VOL: 35

SIGNS AND OMENS.

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, until recently commander in chief of the British army: "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 glorious and artistic and picturesque past of which history has told me much. I believe in ghosts and in amulets. 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, am prone to adopt any superstition I am told of which I find others believe

Napoleon Trusted His Omens.

Napoleon always had an unlimited trust in his presentiments. When the the news came to him that one of the Nile River boats, the name of which vas L'Italie, had been wrecked and the crew put to death, he gave up all hope of ever completing his conquest of Italy 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 Dantzic, he found the emperor gazing with concentrated attention at the heavens. "Look there!" shouted the Emperor. my star! The flery 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; it is my sign of good fortune; and where it leads I

wih "llow."
The shoddy adventurer and charla tan, 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 train on which he was traveling wrecked by Nihilists on the very day that the unfortunate man had proclaimed to be the most propitious in the

and as a precaution always wore a bracelet studded with bezoar stones. dote. Whenever he wished to make recognition of any exceptional service the part of a subject, he would always present him with one of these

Most of the Eastern potentates are victims of one or another form of superstition. The Shah of Persia not only has a court astrologer, but also carries with him when traveling a ring of amber, which tradition says fell from heaven during the lifetime of Mohammed, and which the Shah helieves renders its wearer invulnerable In addition to this he has a jeweled star the particular virtue of which is to make conspirators confess.

Official Astrologers Maintained.

The Empress of China, King Menelik of Abyssinia, the Ameer of Afghanistan, the Sultans of Morocco and Zanzibar, 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 must be mentioned the ard-headed German Chancellor of Count Bismarck Bohlen is the authority for the statecent that one day in 1870, when the Prince gave a dinner at Ribeims, one of the invitations had to be, cancelled because Bismarck would not be one of the party of thirteen sion in the same year, Friday, October I, Bismarck refused to receive the envoy of Marshal Bazaine with propositions for the capitulation of Metz, because, as he himself declared, he would to nothing of importance on a Friday, much less on Friday the anniversary of Hochkirch, Jena, and Auerstadt. 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 Hobbs

did not believe in a 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 ponderous 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 Ghant and Dreams.

Our own great General and President Ulysses S. Grant, placed much confi dence in dreams. He believed that it was a sure precursor of good luck to iream of crockery. On one occasion just before his appointment to the colonelcy 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 there was Admiral Farragut, who declared that while he was at the masthead of his flagship at Mobile Bay just before he ran the gauntlet of the Conforts, he distinctly heard a wice at his ear saying, "Keep on! Keep The English naval hero, Nelson, the broke the power of Napoleon, al-

They Often Owe Their Origin to Spirit Spencer's Philosophy Anti-Materialistic.

mentioned: \

and the mental forces.'

. "Various classes of facts thus unite

forces holds equally between them

Now physical forces like heat, light,

chemical affinity, etc., are not trans-

formable into sensation, emotion,

thought; and Mr. Spencer did not

mean to convey any such conception.

Wave motions of molecules in the

of motion to another; but no kind of

molecular motion can be converted

into sensation and thought, which are

subjective states, and not objective ac-

tivities. As John Fiske, who has

written very clearly on this subject,

says, in one of his works, whatever

goes into organism any way as phys-

ical force must come out as physical

force. Every change that it may un-

dergo must be accounted for in the

terms of physical force, or else the re-

quirements of the law of the conserva-

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 ex-

pression, in seeing that in such pas-

sages as the one I have quoted Mr.

and transformability of the physical

modes of motion—those of the brain

ism to explain mental phenomena, and

yet how many times have I seen him

quoted or referred to by careless

TESTS OF SPIRIT PRESENCE.

Sustaining the Grand Truth of Spiri

Return.

To the Editor: - I wish to relate an

incident which happened in Byefield

Mass., when I was quite a small boy

A man in our neighborhood named

Larkin, had a snuff mill which he used

iam since he started on the trip. One

day when he came up to dinner he was

surprised to see William standing at

the side of the door (this was in broad

daylight and a bright, sunny day at

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

Now this was long, long before the

Fox girls and Spiritualism as now

· I wish to relate a little of my own

When I was about eleven or twelve

years old, my father bought a farm in

Hampstead, N. H., and moved there

from Byefield, Mass. Soon after mov-

ing 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, "I cannot, I haven't my pumps," but after awhile

he could not resist, and he pulled off

his hoots and danced in his stocking

feet. When he came home he told what

cumstances of the stocking feet. Now

After I married I came west. One

night I had an invitation to a circle at

a neighbor's house. A young man was influenced. 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

Then the young man commenced to

laugh, and someone said, "Curtis, what

He said, "He is dancing in his stock-

ng feet." Now ,this was more than

forty years after the above incident

happened, and no one present excent

myself knew of it, and I had not thought

of it since father related it on his re-

turn from Byefield. This, I think was

a good test to me that father was there

and took that method to convince me

Sacred are the lips from which has

issued only truth. Over all wealth.

above all station, above the noble-

the robed and crowned-rises the sin-

cere man. Happy is the man who

loves to dance. He is dancing now."

omes my test:

are you laughing at?"

known, was thought of

experience:

B. F. UNDERWOOD.

philosophy

tion of energy is not met.

There is sectarianism in philosophy, | tain some passages which are liable to or in what is assumed to be such, as mislead one who is not acquainted well as in religion; and most people with his philosophy as to his real who are interested in philosophical meaning; for instance, the following problems deem it important to affix quoted from page 217 of the work a label to every system, whether they understand it or not. A term is applied to a thinker, and, it is often to prove that the law of metamorphomade to do duty in place of under- sis which holds among the physical standing 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 brain may be changed from one wave 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 Spencer means only the correlation know.

Spencer's position is that things in themselves are not perceived, yet that and nervous system, which are conthey correspond with perceptions. comitants of thought-with all other Between the mental and the external modes of motion, such as heat, chemorder there is congruity, but not re- ical affinity, etc. To those who are semblance. The objective existence is not familiar with Mr. Epencer's philknown only as it is symbolized, as we osophy such passages must seem to conceive it. It may not be in the have materialistic implications, and least what we conceive it to be they furnish occasion for unintenthrough our forms of perception and tional misrepresentation of his modes of thought. As for matter, we thought. It was more than those of. know it only as a series of phenom- any other thinker, the reasonings of enal manifestations; and these we Herbert Spencer, especially in his will continue to come in as fast as we know only as states of consciousness, great work on "Psychology," which a can get men capable of bringing them which we call color, sound, odor, re- third of a century ago convinced me lived in constant dread of the evil eye, sistance, extension, etc. All these of the utter inadequacy of materialwords 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 writers in support of the materialistic 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 (I am now nearly 74 years old).

unknowable. This doctrine of the relativity of to operate himself. He had a son Willknowledge and the inscrutableness of the ultimate nature of things has been the mast. He had not heard from Willheld by the greatest thinkers, includ-

ing 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 un- an enjoyable time he had, and the cirderlies mental phenomena-cannot be identified with matter; it cannot be identified with a series of conscious states: it is the same that under lies force and matter,-the unknow

But Mr. Spencer's "First Princi ples," at least the early editions, con

ways carried a horseshoe on his flag

ship.
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 contempora ry, old Thaddeus Stevens, the tyrant of Congress, during the Reconstruction, helieved it unlucky to pass pins, and he always stopped to pick up any that that he could see me, although I could not see him. C. N. STEVENS. might be in his road. James G. Blaine defeated for the presidency by Cleve land, would never turn back to enter his home after leaving it, even though he had forgotten something. Secretary Carlisle believed Friday to be un lucky, and Secretary Folger was under the impression that the number three governed his life.

neither paints nor patches, vells nor veneers! Blessed is he who wears no I. C. O'MAHONEY. mask!-Ingersoll.

A QUESTION ANSWERED.

CHIOAGO, ILL., JANUARY 26, 1907

Spiritualism on the Decline? No,

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 ministers 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 ters that preach-hell-fire from their pulpits. 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 we make it. An old man who ped-dles vegetables from house to house, came to my house one day and he is very honest 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 asked why he was so honest, if it was because he wanted that he carried heaven with him wher-ever he goes. And this is a fact, for he has a good word for everybody, and

is always laughing and jolly.
Some people, when asked where heaven is, 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 the star any plainer 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 millions years at the rate given above, how long 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 comes from the spirit side of

life? Our improvements date back to 1848, when Spiritualism came in. Just stop and think for yourselves; before that time sewing was done by hand, reaping was done with a small sickle, and threshing was tone with a small sickle, that is two sticks fastered together with a strap. There were no such things as steamboats, sewing machines, self-binding machines, automobiles, or electric cars, but with the coming in of Modern Spiritualism en who are sensitive and can get communications from the spirit side of life. Ask every one of these men who bring in these new patents what their belief is, and you will find all of them Spiritualists, and these inventions are given them by the spirits.

Not every man is capable of perfecting these things, and not every one can get these communications. are' also many who can hear voices from the other side of life that do not know what to think of it. When one of our best mediums in the land to-day used to hear voices, she fold her day used to hear voices, she told her people, and they said there was something wrong with her brains their doctor told them that her man have to undergo an operation, 12 10 they were going to take her to tholic hospital and have part of the brain removed, but they kent puth. hospital and have part of the brain removed, but they kept putting it off from time to time until she was big enough to take her own part, and now she is one of the best mediums for

spiritual communications 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 flesh. This child is just four years old. T 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 rears old; her father passed over to the spirit life, and she plays with him just as she did when he was here in

esh.
Spiritualism will not be put down. Some of our people have been trying through the intervention and medium-to down it for the last fifty years and ship of that intermediate race who still it grows. It started a little over have blended with both the astral and fifty years ago with a couple of girls, and it has grown until now we number them by the millions, and nearly all who did not believe in it did all they could against it, but with all their working, it continues to grow, and al-

ways will. The time was when every on believed in Spiritualism was sylty, sed to be a little off, but now a Spy a hlist has got the name of being a list has the list has been a list has the list has got the list had got the list has got the list had got the list had got the list h

ing instead of allowing the adv offus to think for him.

Some time ago an agent condition of the some agent of the some agiven him the names of some of them, he handed me a book, and after I had looked the book over I to a him it was no spiritual book, and he said he knew that. Well, I asked him who knew that. Well, I asked him why he wanted to know who the Spirituallsts 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

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 ros trum. The Good Book says that if women want to know anything they hould ask their husbands, that they

could sell them his books.

were to be seen and not heard, but we who are Spiritualists think that should have the same privileges that we have. Another thing according to the Good Book, the women do not go for you? I would prefer to pick out to heaven. It does not say one word my own. S. BURD. about women going to heaven, the Massillon, Ohlo.

Earth-Bound Spirits.

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

by Miss "Z" at San Francisco, and we will leave to others to answer, for her interpretation of the same, par this letter is already a lengthy one and takes so largely of a personal criticism there is one more point to be considof my endorsement of the lady's ex- ered, namely: Do earth-bound spirits planation, that I am constrained to re- remain chained to one locality for any ply to the same. It will be necessary length of time after the dissolution of to separate Mr. Jensen's letter into the physical body? This is the pith three divisions; the criticism of myself, of Miss "Z's" communication, for a the divisions: the criticism of mysen, or Miss Zs communication, for a the insinuations directed against Miss careful reading of her description of Z.", and the argument he advances the influence hanging over the unfortunged in the possibility of a spirit being nate city of San Francisco, (and may against the possibility of a spirit being nate city of San Francisco, (and may also and the communication). chained to an earthly locality, uncared not the recent carnival of vice and for, for any length of time; in order crime at that point be attributable to that the personal argument may be this influence) would reveal its characisolated, as far as possible, and the ter and that the spirits asleep were vital part of the discussion brought simply being whirled about in astral prominently to the readers' attention. Let us first consider the insinuations

against the lady herself. First, "Ex-preying upon the living as well as travagant language:" The lady wrote travagant language:" The lady wrote the description of her vision while its 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 clair voyant, and her environment is a private home life surrounded by loving

Third, her studies of "thought forms" to go to heaven, and his answer was and "non-human entities" upon the that he carried heaven with him wherher mind: She is a Theosophist, but is almost equally as 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 both of this city.

Mr. Jensen refers to the author of

this letter as a believer in ancient mys-ticism and a swallower of the ancient and modern teachings of Theosophy plead guilty to both charges. The books which have helped me most in studying ancient mysticism are Dr. Peebles! "Seers of the Ages," and Mr. A. J. Davis' lecture in volume three of the "Great Harmonia." What Theosophy I have swallowed has also been digested, and I heartly endorse Dr. Peebles 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, and the higher pure Theosophy (as enunciated by the erudite C. R. S. Mead) are in perfect accord-three voices, three names, yet one triangle-External Truth." As to "the rankest kind of lunacy" I displayed in addressing my former letter to the visible and the invisible worlds, that is merey Mr. Jensen's personal opinion and we will not burden the columns of The Progressive Thinker with personalities any more than we can help.

istence of the astral plane, 'thoughtnot well established facts; progressive Theosophists of the present day do not The term, "astral plane," as used by

earth zone Theosophists, covers the and six more progressive zones or 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 be fore heard the existence of an eadthly zone or sphere (dwelling-place of earth-bound spirits), questioned by an occultist.

As to the existence of "thoughtforms," 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. Leadbeat er. Mrs. Besant and Madame Blavatsky have, of course, described the astral entities in their various writings. The spirit "Ahrinziman," 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 Adamite Races."

To establish a fact, of course, must consider the evidence. This author's book, "The Other Side of Death," was published in 1903, and in it he treats of the three subjects under discussion; if Theosophy has pro ressed 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 Pierpont as follows: "Close to the physical plan et 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 infilled with the emanations of selfish ness, ignorance, brutality and corrun tion that go forth from polluted hu man lives on earth."-Encyclonedia of Death and Life in the Spirit World, Vol

Here is a very good description o

angels are all male angels, but we Spiritualists have accorded them 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

To the Editor:—The communication of Mr. P. A. Jensen, of Los Angeles, in No. 886 of The Progressive Thinker, relative to the clairvoyant vision seen "Ahrinziman" are Spiritualists or not, currents generated by the vicious and earth-bound spirits who are awake and

> 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, to ward his fellowmen, or impure and carnal in his tastes and habits, he is sure ly forging the chains that will bind him to such a sphere until he has wrestled with sin and overcome it."

unconscious.

This extract should establish 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 Pierpont testifies very closely to the argument laid down by a The osophical teacher, that if the spirits are pure and spiritually-minded, they are specially guarded, and sleep out hap pily 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 n other cases they remain consciousearth-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

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

always saw the spirits recently re-

leased from the flesh provided for by Among the positive statements of the case, and yet it would not disprove Mr. Jensen are the following: "The extended the argument that where a large numspirit friends. This could indeed be the case, and yet it would not disprove ber of earthly lives in one locality are forms,' and 'non-human entities" are snuffed out within a short period of time there would of unconscious believe in them; Spiritualists have caught and held within an automatic never accepted them as facts. sipate. Even Swedenborg, whom A. J. Davis characterizes as the "most comprehensive mind, the loftlest genius. that humanity has ever enrolled in her ranks," states in paragraph 449 of his "Heaven and Hell:" 'Afterwards I was '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 are 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 V. Richmond, in Vol. III., of the Ency clopedia of Death and Life in the Spiri 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 before, 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 fear ful, awful darkness." In conclusion, I would say, that we

were not trying to explain the destiny

of the human spirit after death by pub lishing "An Urgent Call for Help," 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 months after the catastrophe, 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 an unique 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 earthbound could begin to exert their regenerating influence and the 'spirits in prison" be given a chance to work their 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, tegretting 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 lover bears-Eve never whispered suddenly: "I think I hear pa on the stairs.

NO. 896

THE PATHWAY OF THE HUMAN SPIRIT.

As Reflected From the Brilliant Mind of Dr. Peebles.

To the Editor: -I am delighted to see your announcement of Dr. Peebles' latest work, The Pathway of the Humas Spirit, based as it is on messages from angelic realms, the inspired thought of the ablest authors, the experience of the author, philosophical reasoning and masterly 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 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

The eternality of spirit and source lines::

'Of the beginnings that never began

We are caught in the coils of the world's romances. We come from high worlds and we go For the worlds, the worlds are God's

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

I give the thought as impressed by my reading.

The spirit like to diamond rare, Dazzling through white etheric film, From center of man's triple brain. t 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 dom's paths then back to that home experiences.

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

The claim of parental origin of spirit, of unconscious pre-existence generating immortality, is disclaimed with great earnestness by the author. spirit horoscope gathering from prehistoric wisdom and handed down from Wisdom Spheres, declares internal obsession to have been com monly known in ancient times by all, but that conditions have arisen until the present, setting aside this truth, which is the unknown cause of much of human suffering, and which need but be understood by both spirits and mortals to perfect the science of spiritual healing.

In this latest work the eternality of pure spiritual love is touchingly beautiful in expression, and is re-flected in the inner life of the author, pespeaking a sweet

promise eternal. In this grand companion work to his Seers of the Ages, the spirit of the Doctor seems thrilled by the fire 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

Dr. G. L. Lane of Boston has pronounced the book the Pilgrim's masterpiece. it is not surprising that he should re-

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

In seeming reply to holy, tender, loving sympathy Spirit Dr. Scott, covorker with Dr. Lane, wrote the fol-

lowing: "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 May the angelic inspirers of Dr. J. M. Peebles whisper again, "Write, write the truths inflowing from thy Paradise home on this thy latest round

Chicago, Ill.

NOBODY KNOWS.

Only a kiss on the baby's face, So simple a thing that the sunbeams laughed.

DR. EDWARD G. RIDER.

And the bees ha-hahed from where they quaffed.
Only a kiss, but the face was fair, And nobody knew what love was

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 win-

dow shone 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 blur-Could a mother condemn? 'Tis hu-

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 with them her hope, her joy, her Only a sob as she turned away: But nobody knew as she knelt to

Nobody knew-but mother. -Baltlmore Sun.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient be-

ngs .- J. S. Mill. Much of the religion to-day is only respect for the religion of the pastREINCARNATION, ETC.

Words of Explanation by a Student of Theosophy.

Please allow me a short space in your widely circulating fournal in rear-ticles appearing in your issue of De-

First, to heartily endorse the remarks of D. E. Smith and others regarding Mrs. Reynolds, etc.

Next, a word in reference to the article —"Reincarnation," by L. P. Whee look. It appears , some of us are un able to eliminate gross matter from mental vision. Hence, find difficulty in some of the conclusions based upon more sublimated substance.

The difference between objective and subjective, is to them an "unknown quantity," or rather, quality. In fact I heard an accredited medium declare such thing as subjective."

There would be no absolute need for a mature spirit to enter a mortal or-ganism. As the object of re-embodiment presupposes an immature entity desirous of further earth experience, reaching toward a condition of advance ment: that no further need of earth life existed before a step higher in advance ensued, would be predicated of a "mature spirit."

And further: Animal life does not extend beyond the earth plane, or the physical. Derived from the physical hodies of parents, when the physical yields up that life, (which this writer understands to be one of the many dif-ferentiations or modifications of uni-

The soul is ensheathed in an astral body, being of the less dense material which obtains in space, or place, or condition, which receives the soul, after its pilgrimage on earth. At whatever period during physical gestation, in the physical form, every organ is in full formal activity, it is informed by the waiting soul. Jesus, after declaring Unless ye are born again ye cannot enter the kingdom of heaven." left the question of Nicodemus for man to

Savants disagree as to the process of Nature here on the Planet Terre. Could we reasonably expect at this A correspondent speaks of the insult to Spiritists, by Mrs. Tingley. As neither of the parties mentioned have asked the favor, it seems foolish on her part. Being comparatively insignifi-cant in the great scheme of things, it reminds the writer of an old Prof. who being attacked in a similar manner by a fledgling, replied: "The acephalous youngster had no other way of letting the world know of his existence.'

Such smart announcements simply sound foolish. By the best informed Theosophical writers, it is well understood that occult phenomena, have ever existed. Modern Spiritism renewed the interest, and extended the study to a wider percention of the underlying truths regarding the next stage of human existence. Although since time began, the origin and destiny of the children of earth, have been to an extent known to a few of them, not until the 19th century were any large nummentally sufficiently developed to be able to meet and critically examine anates from the One; in and by whom the Universe exists. To our awakening perceptions, Theosophy, meaning the wisdom of the One, can be but slowly, even apprehended; more slowly still, comprehended. And only according to the degree of light from higher spheres or degrees of being, penetrating the souls of earnest and unselfish students, who have risen beyond environments of the past, or pres-Those who have attained to that or those higher degrees of clairvoy, ance and clairaudience which enables less dense than Earth, or the astral; desire region, where the emotional of God in the Christian dogma is im

part of each still clings to the soul. a member of the T. S. does not constitute a theosophist. The most advanced in this study only claim to be students. Let us analyze the word—Wisdom of God-Universal Wisdom. Who so bold

as to claim to be a graduate.

MRS, F.M. NORTON.

San Diego, Cal.

SAYS PAINE BELIEVED IN GOD.

Passages Quoted From Author Which Trofess Faith in Creator and in Future Life.

In the Battle Ground [as set forth in the Chicago Record-Herald] appears an article from Galesburg, Ill., making the charge of atheism against Thomas Paine and using as authority Theodore Roosevelt, who, the writer "stigmatizes the American soldier and patriot, Thomas Paine, as a 'filthy little atheist.' am sorry if Mr. Ressevelt ever

said such a thing, because it is not true, as every reader of Paine's works. knows perfectly well. Paine's frequent statements of his firm and devout belief in God are so numerous and forceful that we are forced to the conclusion that whoever has said such a thing, whether Roosevelt or another, could not honestly say it if he had read the works of Paine.

On the very first page of his "Age of Reason" he says: "I believe in one God and no more, and I hope for happiness beyond this life." could possibly attribute such language to an atheist.

On page 96 of the same works (part II.) he speaks of philosophy, mathematics and mechanical science as "continual sources of tranquil pleasure," adding that the study of these things "teaches man to know and to admire the Creator, for the principles of science are in the creation, and are of divine origin."

