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SPIRITUALISM—Progress, the Universal Law of Nature;

Thought, the Solvent of Her Problems.—SPIRITUALISM

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Every House Haunted.

The Famous French Scientist Produces Photographs to Prove It-Psychic Sci-

ence in a New Field.

Every house is haunted—your house, our house, their house boarding house, church house, theater, hospital, jail, court room-all are haunted. That is what Dr. Baraduc, the famous French scientist, says. He proves it by producing photographs of the "ha'nts" whenever people doubt his assertions.

The human eye cannot see these haunts, except upon rare occasions. But the camera can see them, according to Dr. Baraduc. The camera has a cumulative eye. It looks a long time on one spot and the sensitive plates after a time exposure will get the impression of a spookish personation that is not visible to the eye of a man.

But if we cannot see the ordinary impalpable ghosts that people our flats and cottages, we can feel them. Some vague thoughts or emotions are aroused. Unconsciously or consciously, according to our nervous condition or our psychic development, we recognize certain atmospheres and influences: One room makes us comfortable. We enjoy reading or writing in a certain spot. We are miserable as soon as we enter the doors of some houses. There are chambers in which we do not sleep well, and in others we have sound slumber and sweet dreams.

They Are There, All Right-Look Out!

These antagonisms and sympathies, says Dr. Baraduc, are ghostly, whether we know it or not. It is no mere unreasoning superstition that makes us sad to stay in a room where a man died; it is not a foolish but a real terror that grips us on the spot where a tragedy has been enacted. There are presences there that assail us—thought forms, subtle fluids, and emanations, etheric atmospheres, spirits—call them what, you will. They are real haunts.

The haunt that haunts us may not be a restless earth-bound spirit, craving to return to the field of his late activity, or burdened with a secret that he tries in vain to impart. It may be only an ethereal vapor that pervades the atmosphere, or perhaps ensouled in some inferior intelligence, much below the human in point of evolution. These minor ghosts and haunts even may take up their abode in some material object, according to this savant, influencing all sensitive human beings who approach them.

Dr. Baraduc tells of an old feudal castle in the west of France where he has been hospitably entertained. Baroness L., the fair hostess of this interesting country seat, found herself much in the position of the princess in the fairy tale, living in an enchanted castle. The atmosphere of her beautiful aid luxurious home cast a spell of gloom over her bright and vivacious nature.

These Ghosts Veritable Book Worms.

The ghosts that live in the castle are particularly numerous in the library, a room where the baroness is so ill at ease that she can hardly rest. She constantly shifts her position, trying of the consetions that lower her vitality and de press her spirits.

The baroness will not leave the home of her ancestors on account of the discomforts occasioned by the haunts, but she spends as much time as possible away from the house, walking, riding horseback, traveling, or visiting her neighbors. Dr. Baraduc was so interested in the library ghost that he began to experiment and he finally located it—or at least one of them in the carved figure of an angel that rested on the back of an old-fashioned chair.

One evening in April, 1903, the scientist took a photograph of this haunting specter. The picture as obtained showed large black marks of a round or oval shape on a lighter background," which he says really was an enormous etheric net, forming a striking contrast to the light texture of his "silver veil," which he photographed on another occasion. The doctor says the etheric fluids which surrounded this spot were "as heavy as lead."

Pay Rent and Keep 'Em Away.

Dr. Baraduc says it is reasonable to assume that this paricular haunt is not "a decarnate human entity, such as is frequently seen or heard in haunted places." These old medieval astles, of which that of the French baroness is a fair specimen, have been the abode of certain noble families for many. generations; many people, connected by strong ties of blood, brought up to the same privileges, ideals, and prejudices, were born, lived, and died in these places.

Therefore the "thought atmosphere" engendered there would be stronger, more organic, than in a rented house in a large city, where all sorts and conditions of men pass in and out within a comparatively short space of time, and where one form of haunt might be easily neutralized or destroyed by

another. In fact, the thought forms pervading an old ancestral home would have more tenacity of life, says the doctor, because they were projected with more force by a larger number of people who were homogeneous in their way of thinking and feeling. The baroness, a sensitive and modern woman, is unpleasantly affected by the "psychic fluids" or the haunts of past genera-

Don't Take Their Grouches with Them.

The stern old warriors, the unscrupulous diplomats and courtiers who lived and died there and left their impress within the castle walls even after they were gone, impress her painfully. They were her ancestors, and they linger about the place in some inexplicable way and trouble her. They are not malicious about it but, on the contrary, it seems that they cannot help it any more than she can. When they died they left their the presence of death or on the scene of a recent tragedy. The grouches here.

When the doctor located the particular haunt in the carving for us not to yield to their morbid fascinations. on the chair the baroness was no better off than before. There was no way to exorcise the spook. It is still there, and the poor baroness is no more comfortable since she knows just where it is than she was before, when she could only feel its presence vaguely and indefinitely.

has just been erected. Perhaps it is not haunted at all, before it is inhabited, unless there is some lingering influence left there by carpenter or plaster or painter.

Get Acquainted, Spook May Be All Right.

