music will be furnished you free of all expense. MRS. C. C. PIERCE, General Director, 4601 Vincennes Avenue Chicago.

Still They Are Coming!

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

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

Mrs. Rose L. Bushnell, Donnelly, Cleveland, Ohio: "I would like to be a subscriber to a full set of Andrew Jackson Davis's works at \$20 per set. So put me down as one, and am only too glad to get an opportunity." Martha E. McCarty writes from Boise City, Idaho: "I wish to subscribe for a full set of Andrew Jackson Davis's books, when published. The \$20 will be ready when called for." Mrs. Geo. McNeilly writes from

DON'T MISS IT.

Don't miss the opportunity to read what LYMAN C. HOWE has to say of THE GREAT WORK, a book lately ushered into the world of literature by the Indo-American Publishing House, and which has created a NEW VIBRATION all along the line. The Progressive Thinker is now admitted by prominent Spiritualists everywhere to be the CENTRAL MAGNET in our great Cause, and those who do not read it, cannot keep well posted in passing events in our ranks.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining 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 earliest convenience.

HARRISON D. BARRETT.

Box 680, Seattle, Wash.

PLEASE UNDERSTAND.

Every order for "THE UNKNOWN LIFE OF CHRIST" must be accompanied with a yearly subscription to The Progressive Thinker, and it WILL NOT be sent out as an ABSOLUTE GIFT on any other terms. If you only send ten cents in stamps without the order for the paper, the same will be applied to your subscription. Remember the conditions.

All absolute gifts are generally accompanied with certain conditions. When Mr. Meyer of Washington, the noble philanthropist, gave \$20,000 at different times to Spiritualists, he wisely DEMANDED they should do something in return for it, and they did. So when we give a VALUABLE BOOK to you, we also demand a slight return therefor; that is, that you send 10 cents in stamps to pay the postage on The Unknown Life of Christ, and also send one dollar for The Progressive Thinker one year. The book is an ABSOLUTE GIFT to all who comply with the conditions. We are now sending out thousands of copies, showing conclusively that Spiritualists appreciate THE GIFT.

An Honest Question.

Would the cause of genuine Spiritualism be advanced by substituting the old-time flummery of the church, borrowed from Roman paganism, with its creed, "I believe," in place of knowledge, and in doing good for the love of it?

When speakers and writers are laboring to make Spiritualism an appendage of ecclesiasticism, and are thrusting its Bible on us as the inspired word of God, and converting its fictitious characters into mediums, and demons into obsessed spirits, it seems just that adverse criticism be allowed to do service, and show the ancient faiths are not worthy of acceptance in these wiser times.

COBWEBS.

What are the filmy cobwebs? We find them all around. Here and there and everywhere; They are always to be found. They worry us, they pester us, No matter what our plane, But let them gather anywhere But on the human brain.

We find them in the corners. We find them in the hall. We find them in the parlor. And round the chimney tall, And where we least expect them. We find them rough and plane, But the greatest nuisance in the world.

Is cobwebs on the brain. They bar out air and sunshine. They check us in our dreams. They make life dull and listless. And at times it almost seems That the general circulation Is impeded by the strain, And what we of call "chronic" Is only—cobwebs on the brain.

Then clear away the cobwebs. Let the light of truth shine in. 'Twill give you four-fold measure. And make you strong within. Let the soul rise to its level. Nor stop for wind or rattle. But clear away the rubbish. And cobwebs on the brain.

LAURA CUMMINGS. Hardwick, Vt.

Give up to science entirely, for science is but one—Seneca. Reason must be our last guide and judge in everything.—John Locke.

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