Strange sentiments for an atheist, are they not? Page after page of similar quotations from this author could be given, did space permit showing him as an unusually fervent believer in the Deity. These facts are very well known by all who have taken the trouble to read Paine's

Criticise him if you will because of his disbelief in the dogmas of the church, but let it be remembered that they who in their zeal for cherished eds overstep the truth, and, possessing scant information of their own, depend upon quotation from others for material with which to calamniate one who happens to be without the pale of these cherished creeds, are doing no good to the cause of re-

ligion or to the world. Because Thomas Paine rejected the belief in the inspiration of the Bible, and in the many dogmas of Christianity, he has been attacked, not so much for what he has written, but because he was not a believer in Christianity. It might as well be said of a Jew that he is an atheist because he is not a Christian, although he is one of the very strongest believers in a God of any race of people, yet not more so than was Thomas Paine.

LEW A. McCONNELL.

Christian Religion Is Not Moral Enough, Publicly Declares Rev. Dr. Crapsey.

Attacks Doctrine of Original Sin-Angry God a Fiend -Cannot Imagine a Deity Who Has Been Wrathful for Centuries.

church, las set forth in the North Amercan] the Rev. Dr. Algernon S. Crapsey, who was deposed as a clergyman in the Episcopal Church for heresy, made a emarkable attack on the dogmas of the Christian churches, in a lecture it a local theatre, at Rochester, N. Y.,

That the Christian religion, as exressed in present-day dogmas of the Christian churches, is neither pure enough nor moral enough for the enightened conscience of the present age and that the doctrine of original sin is immoral, were the principal points in his address. His theme was, "The Moral Breakdown in the Church-

He began his lecture with a reference to a certain scene in Athens in the days of Alcibiades. When that brilliant poltician and equally brilliant debauchee of a certain banquet was discussing the religious conditions of his time, certain ploring the decay of religion in Greece,

Having just returned from Corinth, he said, "Never before have there been so many women consecrated to the services of the Goddess of Love, and neyer before have the young men of the country resorted more eagerly to the "The writer who records this event

Crapsey, "the immortal Plato himself, who saw nothing shocking in the words of Alcibiades. This is evidence that morality are not always in accord. "It is true that, at the time of Alcibiades, these religious observances, which are to us so shameful, expressed the current morality of his day. But morality was then outgrowing that phase of religious observance, the men were beginning to be ashamed of proswere beginning to be ashamed of pros-remain in purgatory until he has ac-tituting their women to the services of complished his punishment. If he does their gods, and from that time on there not deserve his fate, to keep in purgawas a growth of the moral sense that tory for a moment is the grossest inwas in increasing antagonism to the justice. religion of the people. The antagonism

called us to uncleanliness, but to holfholds that religion is a guardian of morality. Just the opposite is true. Morality is a guardian of religion.

"There are no emotions of men. not er of the conscience and guarded more exactly by the power of reason than the

religious emotions. "Man's religious nature is in its es sence unmoral, if not immoral. In the name of his gods he has committed the greatest atrocities; has been guilty, as we have already seen, of sanctified uncleanliness, has sacrificed his sons and the righteous thinking to do God service, and has robbed the poor to build

temples to the deities. Our Thoughts of God Immoral. "We readily acknowledge the immorality of the ancient forms of religion which were supplanted by Christianity, but we fail to see that even in which the enlightened conscience of tosometimes called Kama-loca, or the day condemns. The underlying thought

moral in its nature. . It represents God It is well to understand that, being as being in a perpetual state of anger. "We are told that ever since the year 4000 B. C., God has been angry with man because of the sin of Adam. Now, anger is a debasing passion. He who indulges anger degrades himself, and ishment. if this be true of man, it must be equally true of God, in whose likeness man

> worship of a soul that has itself discarded the passion of anger. Cruelty labor upon the poor? That is what we is also an attribute of God as He is do every day of our lives, or, at least, represented to man in the dogmas of try to. If we can get heaven for a song, the Church. St. Augustine devotes two books of the City of God to prove that God can keep, by his immortal power, a body of flesh in eternal existence in to torment that body in the everlasting flames. Now, a God who would do this would certainly outdevil the

Represented as Having Favorites. "This whole notion of a God of venseance has been outgrown and our con-

clence condemns Him. "God is also represented in the dogma as having His favorites among chil dren of men, giving to some and with-holding from others, without rhyme or reason, except His own will and pleasure. Such partiality upon the part of a human father is always censured, and that which we condemn in a man

we cannot allow in a God.' Dr. Crapsey then went on to say that not only was there immoral conception in regard to the Deity, contained in the dogma of the Christian Churches, but those Churches in their teachings held a false, degrading and in a measure. an immoral conception of man. He con-

"The doctrine of original sin, as it is usually expounded from the pulpit, is insulting to human nature, and tends to nourish impure conceptions of the nature of man. Without his own fault man is brought into the world by a process which, his religious teachers tell him is essentially unclean; than be-

this uncleanliness he is damned before he is born.
"Now one does not object serious! to being damned after he is born, for then he may have done something to deserve it, but to be damned before he

is born breeds in him a sense of injus-

tice, for he knows he has done nothing to warrant such condemnation. to evil is evident to us all. It is the drag backward, the tendency to return to a lower estate of moral life than that which man has, in his present life, attained. This is indeed the consequence of his birth as a man.

"It is the price he pays for being i man, but to assert that this natural fact produces wrath in a supernatural God and the curse of God rests upon man because of it has no warrant in the nature of things.

"The conception of the bird is a pure conception, and why not that of the man? The child of a pure wedded love is a pure child from the instant of its beginning in the secret places of nature and the Church should dwell upon that fact, rather than upon the other.

Should Be Born Right First, "It should insist upon the privilege of in the course of the next day to any

Inspired, apparently, by his freedom everyone to be born right the first time, to speak out his belief without tres- and not claim to overcome the deficienpassing on the clerical laws of his cles of a first birth, which is natural, by the magical effects of the second birth which it claims to be supernatural.

"This doctrine lies at the base of our failure to achieve any great good from men through the forms of our churches. We claim that baptism is the antidote for original sin but to-day we see no difference between the baptised and the unbaptised, and we can say that neither baptism avails anything, nor want of baptism, but that man's, salvation lies in his power to love and to love purely.

"The greatest symbol of joy given to us in the Holy Scripture is the joy of the bridegroom with the bride, and where such pure joy is, there is no sin. "Another immoral conception, which is imbedded in our dogma is the doctrine of exclusive salvation. The saying, 'out of the Church is no salvation, is arrogant and false. At no period in its history has the Church included in its pale all the moral worth of man kind. There have been as many good people outside as inside, and it is not church membership but essential good-

Dr. Crapsey then went on to speak at length of the immorality which is ex-hibited in the methods of salvation as they are taught in the Churches, both Catholic and Protestant. He said that while on the Continent of Europe he had seen alms boxes over which, were was, if I am not mistaken," said Dr. signs reading: "For Your Friends in Purgatory," and in these boxes he saw poor women putting their alms to pur-chase the release of their beloved what we call religion and what we call ones from the pains of purgatory. He continued:

"Such a scheme of salvation is so immoral that we would not for a single moment tolerate it on earth.

Salvation "For So Much." "If a man deserves his fate, he should

"This whole scheme of salvation for began to grow, until at last we heard so much has always been the scheme the prophetic saying: 'God hath not by which the practical Roman mind has sought to gain the favor of God. So many prayers, so many masses, many journeys to this and that shrine will gain for man the pardon of his Walter Pater said of the old Ro man religion, that it was something to be done, in such a place, at such a even the sexual emotions, which need time, in such a way. A salvation so to be kept more sternly under the pow- purchased would be worthless because t would be the gift of a worthless

Delty. "On the other hand, the evangelical doctrine of the merits of Christ, as this doctrine is so often presented by the evangelists, is utterly destructive of any moral conception of the universe. According to that teaching, God leaves all of the guilt of the sinner upon Jesus his daughters to devils; has murdered and the sufferings of Jesus atone for the guilt of the sinner, and then God imputes the righteousness of Jesus to

"In other words. God punishes the nnocent, and lets the guilty go free, and He tells a lie in order to cloak the guilt of the one who is thus favored. To lay the guilt of the sinner upon the sinless is an active injustice, and therefore immoral. To say that an unright eous man is righteous, is not true, and cannot be moral.

"To Get Something for Nothing." "We admit that belind this doctrine there are great living truths which give

it credence. The innocent do indeed suffer for the guilty, but they do not "This doctrine, as it is usually talked y true of God, in whose likeness man has bred in the mind of the average s made; 4000 years of anger would be Protestant that he can get something to change any God into a fiend, and the for nothing, and that, notion runs

God of the Westminster Confession, throughout his whole life. and the bewho is in this perpetual state of wrath, setting sin of this age is the desire to s. as Dr. Carter says, 'not a God, but get something for nothing, and for this the preaching of the evangelical is not "Such a God cannot command the a little to blame. If we can lay our sins on Jesus, why not lay our share of why not get a fortune by a swindle? ..
"The organized Church has done much to confuse moral values and to bring about the present state of moral chaos. It overlooks altogether those great savings that a 'Man shall get his bread by the sweat of his brow.' soever a man soweth, shall he rear also,' and it is through such tribulation that he enters into the kingdom heaven."

NEWS BY TELEPATHY.

William T. Stead, the Great Psychic and One of the Leading Literary Lights of England, Gives Some Interesting Fácts in Reference to

Telepathy. Telepathy from the subconscious mind has for years been employed by me for the reception of news without the intervention of the ordinary channels of sense. 'The difficulty of working with the subconscious mind is that its consciousness is rarely coterminous with that of the physical conscious-It ignores much that to us appears important, and in chronicling

ferent to conditions of time. These are, however, but the stacles, the inevitable difficulties which baffle and tantalize the investi-

gator in any unknown field. What has been demonstrated times distance of hundreds of miles can and do transmit to me, by the agency of automatic handwriting, the most se-cret thoughts and confidence of their

They are not conscious of the use which their subconscious self is making of my hand. But they cannot deny the extraordinary accuracy with which time and again the con-tents of their inniost minds have been communicated to me.

My experience has sufficed to prove to me that, providing two minds are in tune, mind can transmit thought to mind instantaneously over distances of hundreds of thousands of miles There are plenty of errors in transmission, flaws and imperfections in the telepathic process.

But the fact that mind can and does transmit thought to mind across vast spaces without the agency of any wire or electrical instrument what ever is to be almost as well established as the fact that there is a pos tal system, and that a letter dropped into a pillar-box in the street, with peany stamp upon it, will be delivered

WESTERN MASSACHUSETTS.

Great Season Promised at Lake Pleasant A New Deal which Prom-

The annual business meeting of the directors of the New England Spiritualist Camp Meeting, Association has just adjourned at Greenfield, Mass. This was the first meeting under the new management for the important work of voting on the question of who should control the privileges the com-

ing season?
For several years there has been

little contest over the questions, but the new life that has come into the institution has been noised around until "a lively season coming sure," is in the air. At least five applications were on file for the hotel, almost as many more for the dancing pavilion As a result of the meeting, Savage & Hopkins, of Hotel Lathrop, So. Deerfield, will conduct the hotel; Edwin McLaughlin of Turner's Falls dancing pavilion, and boats; grocery store, Charles Slate of Montague, gen eral store, H. S. Streeter; ice, Savage & Morse; baggage, H. Savage; ice cream, newspapers, stationery, Leon

Hotel proprietors are both able, pro gressive young men, formerly in the employ of the W. E. Wood hotel and restaurant system of Greenfield. This system has all the dining rooms on Boston and Maine R. R. from Boston and Troy, also Whalem Park, Fitchburg and Mauson House, Greenfield

During July it is expected that the

Chartauqua people may hold some meetings at the Lake. The Spiritual people at Greenfield are, as usual, having successful meetings under the wise direction of R. F. Churchill, Mrs. Cunningham and Mrs. Thomas, have recently accomplished good work. Edgar W. Emerson at present is missionary to the society with success. At the conference of Unitarian

churches, at Bernardston, Mass., Rev. Sunderland, recently installed at Hart-ford, Conn., Church of Unity, read a discourse on the "Higher Unitarianism, which he said must devote earnest thought to the truths of psychic phe nomena and welcome to its progressive fellowship all those who believed in the brotherhood of man, the fatherhood of God, and immortality a proven fact. This lecture has been widely comment ed upon and earnestly endorsed by many of the leaders of the liberal

Rev. Richard Birks of Deerfield, pastor of the old historic Unitarian church, there a man beloved by all who knew him, though somewhere near sixty years of age is hustling the liberal campaign seven days in the week. F. B. WOODBURY.

LAKE HELEN, FLORIDA.

Notes from the Southern Cassadaga Camp. As the tourist season advances the tide of travel to this genial winter

home is increasing.

Among, the late arrivals are Dr.
Hilligoss and Mrs. Hilligoss, Miss Kallenbach. Mrs. S. Augusta Armstrong Mrs. Alger, Mrs. S. Augusta Armstrong, Mrs. Alger, Mrs. Pratt, Mrs. Kiefer, Mr. Plaisted, Mr. Haskell, David Sloan, Hanry Voorhees, Mr. and Mrs. Knapp, Mrs. Catherine Maul, two sis-ters and a brother of Miss White of the hotel dining room, Mr. and Mrs S. B. Barber and mother, Mrs. L. A Holt, Mr. and Mrs. H. S. Twing, Mrs.

Jane Johnson and Mr. Greenwood. The grocery store is open from 7 a.m. to 4 p.m., under the management of R. S. Wheeler, who has been

Mr. Young of Onset, Mass., is building a cottage on the Stevens property. On Sunday, Dec. 16, Mr. Young read an excellent address on "Death. Mrs. Augusta Armstrong will ad-

dress the Sunday meetings in the near future. Dr. Hilligoss gave some fine selections on his graphophone at one of the

late meetings.
Mr. and Mrs. Sherman will not be at camp this season.

The grass around the camp has been burned off to secure safety from

Mrs. Brigham has built a woodshed for her cottage, also new floors on the west veranda of Brigham Hall. The Apartment House has also new

floors on the verandas.

Mr. Bartholomew has put a new roof on his "Peek-a-Boo" cottage. Mr. Palmer has added a bed-room

On Monday, Dec. 9, a corps of will-ing workers attacked the painting problem, and in three days changed and beautified the appearance of all the public buildings. Last week the camp received a se-

vere shock in the passing to spirit life of Horace S. Kellogg. He had been to DeLand the previous day and was about in his usual health, but passed out in the early morning of Dec. 13. Funeral services were held Dec. 14, at his cottage, conducted by Dr. Hilligoss, who sent a quantity of beautiful roses from the rose garden, in which Mr. Kellogg took great interest. Mrs. Wheeler offered the invocation. body was sent the same day to Cleveland, Ohio, for cremation. Mrs. Kellogg accompanied the body, and will return to camp. She has the deep sympathy of everyone at camp. My excursion for January by Clyde steamship line will sail from New York City, January 25.

Write me early for prices, state-rooms, etc., enclosing 4 cents in stamps for postage on Clyde folders, 9H. A. BUDINGTON. 91 Sherman street, Springfield, Mass.

hEPIRITUAL LOVE. I kno s life hy shrine, my faithful one, In super thoughts arrayed.
I fedour cint but the love divine

On your virgin face portrayed. Your smiles are smiles of innocence Which beam like silver stars; Your look, ah! tender and serene,

All ealthly vision mars! Your ethereal sense of mind and life, Illimlifes e'er my way: It lightens every earthly strife,

In one glad glorious day! EMILY LAURIE. Milwaukee, Wis.

address within a radius of three hundred miles. But my experiments have hitherto been entirely confined to the receipt of messages from the subconscious mind at the time that the subliminal part of him was communicating to me his ideas, his hopes, his fears, or his actnal experiences.

I have, however, always believed that it would be possible to make the physical consciousness as receptive and as communicative as the subcon sciousness.

"Materialization." By Mme. 2 d-Esperance and Rev. B. F. Austin, Excellent. Price 10 cents.

TEST OF TRUE RELIGION.

There Is an Aggressive Form of Religion Calling Itself the Dogmatic Faith Which Has Done Far More Harm to the Human Race than Pestilence or Famine. Directly to Its Door Must Be Laid Not Only All the Bloodstained History of Mohammedism, but All the Murderous Doings Which Have in Turn

In the name of Christ the Apostle of Peace, this dreadful school of thought within a few centuries of his death brought about such quarrels and such murders as had never been heard of in pagan days.

Disgraced Every Sect of Christian-

Over the Homolousian question, a heological point depending upon a diphthong, it has been reckoned that a hundred thousand people lost their ives, champions and victims of faith. The crusades, the murders of the Albigenses and of the Cevennes, the thirty years' war, the inquisition, the outrages of Catholics on Protestants, the no less detestable outrages of Protestants on Catholics, the persecutions of nonconformists, the manifold domestic tragedies and tyrannies, embittering the lives of count less numbers—surely, when all these are considered, the reader must ad-mit that faith in the positive, aggressive sense has wrought more mischief than famine or pestilence.
All sects have been misled by men of the same acrid frame of mind and

have incurred the same blood-guilti-I only know four cults-the original inal Buddhists, the Quakers, the Uni tarians and the agnostics—who can, I think, say that they have no blood upon their hands. Certainly the athelsts cannot, for their excesses in France—in the revolution and also in 1870—have been as bad as those of

the churches And what has been the root of it all? Saying you believe what your mind cannot grasp and what your free reason would frequently reject. A makes his proofless assertion and calls it his faith; B has the right to do the same. Then A and B hate each other with a holy hatred, and there is the epitome of the blackest chapter of the history of the world. We who are like shipwrecked mariners upon this little raft of a world, moving upon the face of the infinite ocean, have enough to do to live kindly among ourselve without quarreling bitterly about that which is beyond the horizon.

Perhaps you say that even in these very words I myself show want of religious charity. But surely it is not so, If the Catholic find the pope or the Anglican the bishop or the nonconformist the minister a help upon his path, then in every case it is a good thing-if it causes that man to be a better, more noble human creature. Every form of belief is ad-mirable that does that. But when it turns to want of charity and the reviling of those who have other methods, then it is a petty twentieth cen-tury exhibition of that which ranks in history among the gravest and most

BIR CONAN DOYLE.

SPIRIT RETURN PROVED. They Visit a Family and Write Mes

sages Independently.

To the Editor:- I write these lines oping they may be read by some who have lost a loved one, and who may be suffering the anguish I suffered before I found the blessed light of Spirit-

given to different mediums. Some can see the spirits; some can feel their presence and read their thoughts, while others are used by the spirits as electric instruments only. Such is the case in our home. One member of our family seems to possess the regulaite amount of electric force, through which the spirits can write. It matters not if he is sleeping or awake, in the house or yard; the writings will often come down stairs while he is working in his studio upstairs. But he is always conscious when they are taking place, as his

arms cramp and become numb. When I think of questions to ask, he sits by the stand, placing one hand It is soon quivering with life. Then I place a tablet and pencil upon it, and receive answers to

any questions I may ask. At first we were very skeptical and thought the messages written were facts which had previously been stored in our own mind; but that was soon dispelled by the fact that many messages came regarding people and things of whom we had never heard until investigation proved their words

to be true.
At one time we thought the messages might be the work of a somnambulist, but a little watching disproved that theory. In fact the dear ones have forced their presence upon us until all doubts have vanished, and aoday we welcome them in our home with outstretched arms. I have asked hundreds of questions regarding the future life, their sensations while entering the Valley of Death, their emotions on awakening, their surroundings in the spirit world, their pleasures, appetites, labors, environments, etc., to all of which they write answers, clear, concise and to the point. I ask how we shall live to best prepare us for the life to come. answers are always summed; up in these words, "Be loving and unself-

I will gladly write again telling you the beautiful descriptions the spirits have written me. I am a plain uneducated farmer's wife, and could not imagine the beautiful things the spirits write, but of this I am thoroughly convinced that Death is but a kind and gentle

friend, Who unlocks with noiseless hand Life's flower-encircled door, To show us those we love. ALICE D. GREEN.

Hamilton, Illinois.

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AN INTERESTING EXPLANATION

Carlyle Petersilea Reconciles an Ap parent Dscrepancy.

To the Editor:—I would like you to answer a question, either through the columns of The Progressive Thinker, or privately, which is: In Letters From the Spirit World, by Carlyle Petersilea, in Letter No. 27, and on page 155, it tells us there are no children on the first sphere as they are too pure and could not learn anything good there, as it was none but the de praved and low who composed the first sphere; then in the book, Mary Anne Carew, on page 196 and chapter 13, we find the assertion that none but children inhabit the first sphere, as that is where they get their schooling. Now it is not altogether on our own books to friends and would like an explanation. We are searchers for the truth, and when we read one book and have our hearts built on some thing, and then take up another and find that thing flatly contradicted, it is, to say the least, conflicting. We hope, however, you will explain to our satisfaction and we will anxiously await your reply,
MHS, H. McINTOSH.

Reply by Carlyle Petersilea. To the Editor:—I laid the matter contained in Mrs. McIntosh's letter,

before my spirit husband, Carlyle Petersilea, and the following was his "We would like all to understand, f possible, that the spheres in spirit life are not arbitrary, that is, they are not marked off like black and white, but run gradually and softly, one into the other, as the colors of a rainbow

do. But as the questioner is a lady, perhaps she will the better comprehend our meaning if we call her at-tention to the manner in which Berlin wools are shaded. She will find that these wools are shaded from the deepest black up to absolute white: from the deepest green, almost black, up to absolute white; and so of the blue, the brown, the yellow, the red; and thus of all the shades of the rainhow: one cannot tell where one shade leaves off and the other commences.

"Now we might compare the very lowest sphere to black. The shading is so gradual it would be very hard to say where, which was the which the second sphere. In the lowest part of the shading there are no children, for it would be a most unjust natural law that would compel little children and babes to the lowest sphere. In fact, that which may be called the first, or lowest sphere, belongs exclusively to the condition of the most ignorant, vicious and depraved; but there are all grades and lescriptions of even these; they shade off, even as the Berlin wools do: but this condition cannot shade up into white, which means purity, because, by the time they become pure, they are not in that condition or sphere any longer, but by slow gradaions have arisen from vice, ignorance and impurity, up into wisdom, virtue and purity.