As soon as the family moves in, however, the haunts move in. They may linger in the furniture, or they may follow, like the family dog or family cat, unattached to any material object. The longer the family lives under the same roof the more numerous and the "more organic" the haunts become, and after people have lived and died within the walls of a house, the unseen inhabitants grow to have a strong attachment for the place. It seems likely that they resent the presence of strangers and do their best to make the intruder uncomfortable. Perhaps this is why we do not sleep well in a strange room or at a hotel. We are not acquainted with the haunts that abide there and they distress us.

In the end it comes down to this fact, according to the reasoning of Dr. Baraduc: There are two sets of inhabitants in people's houses, dwelling together in greater or less harmony the seen and the unseen. Those who have been there before us have left their ineradicable impressions—thought forms, etheric fluids, spirits, haunts-call them whatever name suits your particular fancy. Perhaps they sent back everything the next world wouldn't stand for. The "choir invisible" raises its chorus, and if we do not hear it we feel its uncanny vibra-

Ghosts in Church, Making Late Amends.

But there are other places besides dwellings where ghosts abound, as Dr. Baraduc has found by his experiments. They particularly favor monuments and public buildings, like churches. The bronze lion on the battlefield of Waterloo has a particularly exhilarating affect on an Englishman or a German, while it depresses a Frenchman. This is not necessarily because the phantoms of Wellington or Blucher linger there to cheer their compatriots and confuse their enemies -- nor because the dead soldiers who fell there continually re-enact; their scenes of carnage—although the doctor would not by any means. deny the possibility of such a thing. He suggests rather that it is the result of the many joyous and happy thought vibrations that are sent out there on the one hand, and the sorrowful thought forms of the French on the other hand.

Churches, however, are favorite places for haunts of the nature described by Dr. Baraduc. When Napoleon, entering the cathedral of Chartres, sensed the invigorating and spiritual atmosphere there he could not help remarking that "A wicked man must be most uncomfortable here." And it has often been pointed out that the wicked are uncomfortable at church; while pious folks are soothed and cheered by the atmosphere of the sacred places.

Some People Fall Away from Haunts.

If haunts linger especially around old furniture, as Dr. Baraduc believes, then one should be careful with what pieces of antique household goods he surrounds himself. There may be a blessing, or there may be a curse, somehow, concealed in the thing that has been used before. In old books, too, there are 'fluids' and thought forms and atmospheres, perhaps even in-

Sometimes they saw that when a man falls for a long distance, or coasts down a snow slide, or in any way gets up transcendent speed, he goes so fast that he gets away from his fol lowing of haunts, his astral doubles and etheric bodies, and things of that sort. Then the man becomes unconscious until his attendant troop of sprites catches up with him—and if he gets clear away from them he is dead. That, however, is another story, and has only a side-bearing on Dr. Baraduc's study of haunted houses.

Drummer Doesn't Mind New Ones.

It would seem as if haunts are a good deal like human bengs in their dread and dislike of strangers and strange places. Perhaps it would be more exact to say that it is the clash of haunting antagonisms that causes human discomforts in strange places. If we go to a room in a hotel to sleep—a room that has been occupied by a thousand strangers, each of whom has left the stamp of his individuality on the place—we have a strange sense of unrest, even of desolation. Our own personal haunts, and the haunts that the strangers have left in the room. and the haunts that naturally live there, do not get along well together. They are inharmonious, perhaps even hostile, and same to us as another.

A drummer or a traveling man who sleeps in a strange bed every night and fraternizes with strange people every day soon gets over his objection to new places. His own troup of personal haunts gets used to strangers. They become hair fellow well met with all the hotel haunts and the sleeping-car haunts along his route, and they are at home wherever they go. They soon lose all the shyness and reserve that characterize the homekeeping haunts.

If You Die, Try to Be a Good Haunt.

Haunts are like people, too, in being of all dispositions. Some of them are comfortable and restful. Others irritate us. And haunts of a kind flock together. That is why we enter one house and feel as if a benediction has fallen upon us. There is a sense of security and fellowship there. We may never have been there before, but the place is "homey." The haunts are agreeable to us. In the next house, perhaps, we are deso-late and miserable. We do not like the people nor the haunts they have gathered about them.

It is not a mere unreasoning association of ideas that makes us shrink from the gloom of the jail, according to Dr. Baraduc's logic. These haunts of felons, where the wretched and the hopeless have fretted their lives away, where the death watch has been held and the burden of guilt has been expiated, are places accursed.

Our instincts are right when we feel the grip of horror in haunts that are there are fearsome things, and it is justias well

Spirits Lurk in Lincoln Park.

Theaters are haunted, too. The ghosts of actors and audiences, both living and dead, hover behind the wings and over the orchestra chairs and high in the galleries. The actor on Dr. Baradue's reasoning, as well as his experiments, goes the stage gets his meed of inspiration from the geniuses who to show that the least haunted place is a new building which have been there before him and adds the flavor of his own I Hammond; Ind.

personality to the ghosts of the place for the help of those who may come after him. For the living have their ghosts--or haunts-as well as the dead.