"Neither could little children be in the same condition, call it sphere if one will, as the exceedingly wise and exalted. All must know that a little child cannot be in the same condition as a wise archangel, but must grow and be taught for a great length of time before reaching such a condition or sphere.

"Now, Mary Anne Carew, Carlyle Petersilea's mother, had been in spirit life many years, and had become a pure and wise spirit. She controlled and wrote the book with her own ualism. True it is our loved ones live and exalted condition or sphere in and rejoice to find avenues through which to make their presence known.

It seems that different gifts are tions, it was hard for her to readily distinguish which might be called the first, or the second sphere. Then, again, in coming to control, for the first and only time, an earthly sensitive, she did not come in contact with the lowest condition or sphere; and most naturally called the condition of simple childish ignorance, the first sphere; which, after all, is one of the gradations of the first sphere; these gradations run so gently and other spirit, in controlling, might call the second sphere that which Mary Anne Carew might look upon as the

first sphere. The book, 'Mary Anne Carew,' was written many years ago; and Mary Anne Carew was a young and perfect ly pure, innocent woman, not thirty years of age. She had been reared secluded from the knowledge of all vice and wickedness. She knew nothing of such things-no, not even dreamed of them—and when she passed from earth she went directly to the condition or sphere in which her little children; that had already preceded her, were located. She, herself, was not a wisdom spirit, but a pure, gentle, and

oving wife and mother. "Shortly after her former husband, Franz Petersilea, the father of Carlyle, went into spirit life-remember that he had lived on earth many, many years after she passed out of the material body, had married again and had a family of children by another wife, he also passing from the earthly world an unmitigated materialist, and finding himself really immortal, being a strong and powerful spirit, wrote, automatically, The Discovered Country-he, we say, on meeting his former wife, whose maiden name had been Mary Anne Carew, implored her to descend, for once, and write her experience, that her beloved boy, Carlyle, might know of his mother, whom he could not remember, being but three years of age when she

passed upward.
"This she did, and there was a cord which connected her with the sensitive through whom she wrote. scientific men find out about this cord. It will help them wonderfully. This cord held her to the sensitive until the book was written, and when the last' words were written-'The End'-the cord snapped asunder with a loud noise, and her flight was so rapid and joyful that it sounded like a bird's whirring wings, real material sound, too, and she was gone. "What we have now written is the

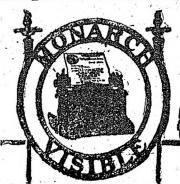
most solemn and heavenly truth, and we herein set our spiritual signatures and seals. "CARLYLE PETERSILEA,

"FRANZ PETERSILEA, "ABBY A. JUDSON." Through the hand of Amelia Petersilea. P. S .- The cord is the same

which Archdeacon Colley speaks. Let

science prove it. They gave me their seals, but they would be of no use to you. Carlyle's was a radiating disk with faint circles within it. Franz's was a circle with an upright cross within it. Abby's was a Madonna and child within a circle.

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MARY ANNE GAREW

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which soothes and pleases. Irri-

tants are as necessary in medicine as

beneficial as friends. The mind like

the stomach, if continually fed upon

Our judgments are dwarfed by ig-

Men have been put to death for dis-

believing in the Trinity-a doctrine

that has no more to do with our fu-

ture weal or woe than it has to do

A creed is not the determinate factor

religious enthusiasts mistake a night

may be just but not merciful; he may

be religious but not moral. The ne-

heaven or a hell-a god or a devil

Nothing was ever created without a

ways and the honest investigator fol-

"Agassiz said that he had stood a

No two persons follow the same

path through life, nor are they guided

Words are superficials andly often

meaningless; our character is best ex-

tive, the soul, the marrow that sub-

blessings or cursings.

clear breast

day:

sun;

the same diet, becomes nauseated.

METTER FROM G. H. BROOKS,

resident 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; Lence, a little delay this time, I attended the N. S. A. convention, and while worn 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 unaunounced and unlooked for, and among entire strangers. I went right to work, found out where some of our people were, found Mr. and Mrs Kalbfleisch, who made me welcome, and through their kindness and the energy of Mrs. Kalbfleisch (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 night, continuing them Monday, Tuesday and Wednesday 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. Kalbfleisch. This is the home of Mrs. Slender, 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 organized, as the time is not yet ripe; 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 un-known, 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 away, the next morning, for Eau Claire, where I found conditions none the best. There 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-call themselves "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 and through her and similar experiences, brought certain disrepute upon Yet no one should ashamed of what they are. I secured lic lecture which was fairly well attended, then held one parlor meeting which was well attended and some good was done, later, hope to visit

From Eau Claire I went to Augusta, where arrangements had 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 came to the conclusion the meetings had not been well enough advertised, though Brother Shrader did all he could, and was in no wise blame; it was simply one of those occuliar 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 Neilisville, 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 I 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 Pratt, taken to his home, held two parlor meetings at the residence of 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, did some little work for the state among the friends, and on Tuesday night went to Sparta; remained that night, then the next morning re-turned to Baraboo, where I held one parlor meeting at Mrs. Fischer's, and two public meetings. The weather was fierce, yet a fine attendance, and at all the meetings there was a very good attendance, and good was done. Bright and early Monday morning, started for Milwaukee, where I

worked hard with the efficient secretary, Miss L. Loebel, getting matters in shape and attending to business. out thirty-three days and turned over one hundred and twentydollars 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 exenses 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 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 state. I am sure there I am, 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 massmeeting 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, Milwankee. 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.

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Under the Auspices of the New York

State Association.

A three day meeting is called to be held at EM's Hall, 59th street, near 8th avenue, New York City, on the 14th, 15th and 16th of February. Many of our most prominent speak ers 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 took place on Sunday, January 6. 1907.

The new church was beautifully decorated with palms plants and cut The rear of the pulpit was flowers. decorated in oil Painting of the ris ing sun and the rainbow of promisethe 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 Tallinghast of the Universalist church. Vo cal selection by the famous vocalist, Miss Ida Heatley. Address of wel-come by Miss Fannie Allen of Boston, ne of the old pioneer lecturers on the science of Spiritualism. Vocal se

ection by Professor Evans and wife. Address on the work of the National by C. L. Stevens, president of the First Church of Spiritualists of Pitts-burg, and also one of the trustees of the National. Duet by Prof. Evans and Miss Ida Heatley. Address on lyceum work by Mrs. Anna Gillespie. In the evening ten new members

were received in the church, and one Spiritualist baptism performed, flowers being used instead of water. The church was crowded to its full capacity at each service, and every one appeared to be delighted with the serv-

ices of the day.

The First Church has an entire new board of trustees and officers for the new year. Mrs. Haynes, president: 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 to say he is a worker for 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 world give us just a few more such noble workers as Pastor Day, and the cause of Spiritualism will prosper.

ALBERT FRY.

Allegheny City, Pa. A LETTER OF APPEAL

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

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 try ing 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 like honest people, let's pay it. I am working, as well as the secretary, Miss Loebel, and the board, with might and main, to raise the debt. We ask you to help us. Send in your name and one dollar for membership; that will help us. Send more if you can; but if you cannot send one dollar, send what you can-your halfdollars, quarters, anything to help-us along. Sometime during the winter. the state society is going to hold a fair in Milwaukee, and we ask from anyone, and from all, donations of fancy articles; send anything that will sell, aprons, caps, night-caps or thing 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 on the package, as the money paid on express charge must com from the society and it is better notto do so.

I also ask that in different parts of the state socials be held and send in what you receive 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, "Coffees" are to be given for the convention fund; so, let our 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 ald us in the G. H. BROOKS, President W. S. S. A.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisition to the literature Spiritualism that has peared of late years. It is scientific in its method, profound in its ligic, and above all sympathetic to the truth whatever it may be and wi grever i

may be found. Price, cloth, \$1.50. 10 cents postage extra.

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SCINTILLATIONS

Written by Henry Morrison Tefff.

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, scares the majority of people unless it neither does age always prevail. In is ancient, unless it comes with the artistic beauty and intellectual credentials of a thousand years, they strength, from a historic standpoint, dare not accept it. There are those Greece outwelgh China. But it is who cannot read or listen to any argunot classic literature, nor artistic mu- ment or statement that is opposed to sic that has cheered, comforted and their preconceived views. Such a elevated the greatest number of peo- person soon becomes crystallized in ple. The lighter reading, the com- thought and hardened in belief. mon melodies, have brightened more homes, cheered more lives than an- spurs us on to action more than that cient lore or classic song.

The world is like a theater stage-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 norance and warped by superstition. 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 with the precession of the equinoxes. and abnormal.

A great deal has been written as to in a life. Dyspepsia sometimes puts what constitutes poetry and oratory- on all the appearance of deep plety: but they evade all rules. We know, feel and experience facts and condi- mare for an inspiration. A person tions that cannot be put in words.

There is always a charm about the unattainable. Christ's life is an ideal; gro is naturally very religious, but His teachings a theory, a sentimentoften very immoral. At person's ennot a practice. The most ardent ad-mirer of his life cannot put his words to do with his life than his belief in a lates its own atmosphere. The spirit into practice.

Fiction, romance, mystery, possess irresistible attractions. The strong- definite purpose. No wide-spread beest intellect bows in adoration before lief ever took hold of the minds of a superstition. Great men have their men unless it was called into existfoibles. The Indian warrior adorns ence by some deep felt want or nehimself with paint and feathers and cessity for the same. There are the civilized warrior with epaulets, those who can see only in one direcbrass buttons and gold braid. What tion, but truth branches out in many is the difference in meaning?

"As the sun colors flowers, so does lows all trails. art color life." People are never satisfled with plain facts. The imagina- one place in the Alps where he could tion craves after highly sensational throw a chip into the water in one literature, the same as the stomach direction, and it would roll into the craves highly seasoned food. It is German Ocean, or he could throw a stated of Ruskin that "a person de- chip into the water in another direcrives more pleasure in reading his tion, and it would reach the Black description of a place than seeing it | Sea by the Danube, or he could throw with his own eyes." . The personal- a chip in another direction; wind it ity that goes along with a speech is would enter the Mediterranean by the

more than the speech itself. It is not | Rhone." so important what is said as who said it. Elocution is not oratory, any more by the same ambition, nornare they than rhyme is poetry. It takes more after the same goal; yet there is a than physical development to make kinship in nature. Each heart is an beauty. No matter how comely the epitome of the whole world. The features of a woman may be; if she is chameleon can take on all colors but

lacking in those indescribable quali- its nature remains the same. We imties that we call grace and charm agine that other people possess virtues and soul-then she is like a beauti- and vices that we are void of; we Genius makes everything symmetri- are not endowed and of weaknesses cal; it changes ugliest features into which they are not guilty. . beauty, gives new meaning to words, Goldsmith, it is claimed, "wrote and charges inanimate matter with like an angel and talked like poor magnetic power. An extreme en- Poll." The greater the man the thusiast said of a certain lady musi- greater are his inconsistencies. The cian, "She has the attitude of a liv- mind of man can ascend as high as ing legend. She has only to come to heaven and go down as deep as hell. the piano and sing or play * * * to There is no solid mahogany in charmake melody agitate with its wings acter-all is veneering. Our religion,

incomparable jewels." Knowledge sometimes throws a bear too close examination. Even a cloud over our most cherished hopes. maiden's tear loses its poetry and Things sacred become profane under tenderness by being analyzed. the searching eye of investigation. Some people's religion is in their Divine revelation sinks away into heads, and some in their hearts: mere history, superstition, fable. some have it in their creeds, others in

Whether the benefit derived from their practice. The church as a soprayer comes from within or from cial factor is in its meridian; as a rewithout, whether it is subjective or ligious factor, it is waning. Speaking objective, is a matter of argument. of the clergy a writer says, "They ocdoes not seem to be definitely set- * * in combating extinct Satans." tled:

No man knows the commencement any such devil as mankind have been of the observance of the weekly Sab- taught to believe. bath-its origin is lost in the obscursays, "It is interesting to note that in calling always defend their acts in this ancient calendar of the Assyrians their own thought. The saloon keeper may be found the nucleus of all the justifies himself on the plea that if he moral, as well as the source of many would—the article would surely be of the traditions, customs, and beliefs obtained. The highwayman satisfies of later ages and modern times, in re- his conscience on the ground that it bath."

"We dislike to be disillusioned. cates and corporations to rob whole The child realizes a disappointment communities which high-minded men, when he finds that there is no Santa Christian gentlemen, when members Claus. Keats said of Newton that he of these bodies, never hesitate to do. had "destroyed the poetry of the rain- A person may practice insincerity un-

It is hard to distinguish history principle in his life. de is from fable, the real from the unreal. This is true the physical world. We are told that the brightness that pressed in our works. To the sensiis seen and the heat that is felt are not located in the sun. Its brilliancy stance of a man, shines through the to us is only apparent, not real. physical framework as clean and "Brilliant and dazzling though the truthful as if the covering was made sun really appears, its brightness, of glass. There is no law more conlike its heat, is but seeming. * * stant than this—that whatever act Brilliancy is not a quality inherent in we do that is injurious and demoralizthe sun. Its dazzling brilliancy, so ing to others, injures and demoralizes far from being located in the sun it- ourselves. Every word, deed. or self, 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 centu- May sit i' the center and enjoy bright ries. Truth, in the market, is always below par-hypocrisy goes at a But he that hides a dark soul and foul premium. Galileo, for advancing a thoughts, new thought found a prison, and Benighted walks under the midday Bruno the stake. Some are born to make rules and precedents, others are Himself is his own dungeon. born to follow them.

We judge a person by the books he An original thought or action

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 condition of life is light to another. Give able story of "spiritualistic" healing. one man a single bone and he will construct the animal to which it be- Scott Rowland of Windsor Arcade, longed; give another the climate and the description of a country and he of her family physician consulted the to his own betterment and the late Dr. William Tod Helmuth, who will tell you what kind or race of peo- late Dr. William Tod Helmuth, who ple it will stimulate; and still another was well known as a specialist on the will, from the print of your hand, read your past, present and future history.

"God hath interlined The human hand like some prophetic

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 the scenery is continually changing, soothing syrups. Enemies are as 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 plano."

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 canyas 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 of a people speaks in their sculpture, in their painting, in their architect ure 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 oration. 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 workmenyet their bulwarks laugh at the storm king riding in his chariot of destruction.'

ful flower that sheds no fragrance. credit them with powers of which they | "What did I come for? You came To strengthen the purpose, to better

the laws. Like a rivet or bolt of a great machine.

You are all important, though all un--seen."

Science teaches that there is no longer any "dead matter." All substance is "animated by vital force." morals and private thought will not 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 im-Its true relation to the individual cupy themselves Sunday after Sunday | moral, ugly or beautiful, religious or irreligious, are questions of age, cli-Probably there is no such God, nor mate and geography.

A worthless weed in one country becomes a rare, costly plant in an-Everybody is working out his own other. The current of life is upward. ity of the ages. L. D. Burdick, in his little scheme. Show, pretense, hy- A satisfied man, is a dead man; book, "Oriental Studies," speaking of pocrisy, are all current coin. Men growth means unrest. The springs "A Babylonian Saints' Calendar," engaged in a questionable business or that feed the national life come from beneath and not from above. "These bare feet, these naked arms, these rags, this ignorance, this abjectness, laws, written and unwritten, civil and did not sell liquor some other person this darkness, may be employed for the conquest of the ideal * * * the vile sand which you trample under your feet when cast into a furnace and lation to the observance of the Sab- is no worse for him to-rob an indi- melted, will become splendid crystal and by its aid Galileo and Newton disvidual than it is for trusts, syndicover 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 bow by reducing it to a prism." till it becomes a habit, a trait, a fixed is no demand for a certain class of business, or a certain class of workmen, then the business and the work men 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 consension of public opinion is a stronger safeguard thought-good or bad-brings back to society than legislative enactments. Love is a stronger force in the world than hate. Praise redeems more lives "He that has light within his own 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.

enta igos curlivo regio

reads, the friends he loves, the things | SPIRITUALISM CURED CANCER. Woman Tells of Remarkable Effects of Electric Treatment.

> New York, January 9,-Professo James H. Hyslop, vice president of the American Society for Psychical Research, and formerly of Columbia University, to-day made public a remark-The story in brief is that Mrs. Mary Fifth avenue, New York, developed a cancer of the breast and on the advice disease. Mrs. Rowland, when seen to-day, con-

firmed the story of the remarkable cure which occurred some six years ago. She told of her visit to Dr Helmuth 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 "After talking to me awhile," said Mrs. Rowland, "Dr. Helmith said he wanted to examine the breast again. And then something happened, inexplicable to the doctor, but which I under-

"Dr. Helmuth put his hands out to ouch 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 be-hind me and sent through his brain and mine the impression that I had been sufficiently examined. "Dr. Helmuth said he was going to Paris and would be back in a month to

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 plas

perform the operation. He left me

ter. "Finally I determined to go to the Rev. Mr. Curlis, in Brooklyn, and try through him to get advice from some one in the spirit world. Mr. Curlis 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. Helsuitable for recitations and readings, muth, and for three months he gave me true to the very best there is in human the electric treatment. At the end of nature. Presentation edition, dark red that time, 'Dr. Shirley' communicated cloth, \$1. 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. Helmuth and submitting to an examination, which showed that the "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, take 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 his one year than have been recorded in the annals of this science since the

exhibition of the year, I will describe the demonstration before the society by a young American Indian, claimed that in a trance he could communicate with the spirit of an Indian chief, and also with the "Great Spir and that this spirit would describe through him the homes 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

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 tel-

epathy 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 at any time 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

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as follows:

bas thrown the book into nyconapasses as follows:
Living WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the told where he was at the moment of recital, 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

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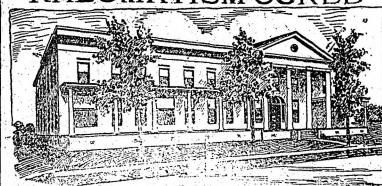
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RHEUMATISM CURED



MINNESTOLA,

Opposite St. Joseph Sanitarium and Bath House.

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

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

Moses Hull was born in Walro, Del-

ware 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

tered into its work with the interest of

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

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 res-

urrection and, after having parted

with some of his best beloved on

earth, went into an earnest investiga-

tion of Spiritualism. Unbounded ev-

idence was given to him, proving to

end all. He was bitterly attacked by

strongly fortified in his own conclu-

ions that he remained impregnable

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 lit-

erature of Spiritualism as Moses

Hull. He has written upwards of

thirty volumes, treating mostly on

Bibilical Exegetics. Among the more

recent works are "The Encyclopedia

of Biblical Spiritualism," "Our Bible.

Who Wrote It, When, How and

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

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 Spiritual-

ism for more than a third of a cen-

coast was to acquaint the people with

the work of the Morris Pratt School

and to interest those of like faith in

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

Thus in "The Wanderings of the

Mr. Hull had been in fine health

Hull Pilgrims" there has come a

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

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

My present plans, are to remain

iere, to fill the engagement as had

been arranged. I shall not return

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

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

bellef 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 on 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

There would be more happiness in

the world if we would rejoice more

with others instead of feigning sym-

pathy with their sorrows.—Max Bewer.

MATTIE E. HULL.

world from a material side.

East until near spring, and I hope

may be busy on the coast.

could save him.

on just the same.

parting of the ways."

Their special-mission to this

he was one of the founders.

These books contain not

Where?"

tury.

the Methodist church was severed.

death:

2:30 p. m.

J. R. FRANCIS, Editor and Proprietor

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SATURDAY, JANUARY 26, 1007.

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

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

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 here 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 subjection of women.

The learned writer says very cor-

"The Bible should be considered merely as a piece of literature, as 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 corseers and dreamers. * * * The quality of utterances range from the childish notions of a primitive people just emerging from slavery, and from the alist to the sublimest and most com-prehensive thought." * * * The tra-ditional 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 tetish: 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 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 tlergy 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 Uni-

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 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

THE PROGRESSIVE THINKER | 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 child he joined the church and enanoint." older people. At the age of 17 he

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 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- him beyond a doubt that death did not portune occasion, is trying to unite church and state. These little at- the Adventist church, but was so 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 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 teturned 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

On a bas relief 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 elim- its behalf. inated from all governments estab-

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. 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 dearth in our churches, therefore we recommend a special season of prayer to Almighty God, asking him for the outpouring of his holy spirit on the country, to the end that sinners may fiee his wrath, and for the upbuilding of his church; and that Sunday, Januwrath, and for the upbuilding of ary —, 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 pious 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 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 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

A well governed mind learns in time to find pleasure in nothing, but the

PASSED TO THE REALM OF SOULS, 66 TILLE GIPORT WOIK.

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 ILLINOIS STATE SPIRITUALIST ASSOCIATION 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.

Thinker invites me to review chapter essary conclusion that all he says is by chapter this latest production from true. When facts and reason are the Indo-American Publishing House; against him; or any part of his writand I have the temerity to undertake it. At the outset let it be understood that truth is my aim. I am a Spirit- or else we have to review our premualist 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 the author that in every case mediumagreement 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 aside with the assumption that the worlds, appealing to the outlying per- testimony of my witnesses-of whom ceptions of yet latent senses, should I am one-had "no scientific value." be brought within the limits of human If facts have no scientific value, what consciousness, the scope of Spiritual- else has? Science that has no use ism would cover them all. If I for facts is not authority for me. should he convinced of the absolute Most of the evidence that I presented truthfulness and scientific accuracy of was as thoroughly conclusive, as anyevery claim set up by the author and thing found in the dissecting room, or the "Great School," it would not jar the chemical laboratory; and this bare the foundations of the science of life assumption was the only answer, or that has been my light for over fifty explanation offered against them.

To bigoted, sectarian Spiritualists, my review may be disappointing; for with the preceding book, and I find I do not propose to conjure up objections that I do not think are justified a palpable revelation. by facts and feason. In my discussion of The Great Psychological Crime I tound enough to challenge opposition, and I had not approached the most important and vulnerable tions. I would suggest to all readpoints, when my fair correspondent ers who may honor me with their atsuddenly left me, after launching her tention, that the book is worth care most vigorous arraignment; and it is ful reading; and, whatever they may quite likely that many readers were think of the value of my writing the surprised, and puzzled, because I quotations that I shall use will decided that it had run long enough; the outset I will quote a whole chapand "the way to stop it was to STOP ter. Like the texts which clergymen IT." In this "Great Work" the au- select from the Bible, it may serve as thor frequently refers to "The Great | a nucleus for the evolution of a vigor-Psychological Crime," and the volume ous discourse, which an hour's thinkof the Harmonic Series that preceded ing will not exhaust. Here it is: 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-blonde temperament, even a ----? features, rather broad forehead, a mild blue, or bluish-gray eye, a serene expression, gentle voice, somewhat easily quoted. I will, therefore, leave musical, and a trustful glow of hu- this first chapter to make its own apmanitarian sympathy beaming from peal, without incumbering it with any his quiet countenance.

But, pleasant and helpful, as it is to Fredonia, N. Y.

believe in the truthfulness of an au-The Editor of The Progressive thor, it does not carry with it the necings, we must infer that he has misises, 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 ship, and hypnotism progressively demoralize the nervous organism. and paralyze the brain. In her last The book before me deals with different sections, but is in complete line much that thrills with the delight of

After a cursory, and incomplete reading of this book I realize that any approximately thorough review of will require liberal verbatim quota-CHAPTER I.—EVOLUTION IN OP-ERATION.

1. Nature evolves a man. 2. Man, co-operating with Nature,

3. The Master Man, co-operating with, and controlling the forces, activities and processes of Nature evolves

The second chapter deals with the 'Classification of Data," and is not so commentary LYMAN C.. HOWE.

AN ABSOLUTE

UNKNOWN LIFE OF JESUS have ject to raise money to aid in resisting been GIVEN AWAY, and still the or- the invasion of Europe by the Turks. ders for it are flowing to this office in A copy is in the Hague Museum. one STEADY STREAM. We would Seven editions of these Christian like to give away ONE MILLION documents, a full pardon in advance COPIES. This book contains FIF of wrong doing, were issued in 1454 TEEN illustrations, and constitutes and 1455. the MISSING LINK in the history of It has been stated by a learned one of the most remarkable mediums scholar who gave special attention to that ever livel. Every minister of this historical subject, that the so-the gospel; every theologian; every called Crusades, claimed to have been church member; every free thinker, and every Spiritualist should have this book, for as a matter of history it is to beat back the Turks who were at-ESPECIALLY IMPORTANT for future references and as it is sent out Europe. The Encyclopedia Britanas 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 PrintingnHouse is now busily at work in turning out another edition, and we expect to be able to supply all de-

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 Washington, D. C.

there is play that is play; there is play a Jesuit, so the parents of those Jesthat is work and work that is play ults, the cowled and hypocritical And in only one of these lies happimonks, cannot be trusted.

Facts Worth Remembering The first piece of printing with

movable type bearing date, was an In-GIFT TO ALL, dulgence exempting the holder from punishment for crime. It was issued Already about 1,500 copies of THE by Nicholas V, Nov. 15, 1454, the ob-

waged to rescue the holy sepulchre from the Saracens, were only attempts tempting to invade and overrun 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.

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 convention will probably be held in be feffected on them, will be a different story from what even the learned have supposed. As no trust can be There is work that is work and placed in any statement coming from

Annual Convention

Mid-Winter Mass Meeting

At Handel Hall, 40 Randolph St., Chicago.

Opening Tuesday evening, February 19th, and continuing all day Wednesday and Thursday, Feb'y 20th

Business Session Wednesday Morning at 10 o'clock Good Speakers; Excellent Message Mediums; and a Rare Musical Program, directed by Mrs, Carris Crawford Pierce, at all Afternoon and Evening sessions. Remember-Come-Bring your friends, Watch for Programs.

IMPORTANT

Spiritualists of Illinois Take Notice! The annual meeting of the Illinois State Spiritualists' Association will take place on the morning of Wednes-Blue Parlor on the third floor of Handel Hall, 40 Randolph street, Chicago. The Annual Mid-Winter Mass Meeting or Convention of the State Association will also take place at Handel Hall, beginning Tuesday evening, Febcontinuing through Wednesday and Thursday, day and

Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted by many of Chicago's best mediums. will be in charge of Mrs. Carrie Crawford Pierce, a noted and prominent singer and teacher of music in Chicago; thus assuring the Convention of the sweetest harmony in musical vibration. Societies auxiliary to the State Association should bear in mind that the membership per capita tax dues must pense. be paid to the secretary (Dr. H. A. Cross) on or before the morning of

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

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 Spirits ualists' Association, to take place in 40 Randolph street, Chicago, on Tuesings, 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 Satur-

Your friends are invited to come with

you to this rehearsal.

will be furnished you free of all ex-MRS. C. C. PIERCE. General Director,

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 hismade no answer. But the editor had found interesting and suggestive. At tory of Spiritualism can not be written without them.

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

> writes from Los Angeles, Cal.: "Please subscriber to a full set of Andrew put my name down for a set of An- Jackson Davis's works at \$20 per set. drew Jackson Davis's works. I once too glad to get an opportunity." owned a few of his books, but I cannot find any one of them now in my Boise City, Idaho: "I wish to sublike ten dollars on the twenty, inform son Davis's books, when published. me, and I will remit."

Mrs. Geo. McNelley writes from

Mrs. Rose L. Bushnell DonnElly Cleveland, Ohio: "I would like to be @ Martha E. McCarty writes from

collection. Any time that you would scribe for a full set of Andrew Jack-The \$20 will be ready when called

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 the old-time flummery of the church. 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 ancient faiths are not worthy of actaining all press notices for or against with regard to attacks upon our move ment 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 580, 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. Re-

member 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 ap-

An Honest Question.

Would the cause of genuine Spiritualism be advanced by substituting 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 ceptance 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 Is cobwebs on the brain.

They bar out air and sunshine, They mock 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,

Is only—cobwebs on the brain. Then clear away the cobwebs, 'Twill give you four-fold measure, And make you strong within. Let the soul rise to its level, Nor stop for wind or rain

But clear away the rubbish And cobwebs on the brain.

LAURA CUMMINGS. Hardwick, Vt.

Give up to science entirely, for sol Reason must be our last guide and judge in everything.-John Locke.

THE PROGRESSIVE THINKER

J. R. FRANCIS, Editor and Proprietor Eulered at the Chicago Peatefiles se Second-Class Matie

TERMS OF SUBSCRIPTION: THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, in variably in advance:

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will besoft to extra numbers.

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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

TAKE NOTICE.

perfectly safe, and will save yourself

annoyance and trouble.

All books advertised in The Pro gressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless oth wise 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 here 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 wick edness-slavery, polygamy and the subjection of women."

The learned writer says very cor-

"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 sublimest and most com-prehensive 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 It is full of inaccuracies hisfetich. 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 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 in our churches, therefore we recomablest 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 the Devil is responsible for the sins of feature was that each particular the world. Why not ask God to kill 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 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 advanced thought than has the Congregational. 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

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

It has heretofore been understood that our state and national governments were secular, and in no way dentified with any system of religion out 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 conse

Whilst other nations are laboring to throw off the shackles imposed on them by a barbarian church, the portune occasion, is trying to unite 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. and state in that republic, an order on January 5, was issued, directing all coins so inscribed to be teturned to the treasury; that these words be omitted from all new coin, and in their place shall be substituted "Liberty, Equalty, 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

On a bas relief of an English coin in our possession, circling the head of the late British Queen, are the words, "Victoria Dei Gratia Begina," 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 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 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 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 dearth mend a special season of prayer to 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 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 pious 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

A well governed mind learns in time to find pleasure in nothing, but the grown more intelligent, few seek the truth and the just .- Anon.

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

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 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, Del aware 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 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 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 has contributed so largely to the literature of Spiritualism as Moses Hull. He has written upwards of thirty volumes, treating mostly on Bibilical Exegetics. Among the more recent works are "The Encyclopedia of Biblical Spiritualism." "Our Bible. Who Wrote It. When, less than 500 pages each. Many smaller books, equally interesting, have come from his pen. connection with the Morris Pratt School, Whitewater, Wis., of 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. Mattle 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 l 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 belief on 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 sym-pathy with their sorrows.—Max

66 The Great Work.99

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 tinuing all day Wednesday and Thursday, Feb'y 20th 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.

Thinker invites me to review chapter essary conclusion that all he says is by chapter this latest production from true. When facts and reason are the Indo-American Publishing House; against him, or any part of his writand I have the temerity to undertake ings, we must infer that he has misit. At the outset let it be understood taken his data, or misapplied them, that truth is my aim. I am a Spirit- or else we have to review our premualist without an adjective. We are ises, and either re-establish the suptold that "Spiritualism is no finality." posed facts, or discover the mistakes Narrowly interpreted, as it generally that led us to wrong conclusions. is, progressive thinkers will agree For instance; in my discussion of with this statement; but from the first "The Great Psychological Crime," I it has been to me the one all-inclusive presented numerous facts that seemed science of life, and religion of Nature. to utterly discreditathe statement of Nothing can be evolved that is not in the author that in every case mediumagreement with it. In its phenomena ship, and hypnotism progressively this door is ever ajar for new and demoralize the nervous organism, startling revelations. In its philoso- and paralyze the brain. In her last phy all facts, and their meanings, are letter, Mrs. Huntley brushed them all included. Though a million graded aside with the assumption that the worlds, appealing to the outlying percoptions of yet latent senses, should I am one-had "no scientific value." be brought within the limits of human consciousness, the scope of Spiritual- else has? Science that has no use ism would cover them all. If I for facts is not authority for me. should be convinced of the absolute Most of the evidence that I presented truthfulness and scientific accuracy of was as thoroughly conclusive, as anyevery claim set up by the author and thing found in the dissecting room, or the "Great School," it would not jar the foundations of the science of life assumption was the only answer, or that has been my light for over fifty explanation offered against them.

To bigoted, sectarian Spiritualists,

tions that I do not think are justified a palpable revelation. by facts and feason. In my discussion of "The Great Psychological reading of this book I realize that any Crime" found enough to challenge approximately thorough review of it opposition, and I had not approached will require liberal verbatim quotathe most important and vulnerable points, when my fair correspondent ers who may honor me with their atsuddenly left me, after launching her tention, that the book is worth caremost vigorous arraignment; and it is ful reading; and, whatever they may quite likely that many readers were think of the value of my writing, the surprised, and puzzled, because I quotations that I shall use will be made no answer. But the editor had found interesting and suggestive. decided that it had run long enough; the outset I will quote a whole chapand "the way to stop it was to STOP ter. Like the texts which clergymen IT." In this "Great Work" the au- select from the Bible, it may serve as thor frequently refers to "The Great a nucleus for the evolution of a vigor-Psychological Crime," and the volume ous discourse, which an hour's thinkof the Harmonic Series that preceded ing will not exhaust. Here it is: it, which I have never seen. In this introductory letter it is due to the ERATION. 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 stat- ities and processes of Nature evolves are, semi-blonde temperament, even a ----? features, rather broad forehead, a mild blue, or bluish-gray eye, a serene expression, gentle voice, somewhat easily quoted. I will, therefore, leave musical, and a trustful glow of hu- this first chapter to make its own apmanitarian sympathy beaming from peal, without incumbering it with any his quiet countenance:

But, pleasant and helpful, as it is to Fredonia, N. Y.

The Editor of The Progressive thor, it does not carry with it the necthe chemical laboratory; and this bare The book before me deals with different sections, but is in complete line my review may be disappointing; for with the preceding book, and I find I do not propose to conjure up object much that thrills with the delight of

CHAPTER I.—EVOLUTION IN OP-

1. Nature evolves a man.

2. Man, co-operating with Nature. evolves a Master.

8. The Master Man, co-operating with, and controlling the forces, activ-

The second chapter deals with the 'Classification of Data." and is not so commentary LYMAN C.. HOWE.

AN ABSOLUTE

been GIVEN AWAY, and still the orders for it are flowing to this office in A copy is in the Hague Museum. one STEADY STREAM. We would Seven editions of these Christian like to give away ONE MILLION documents, a full pardon in advance COPIES. This book contains FIF of wrong doing, were issued in 1454 TEEN illustrations, and constitutes and 1455. the MISSING LINK in the history of one of the most remarkable mediums that ever lived. Every minister of this historical subject, that the sothe gospel; every theologian; every called Crusades, claimed to have been church member; every free thinker, waged to rescue the holy sepulchre and every Spiritualist should have this from the Saracens, were only attempts book, for as a matter of history it is to beat back the Turks who were at-ESPECIALLY IMPORTANT for future references and as it is sent out Europe. The Encyclopedia Britanas 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 PrintingaHouse is now busily at work in turning out another edition, and we expect to be able to supply all de-

Not to Go to California.

The next convention of the N. S. A. was voted to be held in California—a new dates, will be discovered which very unwise thing to do. Now the will astonish all christendom. And Californians have concluded to relinquish their right thereto, and the next convention will probably be held in

There is work that is work and And in only one of these lies happi-monks, cannot be trusted.

Facts Worth Remembering.

The first piece of printing with novable type bearing date, was an Indulgence exempting the holder from punishment for crime. It was issued Already about 1,500 copies of THE by Nicholas V, Nov. 15, 1454, the ob-UNKNOWN LINE OF JESUS have ject to raise money to aid in resisting the invasion of Europe by the Turks.

It has been stated by a learned scholar who gave special attention to tempting to invade and overrun nica, article Turkey, Vol. 23, p. 648, says of this invasion and resistance: "The conflict was long and bloody, ind resulted in the total defeat of the

Constantinople fell into the hands f the Turks in May of 1453.

Christian monks wrote the original listory 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 the Crusades, with the new lights to be feflected 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 there is play that is play; there is play a Jesuit, so the parents of those Jesthat is work and work that is play uits, the cowled and hypocritical

Annual Convention

Mid-Winter Mass Meeting

ILLINOIS STATE SPIRITUALIST ASSOCIATION

At Handel Hall, 40 Randolph St., Chicago.

Opening Tuesday evening, February 19th, and con-

Business Session Wednesday Morning at 10 o'clock

Good Speakers; Excellent Message Mediums; and

a Rare Musical Program, directed by Mrs. Carris

Crawford Pierce, at all Afternoon and Evening ses-

sions. Remember-Come-Bring your friends.

H. A. CROSS.

The annual meeting of the Illinois State Spiritualists' Association will day, February 20, at 10 o'clock, in the Hall, 40 Randolph street, Chicago. The Annual Mid-Winter Mass Meeting or Convention of the State Association will also take place at Handel Hall, beginning Tuesday evening, February 19, and continuing through

Watch for Programs.

IMPORTANT.

Spiritualists of Illinois Take Notice!

Wednesday and Thursday, day and evening sessions. Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted by many of Chicago's best mediums. The musical part of the program will be in charge of Mrs. Carrie Crawford Pierce, a noted and prominent singer and teacher of music in Chicago; assuring the Convention of the weetest harmony in musical vibration. ciation should bear in mind that the membership per capita tax dues must be paid to the secretary (Dr. H. A. Cross) on or before the morning of

February 20, to entitle them to delegate representation at the annual meets ing, when reports of officers and the election of officers for the ensuing

Secretary Illinois State

NOTICE TO SINGERS.

Spiritualism, will volunteer their services for the three evenings of the convention of the Illinois State Spirits ualists' Association, to take place in the large auditorium of Handel Hall 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday even cordially invited to attend a rehearsa for a grand chorus for each of the three evenings named. 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 ex-MRS. C. C. PIERCE, General Director.

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.

Still They Are Coming!

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

put my name down for a set of Andrew Jackson Davis's works. I once owned a few of his books, but I cannot find any one of them now in my Boise City, Idaho: "I wish to subcollection. Any time that you would scribe for a full set of Andrew Jacklike ten dollars on the twenty, inform son Davis's books, when published. me, and I will remit." The \$20 will be ready when called

Mrs. Geo. McNelley writes from for."

Mrs. Rose L. Bushnell DonnElly Cleveland, Ohio: "I would like to be writes from Los Angeles, Cal.: "Please subscriber to a full set of Andrews put my name down for a set of An- Jackson Davis's works at \$20 per set.

DON'T MISS IT. Don't miss the opportunity to read what LYMAN C. HOWE has to say of House, and which has created a NEW VIBRATION all along the line. The love of it? Progressive Thinker is now admitted by prominent Spiritualists everywhere to be the CENTRAL MAGNET in our great Cause, and those who do not thrusting its Bible on us as the in passing events in our ranks.

IMPORTANT NOTICE.

Having been directed to carry on the allowed to do service, and show the 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 580, 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 But the greatest nuisance in the 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 Is impeded by the strain, different times to Spiritualists, he And what we oft call "chronic" noble philanthropist, gave \$20,000 at 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 GREAT WORK, a book lately the old-time flummery of the church, ushered into the world of literature borrowed from Roman paganism, by the Indo-American Publishing with its creed, "I believe," in place of knowledge, and in doing good for the

When speakers and writers are laboring to make Spiritualism an appendage of ecclesiasticism, and are read it, cannot keep well posted in spired word of God, and converting its fictitious characters into mediums, and demons into obsessed spirits, it seems just that adverse criticism be Editor at Large in connection 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 parlor, And round the chimney tall, And where we least expect them We find them rough and plane,

Is cobwebs on the brain.

They bar out air and sunshine, They mock us in our dreams, They make life dull and listless, "And at times it almost seems That the general circulation

Is only-cobwebs on the brain. Then clear away the cobwebs, Let the light of truth shine in, Twill give you four-fold measure, Let the soul rise to its level.

But clear away the rubbish And cobwebs on the brain.

LAURA CUMMINGS. Hardwick, Vt.

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

The Dangers of Psychism. A Lecture by Miss Elizabeth Harlow.

to read the different views in reference this country, have caused him to cast a determined fact in them.

From that time on there has grown the different philosconsequence her lecture will be read has taken you fifty or more years to gather even the fragments of the truth that are therein contained. with additional interest, Satisfaction THUS WE FIND that mediumship is something born within the individual; it is not something made, not some and profit.

The thought that has been ascribed to us is one of great raiue, especially at this period of the development of the mind of man. There has come a cry in your midst that human being can develop something of his psychic self, there is great danger in the development of the soul quali-ties and activities, for psychism but means the ability to the development of your psychic self you may display sense through the soul, functioning direct, soul-sensing of wonderful results and give proof of many departments of soul-life, independent of the lower activities of nature life and of many activities that have never been displayed known as the physical structure of man.

department, we take ourselves, we find that there are dangers, in so far as we are not fully acquainted with and master of the situation. It has been and is still the same old whip-lash, danger, to keep the race under the powerthat now is: to hold man within the precincts that now are. Thus we would say unto you, come out from under the whip-lash of fear in any manner, and come to know yourselves. Robert Ingersoll once said that fear was the DUNGEON OF THE SOUL, and no truer saying was ever uttered. So long as man dwells in fear, so long is he submerging the great vital forces that are his, and his for use. Man is a great primity, and is here in this sphere of life to become somewhat acquainted with these departments of his being and come to know something of their great uses not only to himself but to his associates.

Man as a physical being is simply an automatic machine governed and controlled by the great eternal and in- some individual from the spirit realm draws near and evitable "must." You may call it fate. You may call it projects upon the optic nerve that power that enlarges God. You may call it energy. You may call it what you please, but it simply is summed up in that little word 'must." The great automatic man must obey the laws

that be and are and of him. We find that man the thinker, the next great step and department, the mind-man, becomes something of a master. He becomes semething of a director. He becomes something of a teacher. He comes into possessions that cannot be taken from him. Thus we find that in this realm there is a light, a hope, a satisfaction that in the lower realm of our beings does not exist. In the realm of the intellect, in the realm of understanding, in the realm of knowledge we are not fated but by becoming the mas-

ters of our own fate. And still we find there is another department of thi wonderful creature man, and it is that great inner pre-cinct; it is that eternal altar through which the fires of life burn for eternity. That is the great soul man; that is the poise of the eternal entity that shall survive and master and still stand in the supremacy of all that is, that

shall touch or border upon the lines of his being. MAN THE SOUL IS A GOD. Man the soul is master of great intellectual soul-god is king of all conditions, of all relations, and therefore is at peace and there is no danger. But ere he gains this, starting as he does in the great automatic realm of things he climbs the ladder slowly, step by step up the ladder of experience and through the gateway of pain does he come to know of these departments and their summing un.

of a progressive move that has not been touched and assoclated with psychic revelation and psychic experience There is not a single religious cult in existence that history can bring forward that is not the sum of some mighty mediumistic qualification and experience gained thereby.

the confusions amongst the minds and acts of men to-day. Mediumship simply means to be an instrument in the hands of other intelligences. An individual who has me-diumistic qualities must make up his mind to a greater or less extent to be a machine, and he can be nothing less. But you can have your choice, if you so demand, and as-sert yourselves, as to what extent and in what degree that shall occur and shall continue to occur.

questioner, one the interpreter and one the sender. The medium is the one that sits between, and is used as an in- ions, in spite of desires; and so at last there came gradu-Ing of the continuities of life. This came to you unsought were burned at the stake, some were beheaded. You and unlooked for. Why history has records along the might as well have said in that day—and it was said—to lines of its happenings and of its workings showing that develop the intellectual man was dangerous. When man it is no especial law, that it is no new revelation; that it begins to think, you cannot lead him, you cannot control is nothing that is peculiar to this generation, but is a law him, you cannot submerge him; he becomes master in a of nature; that there is born now and then a generation of great degree and gradually grows to be more and more so. men that have within them this qualification by which they can be used as machines between the two spheres of as you are to-day, has cost much of suffering in the past,

existence. Now these machines have been used in all times for the betterment of mankind. And you will find that those who can be used must have been taken spontaneously, for here we find again the law of the spirit works spontaneously.

YOU DO NOT FIND the spirit world or the realm of nature working according to text-books or according to square rules laid down by man, but she works and they work in a spontaneous manner which simply means that when the relationship and conditions associated with these relations are right, then the result follows. And so we find that the greatest mediums of the world have been mediums who have been sought out by the spirit reaim; that have been taken, so to speak, in spite of themselves and have been used for good.