A somewhat startling conclusion of Dr. Baraduc is that monuments are haunted. The bronze lion on the field of Waterloo, the statue of Lincoln in our own park that bears his name, are favorite abiding places for the ghosts of patriotism. Every glow of loving pride that the citizen casts upon his bronze hero is inspired by the haunted atmosphere of the spot and in turn adds vigor and spirit to the haunting phantoms that linger there.

No Wonder Flat Dwellers Move Often.

Perhaps the poorest place for haunts in the world is a Chicago flat, with its ephemeral procession of tenants: It takes more than "six rooms and a bath" to create the atmosphere of home, and the haunts that the last tenant left and the haunts that we bring with us are apt to arouse antagonisms and conflicts that vaguely distress us.

That is why the average Chicago woman wants to move so often, it is suggested. She is trying to find a place where her own family haunts will fit in and harmonize with the haunts that make their permanent homes in the various flats that she occupies. She has to live in the flat all the time, and she is likely to be more highly organized, more "psychic," than her husband; therefore she is the first to feel that the atmosphere of the place gets on her nerves, and that "she simply must move" to a new flat. The rooms may be all right and the heat and the decorations, but she can't bear the place; she doesn't know why, and she must get away from it.

Thus we dwell together in our houses—with our invisible companions. Perhaps we trouble them as much as they trouble us. Perhaps they resent our absurd ways of living and our unpleasant habits as much as we resent their spookish characteristics whenever we learn about them. It is a blessed thing that we cannot see them. They would seem so much more real if they were as visible as our chairs and bedsteads.

And, after all, it is difficult to see what good Dr. Baraduc does with his scientific demonstrations and his camera. At present he is able to find only the haunts. He cannot exorcise them. All he can do is to admonish us to be careful where we live and how we live, and what influences surround us.—Chicago Sunday Tribune, Dec. 1, 1907.

CITES PROOF OF SOUL'S LIFE.

Sir Oliver Lodge Tells London Audience His Views-Science Must Not Stop-Research Should Proceed, He Says, Into Religion's Domain.

Sir Oliver Lodge's interesting philosophy of life and his belief in certain psychological phenomena were explained in a lecture on "Immortality," which he delivered (December 7) at Midland Institute, London.

He said the body was no more representative of the individual than a suit of worn-out clothes. Death, he said, merely removed the soul's instrument of manifestation.

The destruction of an organ, he declared, left the organist untouched, and death merely marked the end of a certain grouping of physical materials.

Conscience, will, honor, love, and admiration, he said, are similarly stamped with immortality, and will not drop into nizable. nothingness.

Savs Man Is Immortal.

Such creatures as insects and trees would hardly be supposed to have a persistent personal existence, said the lecturer, as they lack individuality; but there can be no doubt of the continuance of human individuality. Part of the evidence of personal immortality consists of psychological manifestations, such as when one mind appears to act upon another at a distance. Telepathy or clairvoyance must be regarded as practically established. The certain facts are too numerous and too well authenticated to be doubted, but this science, he said, still is in a rudimentary stage, and we would be clearly wrong in assuming that all automatic messages were not of genuine char-

To say that spiritual manifestations were futile and inappropriate would be untrue, he said, and such a statement would only be made by persons unacquainted with the fact that the higher faculties of the soul have no special sphere of employthat is what distresses us; otherwise one room would be the ment in the struggle for existence, but appear to suggest the

coming of a fuller and larger existence. Possibly these high faculties, which now seem incongruous and inconvenient, may ultimately be found nearer to the heart of things than the faculties better suited to this world. It is the duty of science, he said, to examine even into the domain of religion. The intentions of the Creator of the universe, he asserted, were not going to be frustrated by the efforts of his creatures.

Volces come from o'er the way. Softly sweet and tender. Kindly help to render.

VOICES.

Voices come-voices come, Strength and comfort bringing, Entering the heart and home, Sweetest music singing.

Visitors from homes above, Bringing messages of love. Soulful longings meeting.

Friends who passed from mortal view Drawn by love's sweet union, come and bind their love anew, Holding soul communion.

Angel voices greet our ears, While in slience waiting, Calming anxious cares and fears, Earthly stress abating:

Pure and sweet the sacred hour To the angels given-Silent voices come with power, Singing songs of Heaven. Cho.- (Voices come, etc.)

JAS C UNDERHILL

Beauty of Inequality. Said Alexander Campbell:-The

beauty as well as the happiness of the universe requires inequality. Equality, smooth surfaces, and eternal plains have no beauty. We must have hill and dale, mountain and valley, sea and land, suns of all magni-tudes, worlds of all sizes, minds of all dimensions, and persons and faces of divers casts and colors, to constiute a beautiful and happy world. We must have sexes, conditions, and circumstances-empires, nations, and families—diversities in persons, mind manners, in order to the communica-tion and reception of happiness. Hence, our numerous and wants are not only incentives to action, but sources of pleasure, both simple and complex—physical, intel-lectual and moral.

Had Sufficient Company.

A little boy was heard swearing by his mother. She reproved him very gently, telling him that God was with him and by him at all times and knew his very thoughts. Soon after he started downtown on an errand, and a dog followed him. Turning quickly around, the boy told the dog to go back; it was bad enough to have God

IMMORTAL INDIVIDUALITY.

The question of immortal person ality, as discussed by Charles Daw-barn in The Progressive Thinker No. 924, lacks an essential element, viz.: that of distinguishing between per-

sonality and individuality.

The individuality is the immortal Personalities qualify the individual along the way, but these change in quality or are uprooted entirely, so that the essential self expresses differently as it moves from plane to The change in a qualifying prop-

erty will produce change in exterior expression. Let the intemperate person, intemperate in any desire, become sonality is not the same as before. Chemical change makes itself evident in feature, in magner and in mag-netic vibration, the thoughts have changed and all thoughts being chemical, the revolution becomes apparent yet the individuality remains.

To say that death changes personalities is no more true than that a railroad trip does. At the end of the journey, unless something has arisen to change the thought status, the personalities will remain intact. In time the effect of new environments and mental and spiritual atmospheres may make inroads on the personal qualities of the self and after a time be-come evidenced either by absence or modification, but the individual re-

In spirit life anyone who under stands even a little of the nature of that life can see that the possibilities are about even for up-growth or down-growth in its earlier stages.

The excess of personalities on either side will, for a time at least, hold a dominating influence on the individual, but in time changes come. The grade of soul force determines the time of growth out of person-

Soul force differs in intensity of planes of potentiality and co-relates itself accordingly, therefore differen-

All personalities have in themselves elements of good, and when purified become avenues of expression, if desired by the soul. Inherited tendenceive long treatment to be eradicated or purified.

The soul, in its attractions for building purposes, takes from whom it will, and in its long course of evolvement outworks peculiarities by refinement, leaving every atom dis-eased the better for its co-ordination. This is an essential work of the soul, and by its processes personalities change or disappear, because every atom has been brought to a chemical potentiality, which will enable it to express itself better, no matter in what new correlation it may be estab-

Thus personalities are lost; thus the better qualifies the inferior into gresses; thus soul forms become more beautiful as they are more potential, yet the essential characteristics of the individual will be eternally recog-

These are the teachings of the great instructors who have this planet and its offspring in charge, and surely they are equal to the task, qualified, as they are, by their experiences of millions of years before this planet was born of the father-mother sun of our system

MRS. M. A. CONGDON. Portland, Ore.

FERVENT SOUL-FELT APPEAL

To Lift Humanity from the Slough of Despond to a More Successful Plane of Life.

To the Editor: -Do you not think that there is sufficient spiritual force diffused throughout the right-thinking people of this great country to bring spiritual power as will absolutely FORCE better conditions for suffering humanity, for those suffering from the schemes of money-maddened fiends who care nothing for the sufferings which they inflict upon all who are dependent upon their daily exerbarest necessities of life?

How many are this very evening shivering with the cold winds drift-ing into their homes, only because the so-called "agents of Providence" have it within their power to advance the price of coal at the first indication of

Then there are those who, because of the facilities afforded by newly invented processes, can store away and make scarce the necessities of the table, keeping them from where they would sustain life, in order to add to their already overburdened stores of

How many true Spiritualists will unite daily, if only for five minutes ach day, in a fervent soul-felt appeal to the Almighty Power which holds us in its keeping, whether called God, Nature, Eternal Force, or by whatever title best appeals to one's individual hought, for help, that our people of this great country, irrespective of be-lief or non-belief, may know that there is a Power mightier, than the sordid lives which rob and impoverish them; a Power that CAN AND WILL HELP when appealed to with the very soul itself.

Let us try and learn whether Spirit is not mightier that the wills of hese - money-maddened scoundrels. But OUR wills against THEIRS, UNITEDLY, Such a will nothing can resist. Very truly yours, F. J. A. Philadelphia, Pa.

The ghosts told us there was no virdoubt, that investigation was pure impudence and the punishment therefor eternal torment. They not only told us all about this world, but about two others; and if their statements about the other worlds are as true as about this, no one can estimate the value of their information .- Ingersoll.

Scenes In Spirit Life.

As Witnessed by Abby A. Judson and Carlyle of hell as I ever was. There is no devil except the Petersilea. Given through the Mediumship of Amelia Petersilea.

this hall," he went on. There are have, in person, visited thousands upother men of note associated with on thousands of priests and ministers me: William Lloyd Garrison, Henry of the gospels, and not one of them Ward Beecher, even old Abe, himself, believes as he preaches or as he often takes a hand at it; and then teaches; but, if one were to tell him you ought to see the black faces that so, he would hold up his hands in fill this hall; and all the Beechers holy herror. Would not the words come here to talk and help on the of the man, whom they call Jesus good work. Why glorious to live."

I cast my eyes down, sadly. "My wife thinks otherwise," I said. "She wishes she had never been born. She thinks life a curse instead of a blessing. Robert, can you help me to help my wife?"

"I wish I might be able to help my own," he said.
"Let's join forces, my brother, and

see if we can bring these two women up out of the denths of despair-mine. out of the fdea that death ends all, and yours, out of doubt and perplexity. But eternity has time for all things; so, let's hammer away on the great anvil of truth-and here comes William Denton! God bless him, also. Why, brother, there's an army of us, with old Abe at your head."