You do not find among a spontaneous class any great dangers occurring, nor no records of any that have oc-curred. Your oldest mediums in Modern Spiritualism, the most efficient mediums in Modern Spiritualism who have stood before the final test of intellect, of prejudice, of dogmas and of scientific analysis have been of this class, and they have proven worthy, thus showing that the intelligences that sought them out were of a high order. Those who used them were of a high moral character. Those who sought to awaken humanity were seeking for the good and the progress of the mortal spheres, and they have accomplished it, for since the advent of Modern Spiritualism the whole moral tenor of the world has been changed; the entire intellectual grasp has been tightened; the entire moral sway of consciousness has been intensified until to-day all life is taking on an intensity in its hopes, in its ideals and its aspirations that has not been recorded before. When we turn to the past we find there have been individuals, there have been classes; but to-day we find it is not one individual, it is not a few individuals, it is not one class, it is not one nation, but old Mother Earth is stirred with the throbs of light, with a hope and aspiration that has never touched upon the entirety of man as it does to-day, thus proving to you that mediumship is of service, is of divine service, and hath within the power to lift instead of degrade.

NOW WHERE OUR DANGERS COME; it is here: Because you do not understand the difference between medi-umship and psychic development. The thought has been umship and psychic development. The thought has been power of his thought in healing ways. Thus you have to set forth by many that every individual was a medium. This is a mistaken position and proposition. Every individual is a mistaken position and proposition. Every individual is a taught that thoughts he can build, and so you are being vidual is no more a medium than every individual is a taught that thoughts are things, which is another error, musician. Neither is every individual capable of developing high artistic qualities of sculpture or painting. But there are those here and there that are born with peculiar there are those here and there that are born with peculiar throughts are finding the great, subtle power of thoughts organizations, that peculiar chemical combination and nervous tension that produce about them a peculiar aura that the spirit world can use in a diversity of ways and manners. This has been used and is being used and brings to you the variety of phenomenal results that have

t is refreshing to every inquiring mind proven to the world that man lives and lives in some-

YOU HAVE AS WELL what you term mental mediumto Occult or Spiritualistic matters, especially so when they relate to The Dangers of Psychism. Col. Olcott is mental medium to provide the matter of the provided as well its great teachings of its philosophy; has come to you as well its great systems and revelations that have brought to the world the new thought of life, the new adjustment of life in every condition and relation. It is mental medium to provide the matter of the provided the great teachings of its philosophy; has come to you as well its great systems and reverlations that have brought to the world the new thought of life, the new adjustment of life in every condition and relation. It is a man of large and varied experience, mental mediumship that has established the great philosophy of life from the natural back. You have no books ophy of life from its natural basis. You have no books and his invstigations in India as well as previous to Andrew Jackson Davis' Divine Revelations that lead to be supported by the from a natural basis that had

his destiny with the Theosophists. ophies that have been and are being taught under the different names, which are many; but you will find the grain Miss Elizabeth Harlow, however, is of truth that every one possesses came from mental mediumship. Now you have had only one Davis; you have had far more sensitive to the higher spirit only one Ingersoll; you have had only one Hudson Tuttle; you have had only one William Cullen Bryant. And thus influences than the Colonel, and in of the has been developed a power of such strength that it.

development of the senses, and not every individual can develop mediumship. But we find on the other hand that every human being is a soul entity. Every human being has an intellectual capacity. Every human being has a physical dress or house in which he lives. Thus every life and of many activities that have never been displayed before, and yet give no proof of the great fact of immor WE HAVE LEARNED ere this that there are dangers in tality. Here is where the confusion has come, Men every department of life. It makes no difference in what have thought that in the development of the psychic self they were developing mediumship and have presented it as such, and the world has tested it in many directions to gather the proofs of immortality and have failed; then have they questioned, and questioned you seriously and

legitimately NOW TO BE ABLE to psychometrize, which is a line of procedure of the soul's consciouspess, is not mediumship. Now you who may possess these qualities, I besech you to not be disturbed, but to learn the truth that you may protect yourselves. Psychometry allows you to enter into the subtle life of things about you. It will reveal the good, bad and indifferent, and thus become a great protector to you and those whom you may use it for.

You may become naturally clairvoyant or experimentally clairvoyant. There are two phases or two degrees of this development. Experimental clairvoyance is where Experimental clairvoyance is where your vision, raises it until you can see into the vibratory relations of life just out there. You can only do it when some spirit does this, and thus you only see now and then, or when the spirit draws near and performs this experiment with you. There is though, now and then, an individual born with the high natural tension of the optic erve so that they can see into that realm of life without the assistance of a spirit from the other side; this is natural clairvoyance, but this is only with a few.

NOW YOU HAVE COME to this altar of psychic life in all the glee and merriment and anticipation of children You have seen that out of it has come much good; that me diumship has brought the world happiness; it has brought to the world some glory. It has placed in high places some of those who, according to the measurements of socalled society and culture, would have never gained them. Thus it has touched the vanity or egotism of the dawning age in which you live, and you have aspired to reach these To desire to stand up and be heard, to go out and be lauded, has been due to that great motive power that has been behind this, perhaps unconsciously to some of you and consciously to others. You have placed your-selves in a negative position whereby there is not only the Minself, is an Intellectual God, if you please; and man the law of the spirit realm operating, but there is as well all the psychic waves of mental states and magnetic auras of this life playing in upon you, and you have become as a great sponge in that negative position of yours that ab sorbs these states, and then later you experience the variety of results that come, some in mental hysteria—for we have such—some in self-psychologized position and conditions; others where there is a low stage of intelliplease, that man has ever caught sight of the next great step to be taken in his existence, in his living, acting associations that now are his. There is not a living associations that now are his. There is not a living associations that now are his. and not for progress. Thus has come about a great va-riety of disturbed conditions and experiences; but as these things have occurred—and these things can and do occur, we would say that the development of the psychic self is dangerous. As we come to study what the development of the psychic self really is we find this out.

NOW AS WE SAY, man as a physical being in the auto-RIGHT HERE, MY FRIENDS, we wish to call your attention to the fact that there is a difference between mediumship and psychic development. This has been one of simply a machine in this realm. But when man begins to think he begins to be something of a master. And you will find in history there was a period when a great cry was put up to try to keep man from thinking, because the world did not wish—the world of power, I mean, the world of systems, the world of pulse did not wish men as whole to become thinkers.

Thus you have the records of the dark ages in which all those who did were put to death in some manner, and Mediumship as you know it and as it has forever expressed itself, is where three individuals meet; one the In spite of all these efforts the great thought life of man would and did develop, in spite of cults, in spite of opinterpreter. Thus you find that mediumship becomes the ally one thinker and another thinker and still another, achinery between the two circles of acting life that has until the life of the intellectual man was born, but as it welded and brought together humanity in an understand- was being born there were many persecutions. Some

Thus we find that to become free thinkers, even as free

and there have been those who have thought along foolish lines who have made the best use of the intellect they did have, who have brought about systematically many things that are detrimental to progress. And would you tonight say, because those things were, that it was dangerous and should never have been developed-freedom of thought—the Darwins? Nay, you turn with pride to Beniamin Franklin and others. America has been and is a burning reason of the great power of the intellectual free-lom of the human race. There is no nation that has given so much to the world in so short a period as has America; take it in any department you please, and she has outstripped them all in the same period of time, and it is because the mind of man has been set free and he has een given the liberties of his intellectual activities.

And while some men's thoughts led them to prison, other men's thoughts lead humanity along the lines of progress, love and justice. Thus we find that the good verrules the so-called bad. Thus we find that freedom and development of any of the qualities of man have been the levers upon which humanity has been lifted from the animal plane toward the human, and will yet move on toward the soul man that is to live, to act and to be an ex-

pression upon this plane of life.

THEN WE FIND that to touch the great psychic realm s now the period that is ours. You are not satisfied then to be intellectual glants; you are not satisfied to be masters of physical things and to possess the world. You wish to know its uses and its associations. You have come to know that man must develop the soul and the soul-qualities even more and more. You were not satisfied with the old systems of mail transportation; you have wrestled in thought until you have to-day wireless telegraphy. Thus we find that now you are wondering, you are experimenting, you are searching out the great system of thought transference—one of the psychic developments, the consciousness of thought striking your etheric self and conveying to the psychic consciousness the thought of others. Thought transference brings to us with rapidity that which the old way could not bring to us, and thus we are not satisfied with the slow methods of the past, but must have the keener and better that we know can and do

We find that as man comes to know of the nower of his thought not only for communication, that he is finding the

man, for as we allow the intuitive, the concealed soul con-sciousness to breathe out in systematic order through our entire being we are coming to feel, not to fear in the old way. We are coming to know the world from a higher standpoint, and thus we are coming to know motives.

NOW WHEN THE PSYCHIC SELF is being developed, that leads especially just the lines of psychometry. You department by giving up at the first failure. No principle can read the life of an individual and from the psycho- was ever defeated because the first experiment along its metric side you can read the motive side of life, not the line was not successful. resultant side, you fend the motive side. Often our momen and women of high purpose and high motive. But the gateway of pain; so that we say though there have yet, I ask you, has not the world been lifted higher, and is been seeming failures and there are many dangers, the t not better for having developed these qualities somebetter instead of worse.

Thus we may say that in the development of the psychic self, while there are dangers, it is the next great step; it is the lever that will lift humanity out of the stage of so-called materialism, out of the cold realm of the purely intellectual and place it on a higher plane.

WHAT WE WISH TO KNOW and what we must come to know is the difference between the development of meeither way. And you will ask us how are we to know? fliched from old Dr. Quimby. She has placed upon the You can know of these things by studying the results that come. When true mediumship is being displayed you will price of Mrs. Eddy's full concept of eternal fame. always find the earmarks of a third individual. Watch for individuality. We have been too well pleased with afraid of the elementals and allowing other people to degeneralities. We have been too well pleased with simply velop the side of their nature, if they allow all their fora display of psychometric power, and so we have been lowers to develop to the entirety of their being they thoughts and your conditions; but when you go there with vidual proof of life continuous and the individuality of the ment. expression of that life though it is in direct opposition to may depend on it you will find that is actual mediumship. afford to fear it; you can learn to control it.

There are seldom lying spirits, though this has been

THOUGH IT HAS ENGULFED hundreds a

laid at the door of mediumship that lying spirits come so of human beings in its ravages, you are not afraid of the often. I repeat, in the demonstration of actual medium-mighty ocean. Though there have been many ships sunk ship it seldom occurs; not but what the liar and the thief return the same as the teacher and scientist, but where master it, and through its mastery you have gained great actual mediumship exists with an individual consciousness of its great power and work it seldom occurs. But in the lowest strata of a partial development of psychic life, in a careless negative position that places itself in that rela-from the other world has touched all mortal minds, until tion there comes the demonstrations not only of the lying hell no longer is; its sulphurous fires have been put out spirits but of lying atmospheres.

AS I HAVE SAID, mediumship is like a sponge, in the absorption of all around us in this negative condition, and knowledge has come and the pearly gates have fallen and gives it out again. Thus we will come to know that medithere has come only now a thin veil, and we have mediumumship is of divine origin and divine use. It is the door-ship that lifts that veil and sees into and brings back to yay through which and by which the world has forever us comfort, and furnished a basis that has dried up the been lifted. It is the doorway through which every progressive step and thought and truth has come. Thus come to appreciate it. Protect it as you would and do protect musicians and artists of the day and hour. Come to know as well that the development of the soul man lifts you into a commandery, into a great associate power by which you can better serve and be served, and reach out has many departments. Remember that man has many not in a negative way but in a positive way of develop-

Get spiritual by developing all the faculties. Get poise by knowing that body, mind and soul are the great trin-ity. Get more sensible by knowing that the spirit after death is no more settled than the moment before death; that a spirit after death the next morning is no wiser than was the evening before. Banish from your minds the hought that spirits have supreme power to manipulate all conditions. Banish from your minds the thought that a denizen from the life beyond must give and can give a marvelous demonstration of life from a miraculous standpoint, and then you will have saved mediumship; then you will have secured to yourselves much of the blessing that belongs in this great realm,

I SAY, THOUGH THERE IS A CRY that the development of the psychic life is dangerous, though there have come through the bad use of mediumship unfortunate results, yet it is the morningestar, it is the next great sten that humanity must take, the same as man has come into intellectual freedom, the same as man has come into a certain physical freedom as well, so in the great march of progress and nower must the psychic self be unfolded and

Now to enter into how this should be done would call response to those who are fe ship go, I will say this: Spiritualism contains the all-in will not stay bu clusive truth that man is capable of using. You will find age is progress. that Spiritualism has taken you away from, and outside of, all cults, all systems, all previous opinions. Spiritualism is greater than all the religious systems of the past. Spiritualism is larger than all the systems of philosophy which have come and gone. Spiritualism is too broad for cults. Spiritualism is the great philosophy of life based on-scientific fact that asks you to walk upon the path of iron side where we are fated and bound by environment and inheritance; there is another side where you come into the glitter of the senses which lies in the physical. There is a silver side where man begins to look out and get the glittering power of intellectual freedom, but there is a golden side toward the morning sun glistening with all ts golden rays that tells you that wisdom is the great por- storms of life and not lose but gain, and in that gaining tion of mankind and it is to be gained somewhat here.

feel that Spiritualism is waning. I say to you now, you temples of the living man, to live and know that life have cast your bread upon the waters and after many reaches each wave, and will never stop, but must upward days it shall return to you. In the confusion and misun- and outward go from day to day.

your own soul life is one of the great developments of the day and age and is a psychia development.

No one will claim that it is dangerous for man to know the present condition, but Spiritualism is living; the world the eternity of their existence or their soul potency. We find as well that we are not obliged to depend on the slow methods of nerve transportation in our acquaintance with man, for as we allow the intuitive the content of the present condition, but Spiritualism is living; the world is eating from its table. It has been the life and power and doorway that has brought comfort, that has brought man, for as we allow the intuitive the content of the present condition, but Spiritualism is living; the world the present condition, but Spiritualism is living; the world the present condition, but Spiritualism is living; the world the present condition, but Spiritualism is living; the world is eating from its table. It has been the life and power and doorway that has brought reveletion that has brought brought into existence the new era that now is yours and

will yet more and more be yours. Thus cling to the ship that has brought you this truth. When you desert it as rats desert a sinking ship and leave it to those who misuse its work, then you are cowardly. No battle was ever won by fear.

Go, read the history of actual mediumship. Go, read tives are clean, but the result in outward expression is not exactly the representation that we intend, for it comes side of life and come to know that in all cases has the through the color of environment and sense interpretation. World been made better. A few individuals may have lost Thus it is a great protection. It has lifted up to a stand-through the great standard of men's opinions; they may point of association and recognition that before was not have gone through some suffering, but not in proportion to known. And yet in this realm there are those that the great good it has done. It is but a drop in the bucket would try to buy and sell these things which are given to and we find that all life has succeeded and risen through world is better with it than it possibly could be without it what, than it was without them? And I feel that you and to our cults and friends that are warning the world will answer back that it has most assuredly been made against it we would say as they say to their listeners, use

NOW HERE IS THE PLACE to use common sense You cannot build a cult that will follow any one teacher or two or three teachers and let the world in general be free You cannot allow the world to express the great democracy of its nature and build up a cult. Mrs. Eddy never would have built Christian Science to the mammoth stage that it is if she had let her friends and followers go free in the diumistic qualities and of psychic qualities. Now a psychic may be somewhat mediumistic and a medium may edge. She has held them to the table of ism, and it is have some psychic development, but it is not necessary in Eddyism. She has given to them stolen truths that she

confused and have thought one thing and another thing. Hud not that a Mme. Blavatsky or Col. Olcott or Annie When an individual has simply psychic power, you go to her and she reads your life back to you, your hopes, your come to lead themselves. Then there comes in all the development of the entirety of their being they will find not that a Mme. Blavatsky or Col. Olcott or Annie Besant can be their leader, for when men are free they her and she reads your life back to you, your hopes, your come to lead themselves. Then there comes in all the devel opment of nature: then there comes diversity of opinion one thought and one motive and she brings to you indi- diversity of methods, diversity of intellectual develop So we can see wherein there are dangers-not t man but to the cult; not to the race but to their ism. And your thought, to your motives, to your hopes, then you so we would say use your common sense; you cannot even

THOUGH IT HAS ENGULFED hundreds and thousand benefits. Though there have been those who have fallen by the wayside through half-developed mediumship from this misunderstanding of the psychic self, yet the message and it has been lifted coequal with heaven. found the golden stairs of heaven have been melted until

My friends, it is only as the soul man has been devel oped, this psychic life, and man's consciousness and ability to appreciate and to understand and use these things, that your tears have been dried. Then hold fast the sa needs, that man must be free to unfold and develop all of these; and we would say that if you want to serve humanity in the development of the psychic self, begin to ive, to learn to live here and now. SPIRITUALISM IS THE PHILOSOPHY of life and

teacher of the now. You have not got to die to find your soul; it is here. You have not got to wait until to-morrow to have opportunities; they are here. put off beginning now, and when we begin to live as spirits and souls and men, with all that this means, then our dangers will fade and fade and fade away until you will find that out of it will come the great peace and prosperity and comforts that have come to you through genius, intellectual freedom and physical possessions, to the soul of man. Being born to know, comes through the efforts of Step from thought into consciousness, leaving be hind the blind chance of physical states automatic, and sitting at the table of control and mastery, has been a great

experience. It has brought its sufferings, its shadows, its tears; but each tear is glistening warm that has shown to us the greater beauty of soul of man. Each pain has awakened in us a consciousness that there is something more to learn EACH MASTERY OF THE LAWS of physical things has

shown us the great infinitude even of mind. We have for another hour and we cannot give it this evening. But chained man to limitations. We have bound him down to he wheele of cuiticiem and being dragged in the mud and mire until they must let the ling to keep him within the fold of limitations, and yet he will not stay but will outward go, and so the spirit of the

The morning star is the light of understanding, and it is leading us away, and we must develop, to be able to use all that comes to us from day to day.

Be of courage, be brave, and come to know you must protect your soul development, your thoughts, with as much care as you protect the body from the storms and winds that come and blast it when unprotected. Oh! come There may be, like the old mythological stories, an to know that you must build about you a temple rich and pure, and so doing, lift yourselves into the song of vibratory life until the lowest spheres cannot touch, but will withdraw, feeling the power from your garment as you pass by. Then simply come and learn of self, the spirit of this being, and protect it with the understanding of common things, and you may ride safely through give to humanity that which will give to it more life. Oh! THUS BE NOT DISCOURAGED, you Spiritualists who mediumship and self-consciousness, ye are the higher

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COGENT THOUGHTS.

Errors and Delusions of Theism.

Spiritualism is to each individual

matter of fact, demonstration, knowledge, experience; it is the truth and nothing but the truth. It is not a system of faith, and it holds no ecclesi astical authority over people, but all have rights and liberties to hold and freely express any faith, opinions, theories, sentiments, in their own way. Nevertheless when some Spirway. Nevertheless when some Spiritualists heedlessly repeat false assertions, regardless of their confusion and contradiction, and saddle them upon Spiritualism, I am strongly impressed to dispute and combat the statements. These people do not intend to deceive or be deceived, nor mislead others, yet they are blased by shams and delusions of religious

faith; and their persistent propagan-da has caused confusion and discord. The errors and fallacies of writers are readily seen by fair and logical analysis of their statements." The most absurd, delusive ideas expressed are along the lines of Theism. They must have a god of some kind—edu-cated that way; however, I want to help them to "see themselves as others see them."

ers see them."

The Theists declars, "God is undefinable"; yet they are constantly defining it; tell us what they mean by God; define it by assettlons reiterated for centuries with no appard for truth, reason or common sense. It has more definitions than any other word, which are in perpetual antagonism and make for us a riddle impossible of

"The Unknown God" has more names, synonyms, cognates, equivaents, substitutes than any person or hing. A word made to mean anything, contrary to reason, knowledge, science, is an uncertain, senseless word that has no true meaning.

The finite mind cannot comprehend the Infinite," is often affirmed by Theists; yet they pretend to compre-hend it; talk and write about it with assumptions of knowledge, only to ex-pose their fallacy and ignorance. They often say "God is unknowable and unknown," which upsets their

aver "God is two persons." Another class affirm "God is a principle, not a person."

He seems to be a principle of male gender; but men do not worship an abstract principle; their conception of a God is a being possessing human attributes.

It is true, as some say, "God is not a person;" nor is it anything real; nevertheless they claim to be children of this impersonal God, the product of fanaticism; and tell us what he hears, sees, does, says.

Ignorant people talk learnedly about "The Infinite God of the Universe"; yet they cannot produce a fact or demonstration of a specific or universal god, nor present a new idea on the subject. They prove their fabulous god by vehement assertions of what they believe. One false assertion sustains another in Theism,

which is mystery of the unknown. Some Spiritualists affirm "We believe in Infinite Intelligence;" ' and they say that is God. It is very easy to believe things that are untrue, unreal; but what do they know of "Infinite Intelligence?" Absolutely nothing, for they say "it is unknow-able-incomprehensible." Then why do they talk and write so much

Intelligence implies mind, will, memory, knowledge, individuality to manifest it; and if they want it un-derstood they "do not believe in a personal God," the "Intelligence" must be lopped off. Some wise Theists say they "base

the personality of God on consciousness, purpose and will—not on shape or avoirdupois—do not mean form nor location." A person is a living man, woman or child, and consciousness, purpose, will are attributes of a person that do not exist independently. these Theists are "the image of God" and "He is their Father," as they claim, he should have shape, form, avoirdupois on the hypothesis that "like produces like." And that "strong arm of God" they talk about However, should have some weight.

this fabulous god has no weight. "He has no location," they say; vet they often tell where he is; locate him definitely in places; sometimes in pretensions to knowledge.

Some Theists affirm "God is one throne. Some say "He dwells in the person only." Other Theists declare holy residence of creative power."

"God is three male persons." Others This looks very much like location.

Some say he is in their town, in their church, in their homes, in their nearts. He has more locations than any other person or thing.

These stupid Theists aver "God is everywhere-omnipresent," and conradict that by the assertion "God is not in hell where sinners are banished No-these Theists do not believe in

a personal god; affirm "God is not a person"; nevertheless they call it "He—Him—Father"; inevitable marks and proofs of personality. If "men are made by God in his image and likeness," as alleged, it must be a personal god, because men are per-This impersonal god, they say,

"The Father of Christ"; and they talk wisely about the "bosom of God-the -the heart-the eve-the voice of God;" all of which imply a person. From the preceding averments we now perceive that their ideal god has no form nor location, no shape nor avoirdupois, and no personality; which is evidence to our mind that it is a chimera, hallucination, a thing of fancy. A. I Summerland, Cal-A. H. NICHOLAS.