We shook hands with Denton; and, dear friends, he doesn't look so very different from what he did on earth; a spirit of medium height, slightly built, a great dome of a forehead, deep-set, flashing blue eyes, straight, its who were deeply learned when on

and fearless bearing.
"Ah! brother," said he; "you are harmony. Well, here we are; Denton, Ingersoll, Petersilea, and our other halves are still below. They are the cords that yet hold us to earth. it is well; otherwise we might soar away and not be able to do the earth so much good," "Come, gentlemen," said the gallant colonel, "let us go in and partake of a banquet of the feast

of reason and the flow of soul."
The great, grand, noble man waved his hand as he ushered us into a large dining hall.

"Petersilea," he said, "when you write through your wife, as I well know you do, tell the people of earth that this life corresponds with the earth life. We are social; we eat and we drink, and when I have visitors, I invite them to dine, I could no such being in spirit life as 'the stand on that rostrum and lecture to great agnostic.' Infidel Bob is dead, you, but it would not be quite the thing to do just now: we might get jealous of each other, you know, just as they do down below: but we four gentlemen will sit, socially together, at table, and exchange ideas and thoughts. Truth may be there with us; I hope she may; but she is very modest and her face and form are veiled, yet, she will flash her glorious ashes. How can a living spirit give eyes upon us whenever we are right. Come gentlemen be seated." and we reason and the flow of soul. Now we its eat as well as mortals—but I have forgotten what it was, for I was more more than my Christian brothers interested in that which should flow forth from the souls present, than that which they partook of in the form

"Well." said our host, "gentlemen, if we were in the mortal, and either in Boston or New York, or in other places, and you were visiting me, as you are now, I suppose about the first estion I should ask you, would be: 'My friends, how do you like Boston. or New York, as the case might be. Now I shall do as I should have done wthere: 'How do you like this ether-world?' and, of course, I know that each one of you will answer me in all sincerity and truth, and I also this life at different estimates: each will look at it from a different standpoint, just as you would, and did, Boston, New York, or any other place: yet, I also know that there are cer tain points on which you will all agree.

"And one of those points," said Denton, "is that we all agree that we like the ethereal world." "We do," was the answer in chorus. having passed the first portals of that which men call death, we now believe ourselves to be deathless, or immor-"Yes." came in response. "Gentlemen, we are now seated here, two and two; and that makes four, I believe," he said smilingly. "Two of far as I have progressed in it, not us, before we passed into this life, one of the Christians or agnostics will did not believe in immortality; andtwo of us believed in it most en-thusiastically." "True." "Our good friend, Denton, here, and our musical Carlyle Petersilea, never doubted immortality, while my hon-ored friend, Franz Petersilea, and myself, were unbelievers, or, I may say, later in earthly life we became agnostics, or, that is, we admitted that we did not know. Now, gentlemen, we all agree that we do know: for if one finds himself living, after death of the mortal body, he cannot help but know that he lives. Thus far, then, we all agree; and we all like the ethereal world; we also find ourselves to be the same men we were before we left that other world: we love the same things, have the same aspirations. We find ourselves. Denton, Petersilea, and Ingersoll, just as formerly." "True." TRUTH, and hate ERROR"-"And," interposed Denton, "the moment we find ourselves in error, on any subject, we drop that error as quickly as possible. Is that not so, friend

"It surely has been so in my case," answered my father. "If all men, yet living in the mortal, were to drop all error, immediately they perceived it, the earthly world would become almost an earthly paradise."

"Suppose," said Denton, "that all ministers of the so-called gospels should, at once, drop all errors from the mind as soon as they perceived

"And you will do it, Robert," I and simple truth, as it was revealed said. "You are the right man in the to their individual souls, what a dif-"I am not alone in ferent world man would find.

Why, my brother, it is the Christ, aptly apply to them? 'Scribes and Pharisees, Hypocrites!' Nothing is hidden from our spiritual eyes, as we all know; nothing, no nothing; whenever we wish to put ourselves en rapport with any person yet in the mortal."

"How long do you think this state of things will continue on the earth?" I asked

"Not-long; for a new era is dawning upon the earth. I have discovered that eras or epochs naturally run for about two thousand years of earth's time. I arrived to that conclusion even before coming to this life. I found it marked on almost everything, and my wife, as you know, being a sensitive and great psychometrist, read it in almost everything that was placed within her hands for a psychometric examination." "Well," said my father, "I know it

to be true, for having been here longer than any of you, I have met and conversed with very ancient spirearth, and are now within higher wisdom spheres, and they have, one and all, told me the same truth. It takes the man who creates harmony; or, nearly two thousand years of earth's rather, who obeys the great law of time for the souls of men, who have passed into the spiritual spheres during that time, to become wise enough to draw the material world up after them, and those very far advanced We may not get too far away; and in wisdom cannot break through the crust of dense ignorance at once. Ignorance must come forth from its shell by gradual growth and devel-opment, to meet wisdom half way. Wise angels can help and in a meas ure lead; but all growth must come by actual experience before truth and wisdom can be attained."

"And so, Petersilea," said Ingersoll, "they say, down below, that I have never given anything through a medium worthy 'the great agnostic.' Well, you tell them from me, through your wife, that the 'great agnostic' died; he exists no longer; there is gone into outer darkness, together with that 'filthy little atheist' Tom Paine; by the way, I wish that Paine were here with us now; but, never mind, we will manage to get along without him; God forever bless his grand and noble soul! Yes, the great agnostic is dead-dead as the proverbial door-nail. Peace be to his anything worthy of an agnostic-'a great agnostic,' a great I don't know? took seats around the banquet of I can't tell them now, that I don't know, for I do know. I know that were all helped to some little, ethereal I am a living spirit or soul, call it dainty, in the form of food-for spir- which one will; but my agnostic would believe me when with them in the material form. When I tell these brothers that Robert G. Ingersoll still ives, they do not believe it, and my Christian brothers think I still live, but confined in a horrible hole, where the worm dieth not and the fire is not quenched. And, Petersilea, ask them about that worm. Please ask them if they believe worms to be immortal? Poor worms! Are they sent to hell also? What sin did they commit that they should be sent into

> "I will do so, Ingersoll-that is if I can control my wife to write it, and Editor Francis to publish it." "Really, Denton," continued Rob ert, "they don't find as much fault with you as they have, and still do with me. Perhaps they think that which you are able to give is more worthy of you." Denton laughed. "But the Catholics, and other Christians, have had my soul roasting, to gether with the worms, all these years since I departed from their midst Can dense ignorance and hypocrisy go

> everlasting hell-fire, together with the

souls of men, women, and little chil-

dren? Ask some of those very learned

divines about it. They ought to know

any farther?"
"Now, if I go on," said Ingersell, and tell them about this world, as believe me. A few Spiritualists may; many more will not. Since coming here I have controlled a number of mediums and written quite a good deal through your instrumentality, brother Petersilea, but I have been constantly met with the cry of: doesn't Ingersoll come and give something worthy of him?' What shall I give them, brother? What shall I

give them?" "That reminds me," I said, "of the last recital I ever gave on earth After playing seven of the grandest sonatas that Beethoven ever composed, and playing them as Beethoven himself would have been delighted to near, I overheard a young lady in the audience remark that my playing did not seem very wonderful to her. It all sounded alike. She could not tell one thing from another. No, she could not. That was very true, for she was densely ignorant of all music except the most simple and childish airs, a few negro melodies, together with a little rag-time and dance music. If I had played such as she inderstood, she would have applauded vigorously. Ah! Robert; we often have to lower our attainments to that which the material world in general

"Well, suppose then, you cause to be written a few unvarnished truths. like the following: 'I, Robert G. Ingersoll, still live, move, and have my being. Whereas I once did not believe that I should live after the them, and preach nothing but pure death of the material body, I now do I father; "but other hands must apply

can comprehend."

know that I still live. I am not is hell, neither yet in heaven, but am content to do the work for which I am best fitted. I work in my own way, as formerly; that is, I do battle with error wherever I find it, and thousands of spiritual beings come to hear me lecture here in this great spiritual hall. I cannot write, nor talk, through another, just as I would if we were to-meet face to face. I am just as eager to put out the fires one conjured up by ignorance, and I cannot find a personal God. I have tried hard, my friends, but he is not visible, and the old idea of heaven must go by the board. I haven't any barp, and should not know how to play it if I had; and I am minus the golden crown: it would be too heavy and burdensome for my head. Shout a little, I do, sometimes, when I am very earnest trying to break up the crust of ignorance; and I don't preach salvation through the blood of an innocent person. It's out of date. It's gone by. Oh, no; not quite, I am sorry to say. I wish I could make every man, woman and child on the earth happy; and would if I had the power: I meet with better success here in the spiritual world, for spirits, knowing that they really live after death, and finding things not as they supposed, are more ready to accept the truth. Now these are a few straight truths, are they not, my friends?"
"We are your witnesses, that they

"Now these truths are not worthy the great agnostic," for he is dead; but Robert G. Ingersoll lives in his place, and these truths are worthy of Robert. Now, some will ask: 'Mr. Ingersoll, how can we be happy? Tell us how, for we are, the most of us, very miserable and unhappy.' Let me tell you: Yes, I will tell you. Truth will make you happy, and error will make you miserable. Let go of old error—let him go. He's an ugly beast, seamed and scarred all over, and red with the gore of humanity. Friends, do you ever think what kind of a God that must be, who would

require the shedding of the blood of

his only begotten son to appease his

wrath? "Ministers of the so-called gospel that you are continually preaching to the world, do you, one and all, ever get so mad and wrathful that to have your dear, little, innocent son nailed to the cross, while still alive, whilst you watched the child's agony and lingering death, would be the only thing that would please you and make you feel good with yourself once more? Look at your bright-eyed, red-cheeked little boys, one and all, and then answer me faithfully and truly. Would you like it even if you knew that they would still live as spirits? Is your God, then, such a bloodthirsty monster that he can smile and be appeased, in other words, become good-natured, for a while at least, by witnessing the blood-sweating agony of his beloved