GIVE TO THE WORLD.

Give to the world more freely, Of the truth of which we know. some will receive it gladly. Some will not want to know. There will always be two classes,

As long as this world will stand, So give forth to all regardless, And some will understand. Not all will be bright sunshine,

Clouds and shadows will intervene,

But through them all bright faces shine Of angel friends serene. Go forth on your way more gladly,

Knowing that we go too. Comforting, cheering and helping, In all you have to do SARA McCHESNEY: Carleton, Mich.

General Survey.

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

KEEP COPIES of your poems sent to

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS

need in society work.

paper, the date of the dance of the cards. A cordial invitation is Sunflower Club dance being given as tended to all friends." January 21, when it should have

Mrs. Celia Riley writes from Tecumseh, Mich.: "My husband, Chas, Riley, is located in Tecumseh, Mich., and dispensing glad tidings to many

Joseph Chapman writes: "Your payear. I shall certainly be a life subscriber to it. I have been taking it since 1894, and when you miss my re-newal, you can set it down that I have May you live to a ripe old age to spread the truth of spirit return, and down the fakes in our glori-

W. D. Noves writes: "We have the last three months of the old year, and our work has proved so satisfaction many beautiful messages. Mrs. Alice and our work has proved so satisfactory that we have been engaged for M. Whall of Everett, Mass., will be the rest of the season. The society the speaker on the evening of the has gained a large number of members, and has moved from its old bury, Mass., on the 27th." quarters to a better location, 913 1/2 Tacoma avenue, one of the best in the city, and at the first service in 1907 there were many strange faces in the audience. George Trust, one of the elected president of the church, and we look for a good attendance the rest of the season, and many new

Rapids, Mich.: "On last Thursday evening a few intimate friends of Mr. and Mrs. D. A. Morrill gave them a pleasant surprise at their home. The treasurer of our local society, Mr. handsome china chocolate set, a gift Morrill proved herself equal to the occasion and responded in a few well chosen words, expressing her delight and appreciation, not of the gift dance. Come and have a good time."
alone, but of the friendship and motive that prompted their action. Haynes then responded in the follow-

'Friendship with some is a flickering And is unworthy of the name.

I trust that yours may be so faithful That it will ne'er lose its glorious

May your full hearts their richness and sale of fancy articles.

'And all their warmth and fervor still remain: May your affections still as warmly

In life's descent as when they first did And if upon this token you e'er gaze When we have passed from life's bewildering maze,

Oh! will you not when our brief course is run

Oft think of us whose friendship you have won.'

D. Crawford writes from Riverdale, Cal.: "I have been a Spiritualist for over fifty years, and I think I was the first person in the United States who lectured under spirit control; but my business was such that I did not develon very far, owing, in part, to my skepticism. I am now too old to write much, being 78."

Miss Ada M. Came, Secretary, writes from Cambridge, Mass.: "The Ladies' Spiritual Industrial Society of Cambridge, Mass., Mrs. Emma E. Zwahlen, at every seance." president, held its regular meeting on the second Friday of the month, January 11, in Cambridge Lower Hall, 631 Mass. avenue. Mrs. Mamie Helyett was the message bearer. Seldom, if ever, have we had such fine messages given. The audience were enthusiaslic, and hope to have her with them again in the near future. The next meeting will be on the fourth Friday of the month, January 25. Mrs Sadie Ham will be the speaker, and will undoubtedly bring out a large audience.'

E. R. Fielding writes: "Mr. and Mrs. E. W. Sprague, well known in the missionary field for the N. S. A., are speaking to large audiences: Many are joining the First Association of Spiritualists, Mrs. H. D. Morgan, secretary, and Mr. F. A. Wood, presi-The auxiliary of the First Asrociation gave an entertainment. Mrs. Dr. Burgess and Miss Thomas. On M. T. Longley was chairman for the Sunday evening, Jan. 13, Dr. Burgess evening. After an address by Mr. Sprague and messages by Mrs. Bprague, Dr. T. A. Bland, author of 'In the World Celestial,' addressed the audience, holding to the theme Spirit- are always well conducted and largely audience, nothing to the them sparts are always well conducted and mes-ualism. Dr. Bland is here in the city attended. Good speakers and mes-in the interests of the medical frater-in the interests of the medical fraterin the interests of the medical fraternity, and was interviewed by President the president listened to with marked interest. The president received a dially invited every Sunday afternoon copy of Dr. Bland's new book, 'Pioneers of Progress, which he seemed much interested in. You may hear nter what Dr. Bland has to say on the Medical Bill in Congress. Pierre L. O. A. Keeler, the slate-writing medium, has moved into his new and beau-tiful home, 1301 Fairmount street, and is giving public scances in the

W. J. E. writes: "The Alliance So- now that I have been out of the field clety in Vincennes Hall, 3514 Vin- a few months for a rest, I enjoy it cernes ave., is holding splendid meetings at 3 and 8 p. m., every Sunday.

Rapids is progressing, and harmony prevails. I am to assist the mid-win-Mrs. May Elmo, assisted by other good mediums, gives tests and mes-Saturday evening."

splendid paper. I have been a sub- Address me at No. 57 Benson street, scriber to it since its very first issue. I was an editor and publisher for thirty years, and I do not understand thirty years, and I do not understand audiences in St. Joseph, Mo. Address when strong thought sown which will how you can furnish such a splendid him at once for engagements at No. are seeds of thought sown which will how you can furnish such a splendid him at once for engagements at No. some day bear fruit."

118 N. 18th street, St. Joseph, Mo. journal for \$1 per year."

BEAR IN MIND that the editor of this office, for they will not be returned the Progressive Thinker is in no wise if we have not space to use them. contributors. He may, or may not agree with their respective views.

Secretary writes: "The annual meeting and election of officers of the Illinois Sunflower Club was held AND WORK OF SPEAKERS AND ME. at Lincoln Hall, Fraternity Building, Tirza Tanner, Mr. Chas A. Thompson AND WORK OF SPEAKERS AND ME. January 8, 1907. The following of-DIUMS. A REPORT OF WHAT THE ficers were elected for the ensuing VARIOUS SPEAKERS SAY WILL year: President, Mrs. Carrie Francis; NOT BE PUBLISHED, AS WE HAVE | vice-president, Mrs. Isa Cross; corre-MOT SPACE SUFFICIENT FOR THAT Sponding secretary, Mrs. Hattle F. R. Purpose. Curtiss; treasurer, Mrs. Ella J. Bloom. On Monday evening, January The Song Cards for sale at this office 28, a dance and card party will be at \$4 per hundred, are the help you given in assembly hall, Fraternity Building, commencing at 8 o'clock There will be an admission fee of 25 cents, which permits both dancing and

S. A. Huntington writes from Malden, Mass., about the Progressive Spiritualist Society: "Our turkey supper and social held on Thursday evening, January 10, was a grand suc cess. After the supper a fine meetfrom those gone before. His tests are very fine and convincing, and his work very much appreciated. All are welcome who come here, and he can the president, Mrs. F. S. Sheriff, Mrs. F. S. Sh be engaged at reasonable rates. All sided at both sessions, with Miss Mamail matter promptly attended to." bel Carter at the piano. The services opened with praise, reading of scripture and invocation. At the after-

noon circle R. L. Bishop and Prof. Macurda of Lynn, made short addresses and gave several messages. Others made interesting remarks, and all seemed to think that a revival in Spiritualism was about to take place. At the evening meeting, Prof. Rufus A. Macurda of Lynn, Mass., was the

speaker and message bearer. He chose as his theme, 'Life,' giving an served the Tacoma Spiritual Church able address, after which he devoted 20th, and Mrs. M. A. Bonney of Rox-

G. H. Brooks, president of the Wisconsin State Spiritualist Association, has been lecturing at LaCrosse, Wis. His meetings were well attended, and much good was accomplished. Mrs. O. B. Wilson writes: 'The

Hyde Park Occult Society had its annual election on the 29th of December, and the following officers were chosen: Mrs. O. B. Wilson, president; Mrs. Ware, vice-president; Miss L. Stuart, financial secretary; Mr. Lundy, treasurer, and Mr. Peters, recording secretary. All communica-tions should be sent to No. 6 East 47th street, the president's address. Potter, presented Mrs. Morrill with a | We had the pleasure of having Dr. George B. Warne with us, Sunday, from the friends present. Although January 13; also Mr. H. Fraser, and completely taken by surprise, Mrs. he did finely. We hope to have good speakers hereafter. We hold our circles every Tuesday evening, and Jan-

> L. E. Whitney writes: "The First Spiritualist Ladies' Aid Society of Springfield, Mass.—Our speaker for December 2 was Wellman C. Whitney of this city: the 9th and 30th, Mrs. S. C. Cunningham, Cambridge. Dec. 16 and 23, Mr. E. D. Butler of Lynn, Mass., occupied the platform. gave excellent satisfaction, and there is a growing interest in our meetings. Feb. 14, we will hold our annual fair

uary 24 we will

also serve a salad supper." W. J. Howes writes: "The attendance increases every Sunday at Central Spiritual Church, Trimble Hall, 1977 W. Madison street. Sunday January 13, we had with us Mrs. Hill, pastor of the Golden Rule Society, who gave us a very instructive lecture. Sister Hild and Mrs. Howes gave some very convincing messages. Sunday. January 20, the lecture will be given by Dr. Warne. Sister Hild will also be with us."

Mrs. James Riley writes from Marcelus, Mich.: "Perhaps some of the friends of Mr. Riley would be glad to hear that he is enjoying better health the past year than he has for some time, and that he is still in the work, holding seances at his home in Marcellus, as in the commencement of his mediumship. While he has calls from a distance, he has all he can attend to at home; bringing light and comfort to many hearts, while his gifts seem to unfold-in greater power

Mamie Young writes: "The Divine Spiritual Church, Barnes Hall, is having some good spiritual lectures. Spirit guides and friends through the pastor, Rev. Lucy A. Hodge Koontz, are giving to seekers of truth that which is satisfying from the spirit By her hard and earnest work for the betterment of mankind and ing a grand good work for the cause, spreading the spiritual truth, she is which all true Spiritualists apprecideserving of the words of cheer she receives.

Mrs. Sexsmith writes: "On Sunday evening, January 6, Dr. C. A. Burgess was the speaker. His heart to heart talks seem to draw the people nearer to the truth, and he always leaves an impression for good. Messages were given by Mrs. Susie Thompson. Her messages are always sharp and to the point; also those by Mr. again lectured for us, followed by messages from Mr. Schmidt, Dr. Burgess and Miss Thomas. Come and bring your friends, as these meetings are working for the good of the cause and are honest and truthful; are invited to take part. Strangers are cor and evening at 3 and 8 o'clock, at Conway Hall, Western avenue and Lake street, over drug store. Open door. All welcome."

Mrs. Amanda Coffman, the wellknown lecturer, writes from Grand Rapids, Mich.: "Some time has elapsed since I have written a note and is giving public scances in the for your paper. The same comes light, Wednesday and Friday nights." each week as a welcome guest, and more than ever. The cause in Grand mediums, gives tests and mester meeting of the M. S. S. A., to be Remember our masquerade, held at Battle Creek, Mich., Feb. 10, February 2. Regular socials every 11 and 12. I have some dates for Saturday evening." camp work. I will be pleased to hear R. A. Dague writes from Tacoma, from secretaries wishing my services. "The Progressive Thinker is a I will also answer calls for funerals.

> Grand Rapids, Mich." John W. Ring is drawing excellent

> > 20. 1 Minutes - 14 46、 1915

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

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

Ferd C. Suhrer writes: "First Society of the Fraternal Order of Spiritualists, Dr. Alex Caird, president, Hygeia Hall, corner Ogden avenue and Robey street, will conduct services at 2:30 p. m., with the following platform message mediums assisting: Mrs. Dr. Caird, Mrs. B. Hilbert, Mrs. S. C. Adams and Mr. Chas A. Thoma son. Public circles at 4, held by Miss Mrs. J. A. Sexsmith and other mediums. Supper will be served sharp, at 15 cents per plate. Song service by congregation at 6:30. Concert at 7, under the direction of Prof. Joseph Singer; pianist, Miss Marian Gordon; soprano soloist, Mrs. Myrtle Haschke; bass soloist, Mr. Robert Fessier. Special evening service at 8 o'clock. Lecture by Mrs. Cora L. V. Richmond. All are welcome to come early and spend the day. There will

be a message for you." Nellie E. Abbott writes: "Sunday, January 13, at Pemberton Hall, Lawrence, Mass., we had with us Mrs. A. J. Pettengill of Malden, one of our most earnest and highly gifted workers in the cause. The announcement of her being with us always calls out an interested and intellectual audience, and as usual on this occasion those who came to litten to her addresses upon 'Sweet Are the Uses of Adversity, in the afternoon, and 'Is Spiritualism a Delusion?' in the evening. These addresses contained many illustrations of spirit presence as proofs of the subjects taken. At the

conclusion of each address messages that were eagerly recognized were given, both through psychometric readings and sealed letters. We find the interest is deepening in our city, this being the fourth consecutive season that we have striven, with the aid of our loved ones on the spirit side, to demonstrate the continuity of life. We have awakened an interest among the church people, many of whom are constant attendants. Many of the best speakers have been engaged for this season's work, and we hope to realize a spiritual revival in our midst before this season-closes. Mr. Hatch writes from Boston, Mass.: "The annual meeting of the

Onset Bay Grove Association was held at the Essex, Boston, Mass., Wednesday, January 9, 1907. A good representation of the stock was present. Vice-president James B. Hatch was in the chair, owing to the absence of President J. Q. A. Whittemore. After the usual business of the association was finished, under the order of new business, the following board of officers was elected for the years 1907-1908: President, John Q. A. Whittemore of Boston; vice-president, James B. Hatch, Jr., of Boston; clerk, George A. Fuller, M. D., of Onset; treasurer, George A. Fuller, M. D., of Onset. George A. Fuller, M. D., of Onset. Directors—Carl T. Whittemore of Newton; Joseph H. Burgess of East Wareham; Walter C. Pessels of Brookline; David L. Whittemore of Newton; Loring Q. White of Brockton, and E. Gerry Brown of Brockton. Everything looks good for a successful

Correspondent writes: "The Golden Rule Spiritualist Society held a grand meeting on Sunday, Jan. 6, both after-noon and evening. In the afternoon the lyceum was well attended, about 18 children being present, and our little conductor, Miss Munger, is much loved by the children, and is doing her work with grand success. The afternoon services were a short talk by the pastor, and messages by Mrs. Morris, all being recognized. In the evening, our pastor, Mrs. Nora E. Hill, gave a short address and it seemed to stir her hearers to a knowledge that spirits can commune with mortals, which was fully proven by the message bearers, Mrs. Morris and Mrs. Clybourn and Mr. Trevor. On the afternoon of Jan. 13, our pastor, Mrs. Nora E. Hill, held the fort alone and gave good satisfaction. In the evening Dr. J. H. Randall gave one of his fine addresses, followed by Mrs. Ada Clybourn with messages. work was well received. The lyceum is adding new faces to their work and if Miss Munger keeps on she will be at the head and will lead them all as a

lyceum instructor." Mrs. Anna A. Wood writes from Joplin. Mo.: "The audiences at the meetings of the Spiritualists Science, held at Odd Fellows Hall, Seventh and Main, have been doubly blessed during November and December through the excellent work done by Dr. Marie gratifying to those who are seeking for the light and truth. We have a ence meeting at 6:30 p. m., followed by a lecture given through Dr. Marie Seeah's control. The meetings are very interesting, the members taking an active part. Mrs. Dr. Seah is do-

Any medium of good morals who can lecture, and would accept a position for a branch club of the Occult Club, should address for further information, Dr. R. McL. Angus, 1022 Michigan street, Port Huron, Mich.

J. J. Rittenhouse writes: "I have read 'The Unknown Life of Jesus,' and find it to be a valuable book, and I am sincerely thankful for same. I have eight of your excellent Premium Books, and prize them all very highly."

Mrs. Cleveland writes: "The Society of the Psychic Forces and the Spiritual Alliance will give a unique entertainment and dance at Vincennes Hall. 3514 Vincennes ave., Wednesday, January 30, at 8 o'clock. There is an excellent program arranged. Good mediums and plenty of them and choice singers for this occasion.
Unique music by Brother Norton.
Admission only 25 cents. All are welcome."

Prof. E. E. Rex and wife are at Frankfort, Ind. They are taking an extended missionary trip and can be addressed there for engagements.

Correspondent writes: "Sunday, January 13, the Secular League of Washington, D. C., became a temple for spiritual instruction. Mrs. Mary A. Price gave a lecture on Spiritualism, which was followed by a lively discussion of the subject, not only by members of the League, but by many prominent Spiritualists, among them Mr. Sprague, who is serving the First Association. Mrs. Price closed the meeting by summing up and answering the criticisms, but groups of Spiritunlists and Materialists stood in dif forent parts of the hall and continued exchanging ideas for nearly an hour after the meeting closed. The earnestness was almost excitement, and audiences in St. Joseph, Mo. Address | when scientists get in earnest, there

Dr. Geo. A. Fuller lectured for the Ethical and Spiritual Society, New York City-74 West 126th street, Sunday, January 20, and will lecture before the same society on the 27th. He could hiswer a few calls to lecture not too far from this city. Address him at No. 575 West 159th street, New York! City, IN. Y. Next week we will publish a inost excellent lecture delivered by the Doctor while in Washington, D. C.

C. L. Hatch writes from 9 Appleton street, Appleton Hall, Boston, Mass.: "The First Spiritualist Ladies Aid Society met as usual with the president Mrs. Mattie E. A. Allbe, in the chair. A very interesting business meeting was held. In the evening the following talent took part: Mrs. Alice S. Waterhouse. Mrs. Jollimore, Mrs. Freemont, Mr. Graham, Mr. Packard, and Mrs. Did. and Mrs. Dick. Mrs. Mary F. Lovering presided at the piano. At the social hour, Mr. Sam Graham, Mr. Gowing and Mr. Freemont furnished some excellent instrumental music on violin and piano. Next Friday we hold our Snip sale."

D. W. Hull writes from Olympia, Wash.: "The article, 'The Universe Is Not Running Down,' by Prof. Larkin Nov. 5, is worth two years' subscription to The Progressive Thinker. It brings to the surface all the worshipful qualities of our sublime natures wish he would write again."

Conductors, and Secretaries of Lyceums Please send me a list of your members, and the name of your lyceum. For some time I have been waiting anxiously for a list of all our lyceums It is most important that we should have an authentic list of your ly sum, its membership, and address of its officers. Will you not give me this

assistance?
The Banner Contest list will main open through the month of January, so any school that has not re-ported, send in report at once; but even though you may not desire to enter the competition for a prize, please send report of your member-ship. The lyceums that have report ed are as follows: Los Angeles, Parkland, Pa.; Chesaning, Mich.; Pittsburg, Minneapolis, Indianapolis, Decatur, Portland, Galveston, and a partial-report from three others. trust by the close of this month to have a full list of every working lyceum in the United States.

Yours for the children. ANNA L. GILLESPIE. 121 South Highland Ave., Pittsburg,

Camp Couplets Concerning Southern Cassadaga Camp. The only camp in the United States

open at this time of year, in that

state which has its June in January, sunny Florida. " Mr. C. C. Coolidge, who takes an active interest in the State Grange work, and his sister, Miss Mary, who is active in Political Equality circles, both of Clifton Springs, N. Y., have Mrs. Huff's""Bluff Cottage" for the season.

Mr. George Van Slyke has completed and furnished his new suite of rooms; they are ready for rent. Mr. and Mrs. Thatcher, well known in Jamestown, N.Y., have finished one plastered, with modern conveniences; rooms en suite or singly. Their daughter, Miss Ethie, is with them, and their parlors are open Sunday evening to all for a seance. Much interest is shown in Mrs. Thatcher's talks under influence.

Excursions are planned by a number to DeLeon Springs, Blue Springs,

on the St. John's river, and to Coronardo Beach, and Daytona during the

The late arrivals are. Mr. and Mrs. James H. Fine, prominent Spiritualists of Plymouth, Pa.; Mr. and Mrs. John H. Williamson, Chester, Pa.; Mrs. Katherine and Miss Norma Pritchard, Pittsburg, Pa.; Mr. and Mrs. H. A. Budington, Springfield, Mass.: Mr. and Mrs. Alonzo T. Hub bard, Tyson, Vt.; Mrs. S. M. Burns, Bridgeport, Conn.; Mrs. Kate Low-her, Brooklyn, N. Y.; Miss Alma D. Leonard, East Calais, Vt.; Miss Anna Irving, Bridgeport, Conn. LEE MORSE.

Lake Helen, Fla. The Pathway of the Human Spirit.

Dr. J. M. Peebles, whose books are sharp, full of interest and replete with valuable inspiration, has certainly placed the reading public under a fresh debt of gratitude to him since this, his latest work has adorned our libraries "Truth the Highest Authority," is the striking motto engraved in gilt on the purple cover of "The Pathway of the Human Spirit." The volume is composed of 17 chapters, each dealing with some special aspect of the general theme and treating it in the brisk and Seeah. Her tests are very clear and breezy manner which is the veteran author's characteristic style.

"Why this Book?" is the title of the class for development every Sunday forewords prefacing the Introduction, morning at 10 o'clock; also conferwherein we are reminded of bygone controversies, but far more of glorious inspirations which have reached humanity through some of the greatest seers and poets allke, of ancient and modern time.