"Petersilea, such a God is too horrible even to think about; and Christians become like the kind of god they have made for themselves—the kind of god they worship.", We simultaneously gave a deep

sigh.
"I tell you, Petersiles, we must work more with the priests and ministers, for that will be laying the axe at the root of the tree. Any man, with ordinary-sized brain, who can benighted paganism-paganism, did I say? No; the pagans are not guilty of such atrocious ideas. Any man, l repeat, who can do this, will have an immense account to settle when he gets here. Think of the tender-hearted women, the sweet little girls, the brave-hearted boys and young men, who hear these things sabbath after sabbath until their reasoning powers become stultified. They are told again and again that it is sinful to reason on these subjects at all: they must swallow all that is told them, like good children, for if they use their reason, they are threatened with that awful place where the worm dieth not and the fire is not quenched. On all other subjects, except religion. they are greatly blamed if they do not use their reason, but they must not think for themselves about re ligious subjects. It would not do. If they used a very small amount of reasoning there, the whole scheme of salvation would totter and fall. Of course, thousands are coming out from beneath such bondage, and the new dispensation, or era, is dawning. Some of the clergy are even brave enough to throw off the yoke.'

'Well, Robert, you blaze away; set fire to old error and destroy it as soon as possible; help to break the yokes from around the necks of the people, while I will take the torch and relight the fires of pure reason. You know we have worked together, like brothers, for a long time; although the earthly world has not recognized it. You arrived here first, Robert, but I was not long behind in coming; and here we are now, hand

in hand, as brothers should be."
"Ah!" sighed Ingersoll. "I wish "Ah!" sighed Ingersoll. "I wish every man, woman, and child' would read the book entitled 'Philip Carlislie;' they would then understand somewhat the relation we hold to each other. I read the book before coming to this life. It surprised me then; it surprises me still more now. But you, my friend Franz, had some thing to do with the writing of that

"I had very much to do with it," replied my father. "The old hermit was a great uncle of Carlyle's, on his mother's side, and Philipia of Philistia was an ancient ancestor of the old hermit's and of Carlyle's. We three together as spirits controlling, wrote that book, more especially for your benefit, my dear colonel. Well, sir, we were obliged to hew you down as you see, and as we tried to make you understand in that veiled prophecy; for when your shade began to be too heavy, we thought it best to transport you to new and broader fields of action, leaving 'the great agnostic' to perish as he ought, the don't

"O, I was sure the prophecy would would prove true, when I read it. I understand it perfectly, veiled though it was. And now, Carlyle, we again strike hands, as brothers, for I can never more preach non-immortality; but I must still work away at old error, and destroy him if possible." "Yes, that is the great work you have been chosen to perform; and few can do it so well," said my

know to become the do know."

Notes of Travel.

Georgia Gladys Cooley Writes Her Impressions of Japan and its People, from on Board the Steamer Manchuria, en route to China.

My Dear Friends and Readers of the most perfect assemblage of The Progressive Thinksr:-Some time shrines in the whole world. The temhas elapsed and many thousands of ples are open daily from 8 a. m. to miles fraveled since I last wrote a 4 p. m., and all visitors must remove few lines to you, but hardly a day their boots at the entrance of the main has passed that my thoughts did not shrines. wander to America and my good peo-

ple there. Leaving San Francisco October 9, da steamer Siberia. I enjoyed a most telightful trip, the first stop being Honolulu. Here we found everything that lends charm to a tropical country, and one is at once impressed with the beautiful climate, quaint streets, buildings, etc., yet on all sides are signs of American thrift and ingenuity, and one naturally feels a pride on seeing the Hawaiian and American flag floating side by side. The brown people are very affable

and kind to visitors, and one feels quite at home among them.
Sugar is raised in abundance, the banana trees cover acres of ground, and palm and cocoanut trees tower

skyward to great height. The serf-riding at this place is depleasure of seeing and indulging in the same.

Another very attractive feature is the flower venders with their "Leis" made of carnations picked from the stems and strung on threads of va- relics of the late war with Russia rious lengths and worn around the neck as we wear boas. They are also soldiers. Japan is steadily increasworn on the hats of both men and women, and are presented as emblems

of good luck to departing friends.
One of the most interesting features during my stay in this beautiful island city was a visit, by invitation, to the little palace of a 'lady in waiting" to the ex-queen. In listening to her many and very interesting and touching reminiscences and noting her love and devotion to the royal family, almost wished, for her sake, they again could be in power, and yet my better judgment led me to feel it is well the American hand is there.

I must pass on to the time of leaving this beautiful place, but cannot forget the sweet spirit of those natives as they sang Aloha-Aloe—their parting song, which was written by their queen on giving up her throne.
As the ship moved on, faint echoes

October 29 drew us near the Empire of the Rising Sun, and by eleven o'clock the ship had passed quaranine and seven hundred healthy and happy people were landed in Yoko-

One cannot do justice to Japan in short article. The little vellow fellows see a great people, and it is indeed a wonderful nation, and a cele-brated writer has rightly said: "Japan is, above all, the country of contrasts. It is from this fact alone, the country of the infinitely little, and of the infinitely onarming creatures, little rendered their own national hymn, trees, little houses, a kind of lilliputian poetry is developed by these and joined in singing. I was then things, which great artists have unpresented with some natural and some derstood," and I would add of little children, for it seems to me there was the pupils, and so beautiful I thought a child to every square inch. Most her back and hundreds of children all marched out into the yard where from 4 to 14 years of age can be I seen daily with their baby brother or pictures. sister on their backs. I saw four little boys, all thusly decorated, playing The children all seem happy are very kindly treated by their parents, enjoy visiting out and looking at foreigners, and, as a whole, the people are very friendly, yet at the

In dealing with travelers they show the commercial spirit to a great extent, know full well how to overcharge, and often show their littleness in various ways.