Walt Whitman and his verse received a high tribute from Dr. Peebles. who quotes freely from that gifted bard of Nature, whose rhythm is unconventional, and whose heart is in his every line. Reminiscences are often charming, and Dr. Peebles carries us back to days pefore many of us were born, and then leads us on in a most fascinating way to the doings and sayings of the present generation. In the Preface the author leaves no doubt in the mind as to his acceptance of the truth of the spirit's pre-existence, in the following words (page 21): "Fre-existence is with myself a settled conviction. But the pre-existence of the spirit is not the synonym of re-incarnation." In that senonym of re-incarnation." In that sentence we have the key to the philosophy of the book. The whole subject is very ably and kindly handled and there are no harsh, strictures against the doctrine of reincarnation, though the author does not commit himself to its advocacy, he keats its advocates with courtesy, and tairness. Theosophists equally, with spiritualists of all shades of outline can study this all shades of opinion can study this all shades of opinion can study this volume with profit, and it seems impossible to read it thoughtfully without growing wiser from its perusal. The splendid classic prose, the exquisite poetry, and above all the extremely noble and highly cleyating ethical teaching with which the entire treatise abounds must endear it and its venera-ble author to all those who can appreciate beauty of diction as a vehicle for expressing spiritual truth. 75 cents is an extremely low price for so valuable a book.

W. J. COLVILLE.

"Just How to Wake the Solar Plexus,"
By Elizabeth Towne. Valuable for health. Price, 25 cents. "The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

430 pages. Price \$1.

To the Editor:-While thanking you cordially for publishing my last commuto reach me promptly.

"Universal Spiritualism," after many delays, is now being bound. The pub street, New York, are acting in perfect-ly good faith, but they have required that all expenses be met prior to publication. The book may be in your hands now at any moment. W. J. COLVILLE.

Camp Notes Concerning Souther Cassadaga Camp.

the dance to their heart's content.

cember 30, reading Tennyson's "Bells," and giving a dissertation thereon which everyone enjoyed.
Mrs. Wheeler of Onset, Mass., lectured on January 6, on "Thoughts of

discourse with equally fine tests. The new arrivals of a very recent date have been Major Hopkins and wife of Brooklyn, N. Y. and Mrs. Wilten, who has been staying some time with Mr. and Mrs. Swift of Utica, N. Y. She has bought Mrs. Buchanan's cottage, and will fix it up. Also Mrs. Laura G. Fixen of Chicago, and is occupying and beautifully fitting up her cot-

The Budington Excursion sails from New York on the 11th, with fifteen booked for Cassadaga Camp.

rooms still in cottages. Brigham Hall has been put in perfect order by Mrs. Brigham, and is very tidy and comfort-

put around the park in front of the Auditorium, which will add very much to the attractiveness. The Underhill family are expected

The weather is ideal, everybody seems social and happy, and all look forward to the opening of camp with pleasure.

LEE MORSE. Lake Helen, Fla.

PASSED TO SPIRIT LIFE.

[Obstuaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line. I

Entered spirit life. Wayne Hemenway, aged 8 years, only son of Mr. and Mrs. C. M. Hemenway, of North Leverett; Mass. A memorial service was held in

their beautiful home, January 9, conducted by Francis Bailey Woodbury, of Greenfield, Mass. Beautiful floral tributes were received from the schoolmates of Wayne, the Grange, and hosts of friends. The members and hosts of friends. ers" and the knowledge of immortality as a fact proven without doubt cheered and consoled them all.

being buried; he has arisen F. B. WOODBURY.

Greenfield, Mass.

for twenty years; also a constant reader of The Progressive Thinker. husband and father.

George Hewitt passed to higher life from his home in San Cruz, Cal., sterling worth, loved and respected by

positive knowledge of spirit return,

Since making my big hit in Mexican Mining property I got so many letters from people I know to be readers of your paper, that I ask you to publish this statement. If you and your wives wish to make money fast and sure ininvest in Mexico. Cecil Rhodes, Mining King, says that "Mexican Mine investments are the safest in the world and the most profitable." Mexican laws will not permit that wild-cat business that robs the people in the State. It is the richest mining district in the world. Any person can make money. A few dollars investment now will bring you thousands in a year. I invisted \$10 for a friend who is now getting \$5 per month dividend. I have nothing to sell, and as I am traveling I have no chance to answer letters. The Pittsburg Oaxaca Mining Company, Block 25, Pittsburg, Pa., will give you full information regarding SAFE INVESTMENTS in Mexico. This firm in perfectly reliable. Through them I made \$20,000 in less than a year with only a few dollars to start with. You don't have to go to Mexico. Ask them to send you samples of ore. Your old friend.

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MARY T. LONGLEY,

W. J. Collyille in California.

nication in a recent issue, I wish you now to let me inform your readers hat since my return to California, I have found excellent opportunities for successful work in San Francisco, Oakland, Alameda and Berkley. San Francisco is rapidly recovering from earthquake and fire, and signs of in-creasing prosperity abound everywhere. I am now visiting Los Angeles, and expect very soon to be in San Diego. where I have made favorable arrangements to deliver a course of lectures in the Spiritualist Temple, during February. All letters, etc., addressed to me in care of Metaphysical Library, Grant Building, Los Angeles, are sure

Since my last letter the most impor tant event was the New Year's supper and dance given for the special purpose of raising money for a new fence, and new gates at the camp entrance It was inaugurated and taken charge of by Mr. and Mrs. Johnson, who have a pleasant home, "Happy-go-Lucky," just outside the gate, and netted \$50 for this purpose, so it is not necessary to add that it was a success in every way, and old and young took part in Mrs. Twing lectured on Sunday, De-

the New Year, and followed her fine

The apartment house is full-some

We are soon to have a new hedge

Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with

As the little body was lowered into the grave, the father exclaimed, "Thank God, I know my boy is not

Harvey A. Henry of Lowville, N. Y., passed to spirit life, Jan. 9, 1907, aged 76. He had been a Spiritualist He was upright, honest and a good

the like of it before.
OUR THIRTEEN REMARKABLE on January 3. He was a man of all who knew him. - He leaves a wife Life in the Spirit World, Vol. 1. and a host of friends to regret his going. His wife accompanied the body Life in the Spirit World, Vol. 2. to Howard City, Mich. The funeral service was held at the home of his Life in the Spirit World, Vol. 3. These brother-in-law, Warren Lisk, Jan. 10, the writer officiating. three volumes have been prepared by MRS. AMANDA COFFMAN.

Samuel Lesher of Mancelona, Mich. passed to the higher life, Jan. 1, 1907. He was born Feb. 26, 1826, at Landcaster, Pa. Mr. Lesher was a firm Spiritualist for a number of years,

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dium.
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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of reing compels the answers to be made in be deprecated. Correspondents often less seek water, but the deprecated correspondents of the lake their thirst. weary with waiting for the appearance of their questions and write letwait his time and place, and all are

treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessive. this department has become excessive-ly large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

"Cleveland": Q. Are the "un-known tongues" spoken, or said to be spoken by the converts at the revival

spoken by the converts at the revival now going on in this city, real "tongues," or simply jargon? "A. To understand the question of this correspondent, some little insight must be had of the "revival going on." Some evangelists came to the Friends church, and they quickly stirred the waters in the usually calm pool of that society. They understood the revival business and "worked it for all it was At times all the assembly were talking at once, every man and woman in a language of their own. It was "Esperanto," "Volupuk" or some such lingo, developed out of their own "Bubliminal consciousness." For the conveyance of ideas it was as good as the most classic tongue, for as not even the evangelists had any ideas to convey, one articulation was as well as another, if it only made a noise. Having the power of "unknown tongues," carried with it the divine

were sick were believed by these dev-Said the latter: "There were five of them.

as from my very bones, and the room was filled with the rushing winds described in the Bible. It was so when we cast the de-

vasn't it, auntie?' "So it was," said Mrs. Stough. felt the rushing of winds. Though I had been unable to move in bed without assistance, my limbs threshed about beneath the covers. I sat right I would have sprung from the

bed had it not been for those who knelt by me." as as nothing to the performances when the struggling con- Spiritualism inspires as unselfish heverts received the "gift," and became conscious of salvation. With shouts they threw themselves backwards into the air falling on the floor with a crash and with waving outstretched sition to call those teachings wortharms lay moaning prayers or in stu-

In fact the revival ran with the evangelists who were conducting it. It would have been a success in a past generation, but in a cultured city of to-day became a farce, too pitiable to laugh at; too degrading to be covered with the mantle of religion. The "unknown tongues," were a suggestion of the Bible, as they are in all thing," and God a myth, are as happy revivals. They come from auto-suggestion, and the deluded subjects are victims of the combination of this with the hypnotism of the evangelists. The "unknown tongues" are not languages in any sense, but a jumble of articulations. Revivalists bring in play all the arts and methods of hypnotism, and work of the emotions. Reason is paralyzed and the dazed mental state of the convert is thought sion to deny the existence of God. to be a mark of the presence of the

Holy Ghost.
Its true character, however, is shown by its evanescence, for the evangelias have no sooner sought new fields than the converts return to their old ways of thinking and manner of living. The "power" departs as it came, and reason again awakens.

Mrs. E. S. S.: Q. If a person wer bitten by a rabid dog, would you recommend the Pasteur treatment?

A. In the supposed imminence of the emergency, it is assuming grave responsibility to advise in such a matter, yet I have found no cause to refrom the position taken in this column some time ago. As to the value of Pasteur's so-called discovery there is a wide diversity of opinion.
While on one hand he is lauded as a veritable savior, and his toxin cure of rables as a priceless boon, on the other, many able physicians and scientists regard the treatment as quackery. There are grave doubts expressed by physicians of extended practical knowledge, as to there being any distinct disease such as rables, and they say that the treatment is misleading, and often produces fatal results, developing a disease known as "laboratory rables." When persons are bitten, they go to the hospital for treatment. If they do not develop the disease from the bite or toxins injected, they are said to be cured. If they take on the symptoms expected, It is said they came too late. A test of the remedy is thus impossible The bite of a dog that has been sating decayed meat or gnawing old enting decayed meat or gnawing out enting decayed meat or gnawing out the kingship of Self-Control by wm. George Jordan. It treats of the wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, when introduced into wounds.

To say the least, the Pasteur treatment is at present empirical, and op-posed by physicians and scientists as eminent as those who advocate it. is conducted in a purely commercial manner, for the money that can be made out of it, and is advertised and exploitered with the brazen superla-tives of the patent medicine quack.

But if I was bitten by a mad dog? Well, I should first want to be sure the dog was mad. If I became convinced that he was, I doubt if I would be frightened into having the cultured virus injected into my veins. Some physicians claim that the so-called ases of rables result not from there being any poison conveyed, but by auto-suggestion. The patient becomes so firmly convinced that he is doomed spondents, that to give all equal hear- that the symptoms he thinks expressive of the disease are developed. most condensed form, and often proof they instance the aversion for clearness is perhaps sacrificed to this defend the supposed to accompany all cases of rables, but really omitted, and the style becomes thereby assertive, which of all things is to ness seek water, but find it difficult to

The best authorities object to the ance of their questions and write letters of inquiry. The supply of matters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unapply one has to wait his time and place, and all are wound as soon as possible, carefully wound as soon as possible, carefully applying so as to reach the deepest

> Marcus Hawkins: Q. Where are the most extensive catacombs? A. Those at Rome are the largest though those at Paris are of great extent. There were excavations for burial purposes in Egypt, Naples and other cities. The deserted quarries were utilized in Paris, but it is now conceded that those of Rome were of galleries excavated for the purpose The main galleries, with their corri-dors, extend mile after mile, and would make put together a tunnel hundreds of miles in length. The number of skeletons gathered there has been estimated at six millions, but probably far exceeds that number. There is no other place in the world where there is such a collection of human bones.

> > A CORRECTION.

To the Editor:-Evidently in the hurry of your duties you failed to read correctly the article embodying the views of Abbe Lolsy, which you extract from, with comments, in your paper of January 12. If you carefully read the first part of Fr. O'Kelley's article, you will see that he quotes almost every line, following that from the books put forth by Abbe Loisy, and deeply deplared Loisy's exgift of casting out devils! There were many devils to cast out, for all who them, and certainly does not endorse Fr. O'Kelley criticises them. In "The Ecclesiastical Review" were footnotes naming book and page were sick were believed by these devious them. In "The Ecclesiastical Review" of the state of the country of th and I copied that article without the knowledge and consent of its owner, went from me only after a great the least I can do now is to see that struggle. I felt a rending and tearing it is not misunderstood. The evident the least I can do now is to see that purpose of Fr. O'Kelley and the "Review" was to give the clergy at large an opportunity to see just what ex-tremely heretical assertions Abbe "It was so when we cast the de-mons from my aunt, Mrs. Stough, Loisy had published; editorial criticism went without saying. While there doubtless is, individually, a more liberal tendency among the clergy and their periodicals for the past year have contained an almost

> of the church.
>
> By the way, when it is proved that
> By the way, when it is proved that
> only took off my coat. Then I found
> only took off my coat. Then I found roism and devotion to fellow beings. as is on record of so many who found their inspiration in the teachings of the church, we shall be in a better poless. "Try all things and hold fast that which is good"—whether its orig-inal teacher can be indisputably ascertained or not. One thing is sure: back of the Catholic organization on earth, known as the church, and the powerful spirits who were saintly here, is a supreme power for good. It is very doubtful if those who assume that mortal man is "the whole and have as strong incentive to be good, as those who pin their faith on God. In these days, we surely need something to hold fast to—someone to believe in as supremely good and wise and powerful; that need has been felt from the earliest human existence, and always will be. While we seek a clearer understanding of teachings handed down to us, there is no occa-B. E. R. THOMSON.

> > REINCARNATION.

"Life Is a Part of, or Is Embodied in Nature."

In The Progressive Thinker, No 893, Jessie S. Pettit Flint asks if "that life is less than nature. Life is a part of, or is embodied in Nature. How can life be more or less than that of which it is a part? Can our friend imagine Nature without

life or life without Nature?
The question at issue is this: Is the spirit embodied in a material form more than once? I have taken the position that it is not. The spirit cannot enter and occupy a physical body the second time any more than the life of a fowl can return to the egg and develop a chicken, or the insect return to the caterpillar and bring

forth a butterfly.

Every law of Nature sustains me in this position. If the theories of some of my friends are upset or interfered with I cannot prevent it.

"Our point of view" is surrounded by substantial evidence. The law is invariable. L. P. WHEELOCK.

Madison, Wis. "A Conspiracy Agamst the Republic."
By Charles B. Waite, A. M., author of
"History of the Christian Religion to
the Year 200," etc.: A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper,

Price, 80 cents.

sighing often, and I inquired. "Mrs. Spencer, do you do that sighing?" Well, I don't know, I guess so."

"You don't tell all you know, ou?" said Sunshine.

One spirit voice said to a person,

A German Spirit-Two Voices at Once

On Wednesday night, December 26 1906, a trumpet seance was held at the home of Mrs. Margaret Spencer, the nedium, 177 No. Union street, Grand We sat in a room up stairs.

door was bolted and we were locked in. A quilt was tacked over the two little vindows. The only other opening was a stove-pipe hole; as the room close, we had some fans to use.

In these seances, it is customary to repeat the Lord's Prayer, and sing, "Nearer, My God to Thee," I could hear a spirit voice taking part in the

singing.
The first voice speaking through the trumpet was that of Frank Ogden, deceased son of Mr. and Mrs. John M. Ogden, of 79 Diamond street. He saluted the sitters in a general way.

'Hello, ma," said Frank Ogden, to his

"Hello, Frank." "I am glad to meet you all, and we will try to have a good seance so none will be disappointed."

"Hello, pa," said Frank to his father.
"Yes, Frank, we are glad you are "Good evening, Mr. Martin," said

Frank to me. "Good evening, Frank." As I noticed that his controlling spirit spoke in heavy tones and as loud as any man's voice, I said, "Mrs. Ogden, did your son Frank have such a heavy "Yes, he had a very heavy bass

voice. Mr, and Mrs. Ogden-were very silent during the seance, and gave others a chance to talk. They were unselfish. In fact, they are just as good, nice, friendly and exemplary people as are

found anywhere.

Here I will say that they have two deceased daughters, Rose and Hattle, making three grown up children in spirit life, It is worth your time to go to their seances to witness the love and affection manifested in this Ogden family. They are a devoted family. The son-in-law, Mr. Fred Engle, an intelligent man, was there. If there was and no one would be so rude as to not truth in these phenomena, they strike a light in a dark trumpet seance would not attend these seances so long, to shock the medium, for all creative for months and years.

Then a childish voice spoke in lisping whispers; it was greated as manners are welcome in a trumpet or little "Sunshine," her pet name. All materializing seance. were quiet so we could hear the little one. She, too, likes most everybody, and the ladies thought her childish prattle was nice.

"Sunshine, what is Frank doing while you are talking?" "Oh, he is standing by his mother

looking on.' "Ma," said the deep bass voice of Frank Ogden, "though it has just past, I wish you a Merry Christmas and a Happy New year.

"Thank you, Frank," said his mother. "Say, pa, what I want to say now is, that many spirits want to thank you to many seances and meetings, and as for your help in bringing about this I have been a school teacher for many seance," remarked Frank to his father. Then little Sunshine soon spoke in. She likes to call people by their given

right, "why don't you introduce me to our girl?" The little spirit was then introduced to a lady on his right, who still sat in her wraps, furs and hat. "You will be a pretty warm girl be-

"Charlie," said she to a man at my

fore this seance is over," remarked Sunshine. Most of us had been using our fans. I was so warm that I took off my coat past year have contained an almost without any apology, and hung it up unbroken series of narratives of spirit on the floor in front of me. The Germany contains the supplied to return, they may safely be trusted to man woman, Mrs. Millie Nichols, at my Rainey Harper. It expresses the views stand by the doctrines and principles left, feeling me move about a little, put of the divinity school of that instituout her hand on my head, thinking I tion.

> my fan, pencil and note book and used Sunshine and the warm girl, who had never attended a seance before, had a the next succeeding month with comlittle chat. Sunshine thought the warm girl was already a medium and would

make a good medium. "A little bit longer and things will be gooder," said Sunshine and the sitters were pleased to hear the little one's grammar. A little laughter and

some general remarks, or whispering among the sitters followed. Some one said there was too much whispering to hear what the spirits said.

Then all was quiet.

Then Frank Ogden talked to a serious young man who had never been to a seance before. "You will find this spirit world a better one. In your investigations, you will need to be a little patient, and you will find much consolation. If you will only investigate with my parents and their friends, you will find much truth and satisfaction. Then spirit Rose spoke through the trumpet to her parents and to her husband, Fred. "You are proud of our little girl, are you not, Fred?" said Rose, who died about four years ago. "You will see her often, won't you, and help to support her? and ma, you know how to raise the girl. Ma, I am so very glad that I can hardly hold the forces, Were you with us yesterday?" in-

quired Mrs. Ogden. "Yes," said spirit Rose.
"We had the table set for you and

"Yes, and if you had had a good cry,
"Yes," concluded Mrs. Ogden, "it would have relieved the pressure on my brain, for I thought so much I had omething like the headache." Then Frank's heavy voice was heard:

'Ma, don't you think Rose did well? She never dropped the trumpet.' "Ma, if you had cried yesterday, it would have relieved you some." "Yes, I might not have had the

headache. A voice began whispering in Ger man. The lady at my left responded. Her name was Mrs. Minnie Nichols, who had lived in Lowell, Mich., but had lately moved here. As requested she arose so the spirit could talk to her better. They recognized each other. I could understond a few words, but not what they said. They both talked very fast. The warm lady and some others were so pleased that they laughed a little. I said, "Please keep still so we can hear." All were quiet.

she talked about.
"We talked about love and secrets, responded the lady.
The whispering voice of Sunshine spoke out quickly: "I wish everyone could talk United States."

There was a general laugh. Frank's heavy voice remarked, "Well, hat little chatter-box would talk all night if you would let her." The voice ov a boy, Elmer Bennett

wanted word sent to his mother not to ery so much. During the seance, I heard someon

"Bless her, ign't she cute?" said the

am so overly glad to tell you I live. I would like to be with you a little while and hold you in may arms."

Here the reader will sobserve that the mighty bonds of love are unbroken between the two works. [F]
"This is heaven on earth, I am glad
I can talk to you. I wish you a happy New Year," concluded the spirit in

The Cause at Indianapolis, Ind.

To the Editor:-Spiritualism

Allie Buhland lectured and Mrs Jose-

phine Ropp was message bearer; both were highly interesting. Dr. Kingsly

in an underhand way had secured the

church, and we were obliged to go elsewhere. It was not hard to do, and Mrs. Carrie Mong and Mr.

Schram secured Old Pearson Hall, and

Mrs. Buhland and Mrs. Ropp were again announced to speak and give

messages; but on account of serious

illness of Mrs. Buhland's father, she

could not be present, and Mrs. Ropp's physician forbid, her leaving home.

Through the kindness of Mr. and Mrs.

Hayden the vacancies were filled, and

and beautiful messages from Mrs.

Hayden. Mrs. Crane read from many

articles from the audience. Mrs. Mattie Anderson furnished some good instrumental music, and Miss Nellie

Joss favored us with one selection.

kindly assisted us have our

All were well pleased and all who so

Next Sunday, Will J. Erwood, state

plish some good work.

The Helping Hand Club has re-organized, and have identified them.

selves with Camp Chesterfield, to se-

cure a fresh air fund to provide a few weeks recreation at the camp for some

deserving poor children or women

who are sickly, and need such a va-

way from twenty-five cents to twenty-

thankful for the same, and the amount received will be published in

The Progressive Thinker from time to

time. This is a new departure, but we feel as if it will be the means of

bringing many into the light of Spir-

Mrs. Thomas O'Neill is president,

and your humble servant secretary,

and any one having anything to give

MRS. MARTHA WOOLSEY,

See'y Helping Hand Club. 1517 N. Senate Ave., Indianapolis

A Word for The Progressive Thinker.

can not but say, that I note with great

pleasure the progress and rapid

strides "Our Official Organ" has made

in the past years. A man as a rule is judged by his works, so the same

with our organ, better known as The

works it stands for truth and Justice

alone, and will do for the world what

no other organ has done so far. It

gives unto the people the naked truth

and I am proud to admit it cannot be

It is the mouthpiece for every hon-

est and true worker. Let us help to spread it throughout the world; let

us men and women work, not dream and sleep; it stands us to hand to read and study. We are in need of

more workers such as those I met at

our recent convention. What we want

is more of "the show me," with a

good deal of backbone and push in us

So once again let us rally to our most

glorious cause, with the aid and help

of The Progressive Thinker, my paper,

your paper, everybody's paper. May

it prosper as never before, and may it

always with the help of every honest

worker in and out of our field be

ever kept pure and clean in all its

It is time to be brave. It is time to

It is time to be finding the things you

It is time to put by the dream and the

And work for the cause that is holy

It is time to be kind, it is time to be

To be scattering roses for somebody's

It is time to be sowing, it is time to

press hard their start,

And their press to be weaving a gar-

NOW READY!

The Evolution of the God and Christ-

Ideas.

The idea of God, beginning with

savage man, is traced through its end-

less phases upward from primeval sav

agery through Assyria, Greece and Rome; the speculations of philosophers; the Hebrew seers, the Alexan

drian school; to its final interpretation

by scientific investigation as the Cos

The Christ-Idea, of a mediator be

ween God and Man, is traced through

all the great World Religions, to its

ultimate in the ideal of a perfect man. Redemption is by growth if the

teachings of individual spirits may be

taken as representing Spiritualism

this book must be regarded as the

message that Cause presents to the

world on the disputed questions of God and the Savior. The application of the Darwinian

theory of Evolution to man's concep-

tion of God and a Savior, may be pre

ualism has given to the world.

lowest and highest of mankind.

sented as at least one new idea Spirit

work has more than spirit-authority for it holds fast to authentic history

and aside from its inferences and

conclusions, is a compend of what has

been thought and taught of God and the Savior, through the ages, by the

So many years have passed since I'began writing this book by inspiration

and automatically; so severe and pro-

longed attention has been given to its revision, that it was with almost a

feeling of regret that I received the

message that it was finished.

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octavo pages. Price \$1.25, with 10 cents added for postage. Address HUDSON TUTTLE.

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chic science. Demonstrator of the

Berlin Heights, Ohio.

ments upon the Texts."

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YEAR, AND THE NEW TIME.

ANNA DODGE.

Progressive Thinker, we find

bribed or bought.

works.

be true.

sigh,

feet:

be growing.

be blowing.

ment of light.

A BOOK FOR THE NEW

heart;

Chicago.

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and high.

As the new year, 1907, rolls in I

can kindy send to

itualism.

five thousand dollars, we shall

all were delighted with the lecture

strong voice. oil i Frank said, "Friends, Lathink I must draw this seance to a close. I hope we may all meet again, I want to thank may all meet again. I want to thank you for the good thoughts you have entertained and sent of to my medium. Thoughts have force and hower to affect sensitive people, so send out good thoughts to help thank."

"Frank," inquired someone, "where will you spend the night,"
"I will go home with my mother. She is one of the best mothers in al Grand Rapids." "Well, good night, girls," said Sun-'shine.

Down went the trumpet. All responded, "Good night,"

The medium said she would open the door, first, and become accustomed to the light gradually. Then she lit the gas and all went down stairs. "How do you feel, Mrs. Spencer?"
"Oh. I feel as if I had been running

up hill and was all exhausted in my All the people were pleased with the seance. Here I might remark that we sang a few songs during the seance. When all were singing in the chorus, "In the sweet bye and bye," I sang
"The sweet now and now," I felt the time was a happy one. I paused in my

singing to hear the heavy voice of the controlling spirit, Frank Ogden. I heard his voice, and I could hear the medium's voice also. No woman can imitate Frank Ogden's voice.

We paid our twenty-five cents to the tired medium for her time and work, Every Sunday night she holds a trumpet seance in her own home. After a person has attended a few times, two or three times, his own spirit friends can talk through the trumpet Every investigator is welcome who wil

act like a lady or a gentleman. All seances are so quiet that a person can get plenty of proof without striking a match to see where the trumpet is, because'no one would strike a light in a photographer's dark developing room, power works in negative darkness Hence, only well-bred people of good

"Mrs. Spencer, are you unconscious in a seance?"

"Only when I give a private seance.
"Why is that?" "Because, in a large seance there is so much power and strength from the other sitters that I do not need to be entranced: but in a private seance, my strength is so drawn upon that I am entranced, and because Liam not to know the private affairs dof my pa-

As I have done my kindiof work, as have lived among mediums and been years, I still like to be a psychic or occult student and report the results of my observations. i'

H. EUGENEWMARTIN. Grand Rapids, Mich.

THE WORLD DO MOVE.

The Latest for High-class Divinity Students, From Sources Where the Deeper Study of Ancient Hebrew Literature Is Made a Specialty. The "Biblical World" is published

by the University of Chicago press, and was founded by the late Wm.

It-has an interesting article in the

It publishes in each month the International Sunday-school lessons for ments and instructions to the ministers throughout the country. In the November number in the critical comments on the lesson for Dec. 16, subject, "Jesus risen from the dead," by Rev. Willard Thorp, is the following:
"The narrative of the soldiers set to

guard the tomb, and afterward consenting for money to admit that they had committed the deadly offense of sleeping while on guard, no doubt preserves a story which was current among the early Christians to counteract and explain the Jewish assertion that the disciples had stolen the body. The story of the great earthquake, the descent of the angel of the Lord, rolling away the stone and causing the watchers to quake and be come as dead men, evidently repre-sents the attempt of the church to picture what took place before the women reached the tomb, and belong rather to the realm of imagination than in that of the witnessed fact, the New Testament itself indicating that there were no witnesses of these

things. "There is nothing in this original account of Mark, verses 1-8 or in that which was probably contained in the original conclusion of Mark, which is inherently improbable. Such experiences are not uncommon and have a recognized place among psychological phenomena. They are variously explained according to the view held by many scientific biblical scholars, this and the other resurrection phe nomena were produced by the surviving personality of Jesus projecting it-self into the minds of the disciples and causing them to see visions and hear voices. Such a view of the resurreccausing them to see visions and hear voices. Such a view of the resurrection of Jesus, as a real and spiritual event, but unattended by any reanimation of his body, is, on the whole, the most acceptable in the present state of scientific thought, if not also most consistent with the earliest New Testament evidence itself. The chief difficulty with it is the question: What became of the body of Jesus? The attempt to derive from the differ-What became of the body of Jesus? The attempt to derive from the different gospels accounts of the resurrection appearances a connected and self-consistent story has never been wholly successful. We must for the present rest content with the judgment that at the basis of the narrative that at the basis of the narratives there are real experiences of the disciples of Jesus, if through which still so we can hear. An were quet the still so we can hear. An were quet to hear the lady. Someone inquired what she talked about. Someone inquired what she talked about love and secrets," Itual fellowship with secrets which became the moral dynamics of their lives. That their faterpretations of the cause of these experiences are not wholly consistent, and that around the record of such extraordinary ex-

periences there are gathered some el ements that are historically improb able, is not at all surprising."

Verily, if such information is im parted to divinity students and preachers, it will not be long until the mod-

ern preacher will have his eyes opened to the beauty of the teachings of Jesus about his spiritual kingdom and then "peace on earth, good will-toward men" will become a reality. Then the new commandment to "love one another" will be appreciated and will rule. Then the millennium will begin, for men will learn that these things are realities instead of theory.

DANIEL S. HAGER, M. D. Chicago, Ill.

VALUABLE LIBRARY still climbing slowly but surely to the topmost round. January 6, the Indiana State Association held service in the First Spiritualist Church. Mrs.

SPIRITUALISTIC LITERATURE.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

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Reincarnation.

Frenchant Thoughts in Regard to the same—The Writer Says: "The his-tory of these pursons who claim to tory of those persons who claim to have a knowledge of reincarnation by actual experience, is this, they of being."

The doctrine of Reincarnation, as taught to-day by certain schools of the people of these countries are philosophy, is one of the most perniclous errors connected with occult teachings, and should be persistently refuted by all earnest lovers of the nival of licentiousness may be inaugutruth of Nature's laws, for the simple reason that re-embodiment of the individual in earthly relations is beyond the province of natural law as ex-pressed through evolution and involu-

tity which survives death is really a product of the planetary relations of way of wedlock.
the elements, and gets its inception. To teach the there. If it be forcibly detached it tion is to hold the mind solely to the can be magnetically attached to kinearth plane, and the mind cannot rise dred spiritual entities in the form, and lation, but it has no power to go back re-embodied at the expense of the embryonic life, and nature most emphatically refuses to permit it.

teachers is that they fail to recognize the eternity of matter as well as spircorrelative in the Universal Cosmos. By so doing they miss the knowledge impetus from the universal impersonal spirit, which seeks to express itself through matter to obtain knowledge that it could not gain elsewhere.

The metaphysical teachers of reincarnation of the individual spirit, have had to meet many objections and their chief reliance was and still is, that Karma is the cause of reincarnation, and when a good karma is obtained they will not need to repeat the experiences of earth further.

Let us examine the idea of karma and see if it presents any good basis of the theory of rebirth into conditions that necessarily must be extremely likely to produce a bad karma. If the experience of earthly life has not been able in its first influence they forget the great law of spiritual upon the embryonic spirit to give it a unfoldment, and seek to hurry matgood karma, will the continuation of ters generally ending in disappointrebirth into the same or similar con- ment or shame and disgrace. ditions be likely to improve the spirit as surely as to detach its thought and desires from that state?

The history of those persons who claim to have a knowledge of reincarnation by actual experience, is this, they were some great personage in their previous incarnation, kings and queens and rulers of empires, but today we find them in the humblest walks of life, which shows that according to their own theory, they have retrograded in the scale of being. Now the law of spiritual unfoldment is this, that the better the conand while it may be necessary for the spiritual entity to lay its foundation in planetary life, the sooner it can esplanetary life, the sooner it can escape from bad conditions there, the more likely it will be to have a beautiful development. It may have to stay in mortal environment for a season to perfect the form powers, but when that is once accomplished no necessity exists for further imprisonment upon earth for all theories of man; they even go ment upon earth, for all that earth can teach is what pertains to the physical senses rather than to the spiritual life, and to condemn a spirit to return to it after once heaving the sense return to it after once heaving the sense return to the return to it after once heaving the sense return to it after once heaving the sense return to it after once heaving the sense return to the return to the sense to return to it after once having its not call for the return to the environnature developed in that direction would be rather to degrade than to exalt the soul, nor could anything be gained by it.

onic, spirit has obtained the necessary development of earth life, it must remain in the magnetic environment of This gives it all the experienge needed, and effectually disposes of the theories of spiritual rebirth into ar e-natal life. It is Nature asserting ber rights, which no power sciousness to the highest heavens, less than hars can deprive one of, but while the other condemns the victim she can do it without disturbing the equilibrium of either world. The teachings of karma are seen in the idea that the final redemption from a bad eventually, the most heroic soul and karma is to be obtained by translation from earth in infancy, hence abortions and early death from other truth, that it gives up all hope, and s are looked upon by that class of individuals as blessings instead of curses, notwithstanding the fact that Nature enters a most marked protest against early death. Karma demands it, hence infanticide has been practiced by reincarnationists to an enormous extent, so much so, that the civil government has had to impose its strong arm to suppress it.

The original karma idea was that the soul would have to expiate its ex-periences, the effect of all conditions through which it would have to pass from the realm of unconscious being to the perfect development of all its But it was perceived by the wiser teachers that the spiritual influx from the lower spheres of spirit betokened a bad karma, and that it was not possible for the spirituality of a low order to perfect itself except through a series of mental experiences or evolutions from one plane of this subject, before they lend them-thought to another of higher degree, and in the metaphorical expression of language the idea of a rebirth was used to express this process, and was and His sacred hierophants, of the never understood in any other sense until a debased priesthood gave it the turned to the world through thought until a debased priesthood gave it the literal interpretation which is taught transference warning the people not to day by the schools of reincarnation. to-day by the schools of reincarnation-ists. This false theory must be over-thrown, for it is not true to Nature's

law of evolution. By the law of spiritual evolution. the spirit once having had its formative stages in earthly or planetary life has no more necessity for returning to that condition than the developed bird has to re-enter the shell of its embryonic life, for the earth experiences at best are but formative, and its embryonic life, for the earth experiences at best are but formative, and as far as being of any great value except in the necessity of the embryotic Chicago, Ill. Phone Blue 2442. stages of life it may be said to be absolutely necessary to complete the ist of many years' residence in Chisolutery recessity. In the su- cago, and a natural born musician and preme economy the planets are neces- composer of some note. His orchestra sary to organize the elements into is composed of first-class musicians, but beyond that function they have no the latest and most popular un-toreturn to experience over again what ist societies of Chicago. He can fur-

were some great personage in their has steadily sunk in the grade of her previous incarnation, kings and spiritual powers because of it, for in queens and rulers of empires, but the place of the pure doctrine of the queens and rulers of empires, but Vedantic system the priestly perversion is taken in its place as the original provides the pure doctrine of the queens and rulers of empires, but the place of the pure doctrine of the queens and rulers of empires. blest walks of life, which shows inal ideality. In Europe and Amerthat according to their own theory, ica the teachers of the Wisdom Divine they have retrograded in the scale are confounding the moral sentiments that are the basis of spiritual unfoldment with the superstitions engendered by the priesthood, and ere aware they will be invaded by the hosts of the lower heavens who still are seeking re-embodiment, and a carrated that will sink these countries as ow in the scale as India has ever

been. The spiritual thought of the people is the standard of its grade in knowledge, and to a soul imbued with The simple truth about planetary consequences of a bad karma, all avelife, in its first stages, is that the enlines are legitimate, and a parentage the idea of reincarnation to escape the nues are legitimate, and a parentage of adultery is as welcome as the door-

To teach the theory of reincarna-

to the spiritual realms of thought. obtain life experience through that re- To flood the west with the reincarnation theories is to invite an eruption to the primitive status or to become of the vilest grades in spirit life, and re-embodied at the expense of the emspirit are averse to it, and are doing cally refuses to permit it.

The great trouble with our modern counteract its dire effects upon the present races of mankind upon earth. The western world has had a deluge it, and also fall to connect the two as of Oriental feudalism to counterbal-correlative in the Universal Cosmos. ance its own crude conceptions of the divine nature, but neither formula of the inception of the spirit, and has proven sufficient to protect its bevaguely suppose it gets its original lievers from flagrant impositions in lievers from flagrant impositions in the name of their Gods. The Oriental influx is seized upon by the souls in darkness or despair and labeled by various names as well as taught by numerous schools of philosophy each of whom only appreciates a portion of the truth. Some of them deny the much speculative questioning, but individual existence of anything but the impersonal supreme, and imagine they will be absorbed in the divine ocean of spirit upon their transition to the world of soul life, losing consciousness and individuality. Others are sure that the spiritual world can have no direct influx into the sphere of conscious life upon earth, and teach hat such an idea is an insane delusion. Others again, are so anxious to become united to the God-head that

Fanaticism is slowly rearing its hideous face in the spiritual movement, and the most absurd dogmas regarding the power of the spirit to control material forces are freely advocated. The most irrational ideas of the control of spiritual powers by the will of ignorant and embodied souls are advanced, and the experiments made by the most intelligent minds in spirit to demonstrate the principles, are supposed to be in the regular order of evidence to support the theories of extravagant visionaries. The amount of intelligent ignorance current upon earth is one of the problems nor does it ever need to express itself again in the realm of earthly embodiendorse the advisability of early death, and aver that until the embryment. Its pathway to Nirvana, or idea of ever having to tread the path through mortal life again.

Compare the moral power of this thought with the idea that life is a ceaseless round of reincarnations upon earth and weigh well the difference. One exalts the spiritual conwill ultimately lead it to despair. truth, that it gives up all hope, and is capable of committing any crime known to the calendar of crimes. The western nations have been the prey of a senseless belief in a return to a physical body, and her numerous hosts of her ignorant children hover over the earth awaiting the resurrec tion morn, yet they can do but little harm compared with the souls whose thoughts are held upon the earth as

they strive to impress the mortals here to furnish avenues for the spirit to enter again to expiate a bad karma. thought should be aware that the projection of thought upon earth by a concentrated effort of the will must have its effect here and if that thought be upon a plane of error, it will take many long years ere its effect will be removed, and as nature's laws deny reincarnation to the spirit, they should reflect and meditate seriously higher realms of being, who have reinterpretation of the laws of spirit, must be vain until he has arrived to that degree of knowledge whereby he knows the nature and office of spirit

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A BABYLONIAN BOOK OF JOB.

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That Hebrew literature, as represented in the bible, has derived much from Babylonian traditions embodied in works of Assyrian poetry, history, and law is not a new idea. It receives confirmation from the discovery in the library of Assyrian King-Ashurbanapal (668-626 B. C.) of a work strikingly parallel to the Hebrew Book of Job. But while the Book of Job as we know it dates back about 400 B. C., the Assyrian work can not have originated later than 2000 B. C. In The Contemporary Review (December) the learned Orientalist, Morris Jastrow, Jr., pro-fessor of Semitic languages in the University of Pennsylvania, speaks as follows of the probable connection between the Hebrew and Babylonian

and Babylonian tales, the great age of stored to you, and you will live to sing the Babylonian parallel, taken in conthe praises of your savior. nection with what we now know of the extension of commercial relations between Babylonia and the surrounding countries, makes it quite possible that the Babylonian tale was a prototype of the Job story. This becomes more plausible when we recall that Job is not pictured as a Hebrew in the book, but ives in the land of Uz, which is probably to be sought in the region of Edom. The names of his three friends are foreign, and their homes are Arabia story, therefore, came to the Hebrews through their intercourse with the sur-rounding nations—perhaps directly from Edom; and in adopting it they strove to give it a Hebraic flavor, its foreign stamp is unmistakable. ought not, therefore, to be a matter of surprise to come across this tale, or a strikingly similar one elsewhere; and f the Hebrews obtained it from the Edomites, there is no inherent reason why it should not have come to the Edomites from a region still farther to

the east." The Babylonian Job is Tabi-utul-Bel, King of Nippur, whose name means "good is the protection of the god Bel." The King, whose period must have been earlier than 200 B. C., was noted for his piety. In the text he dwells, as did Job, upon his devotion to the Supreme Being, but in spite of his zeal and plety he is afflicted with a terrible lisease, of which Professor Jastrow

"He is smitten with a painful disease which in accordance with the current views was regarded as a symptom of divine displeasure. The ordinary means resorted to in order to drive out of tive proof of death of Virginia C., or one's own body the demons who were Jennie Andrus, Nee Ferris, who left her regarded as the cause of disease were home for Chicago in 1877. Both her paof no avail. The priestly exorcisers rents are dead, and it is to her interest were powerless; the official diviners were unable to secure any omens | 550 North Morgan street, Decatur, Ill. through which to determine the dura-tion of the king's sufferings. In his distress Tabi-utul-Bel appeals directly B. Newcomb. Excellent in spiritual to Bel, pours forth his complaint, and suggestiveness. Coots, \$1.52

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This painful disease is only at dast healed by the providential interposition of Bel. Thus: "Tabi-utul-Bel describes his sufferings in such detail as to permit us with

due allowance for poetical exaggera-tions to diagnose his allment as a complete paralysis, involving the loss of eyesight, hearing, and locomotion. Incidentally to this lament he manifests his humble and contrite spirit and admits the possibility that he may have unwittingly aroused the anger of the gods by acts or sentiments that he thought would be pleasing to them. His prayer is answered, and corresponding to the description of his sufferings he proceeds to enumerate how one sense after the other is restored to him, how his strength returns and with it his cheerfulness. The text closes as it began, with a hymn of joy and thanks giving, to which there is added the moral of the tale, namely, when in distress not to despair, even though priests seem powerless. Help from the gods will come in due time.

The work is distinctly didactic, and in this way exactly parallel to the style of the Hebrew Book of Job, of which the professor writes:

"The Book of Job, a philosophical poem dealing with the fundamental problems of human suffering and divine justice, will always hold its place in literature as the work of a master mind, quite apart from its religious significance. In its tone and spirit, and more particularly in its veiled skepticism, it is more modern than most of the books of the Old Testament-indeed, next to Ecclesiastes, where the skepticism is more pronounced, the most modern. The Book of Job in its present form can hardly be older than 400 B. C., but the underlying story of the plous man overwhelmed by misfortune must have been current much earlier. The story which is of popular origin, is used by the author of the book merely as a medium for introducing us to his philosophy of life; to his views of sin and suffering, and of divine guidance.' Similarly of the story of Tabi-utul-Bel

other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all thor's reflections, placed by him in the mouth of the king in connection with the king's complaints. He reveals to the king's complaints. He reveals to us in this way his philosophy of life, or -if we choose-his theological standpoint; and though it is Tabi-utul-Bel who is introduced as speaking throughout the text, the sentiments are those of the author, who, like the biblical writer, puts himself in the position of the sufferer."

After amply supporting his statements by quotations from the poem as contained in the Babylonian tablets the professor thus summarizes the lesson, exactly analogous to that taught in the Book of Job, which the Assyrian writer intended to give to his readers:
"When in despair, even though the priests acting as intercessors fail, bring your complaint to Bel—or, as the latter text has it, to Marduk—and, provided you merit mercy and forgiveness as did Tabi-utul-Bel, the pious King of Nippur, your appeal will be answered in due time. The divine anger manifested toward you for some good cause though you may not be able to fathom it, will be appeased. Your suit will be adjudged; your justification ultimately proclaimed. Even from the jaws of death Bel can save you. Suffering, "While there is no evidence of any direct connection between the biblical end. Health and strength will be re-

wanderings of Babylonian myths and legends throughout the East as a result of the conquests of Babylonian and sult of the conquests of Babylonian and the sult of the curious text, and such the moral of the story, as the sult of the curious text, and such the sult of the curious text, and such the moral of the story, as the sult of the curious text, and such the sult of the curious text, and sult of the curious te "Such is the story of Tabi-utul-Bel, Digest, January 5.



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TREATMENT is applied direct. No The treatment is easily carried with drugs to swallow; its application is a you; may be used anywhere, at any pleasure. As if by magic it stops the time. hawking, spitting, sniffing and snuffing,

ping of mucus into the mouth; the queer, stuffy and oppressed feeling of the head; the painful burning and smarting of the air passages. Soothes and heals the irritated membranes and leaves the head as CLEAR AS A BELL IT IS FOLLY to take medicine into the stomach to kill the germs of Catarrh in MY treatment cures Catarrh, Asth-

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