One must take plenty of time in dealing with them, and the American | that way. spirit of paying the first price, thereby saving time, would soon empty one's pocket. The shopkeepers of Japan expect to spend fro mone-half wherever I have been, and at some to an hour in making a bargain.

Next in numbers to children, which

have seen comes temples and shrines, seems to me there is a god ple in general. I will say I have for every moment in the day and double the number for the night. There's the god of mercy, of good tipped the scale this morning at 180 luck, of thunder, lightning and rain, pounds. Spent most of the time on of health and of everything imaginbeing designated by its own peculiar cares which dwell on land and do not gate or entrance. The Buddhists on travel by sea, lost in sweet remementering their temples clap their hands three times, pull a rope there-by ringing a gong, to draw their god's attention, utters his prayer, claps his hands twice, and goes on. The Shinto does about the same minus the sounding of the gong. Thousands visit temples daily but the younger and more enlightened people are

looking for a new religion. The majority believe in the arisen spirits of their ancestors. Many temple grounds are filled with pigeons which are very tame, as they are never molested, due to the existing belief that they may be inhabited or controlled by the spirits of the dead. have also seen some roosters which were called sacred, and 'they very much fesemised any old barnyard

I must not tarry longer on their religions, more than to say there are igns and relics of antiquity every where. Millions of dollars have been spent in building and supporting temples, but the most beautiful of all can be seen at Nikko. Sorry I have not time or space to describe all the beauty here, for Nikko is a double glory in glory of Nature and a glory of art. Mountains, cascades, monumentaliforestitrees have always stood there. The mausoleum of the illustrious Shogun: Ieyasu, founder of the Tokugawa dynasty, and of his famous grandson lemitsu were added to these in the 17th century. Japanese wood carving and painting on wood then being at their zenith, the result was the terch of truth to the rubbish of

Man-gwan-ji or San-lutsu-do, the hall of the three gilded Buddhas is an interesting place to visit. On the left side of San-lutsu-do is the Bell Turret on which the hours are struck daily. Close by is a piliar, called "Sorin-to," erected in 1643 for the sake, it is said, of averting evil influences. It consists of a cylindrical column 42 feet high, of a black color

The wonderful Sacred Budge spans the river "Dalya" at this place. It was built in 1638 and is always closed o persons except the Imperial family. The legend in connection with it is too long for me to relate here. Another very interesting city Tokio, the home of the Emperor.

was there at the time of his majesty' 58th birthday—the only day in the year which he shows himself to his people. Being an invited guest to the lightfully attractive as a sport, and military review held that day, I was most tourists avail themselves of the in excellent position to view the entire parade and note the tremendous force of the Japanese army, as fifty thousand soldiers passed before me Their entire movement was like clockwork. Several torn and ragged flags, were carried with pride by valiant ing her army. Yet, I feel America need not fear her. The country is too poor to consider war at present. I do not think England would favor Japan entering into war with America. I feel Japan does not care to lose traffic with the Pacific coast, etc. If all the children were grown, Japan would have an army strong enough to fight the world, but I hope ere that time comes all thoughts of war will have passed from the minds

of all peoples of the earth.
In seeing so many beautiful sights in the Orient my thoughts wandered to the poor and suffering, and I desired to see how they were cared for, hence visited hospitals, deaf, dumb and blind asylums, and am well pleased with the care taken of these unfortunate people, and the thorough cleanliness of their surroundings. In of their soft, sweet voices reached of their soft, sweet voices reached of their soft, sweet voices reached of their soft their should be said their soft their should be said their soft their should be said their soft th

girls' high school which is under the supervision of Prof. K. Tashinia, and great credit is due this gentleman and his corps of assistants for their proficiency. I was much pleased and surprised by the advancement of these girls, 250 in number. Three young ladies favored me with music on the violin and among other selections rendered our national hymn. Oh! how it thrilled me. How small the the entire school rising to their feet, artificial flowers, the latter made by the roses natural. This amused the every woman has a baby fastened on young ladies very much indeed, and had the privilege of taking their All this drew splendid inspiration to me as I responded to their kindness by a short speech which was received with almost sacred enthusiasm.

I am sorry to say, that on account of the schedule of the ship on which I was to sail, I was unable to attend the Emperor's garden party.

This is indeed a very select affair, and as many declared an honor to be greatly appreciated and never forgotten, and as one gentleman said would pay one to stay six years for," but we Americans don't covet honor

I cannot mention all the places have visited, nor give full detail, but must say I have been royally treated future time hope to tell you of the women of Japan, their homes, and some of the characteristics of the peodeck, conversing with congenial peoable. Buddhism and the Shinto re- ple, playing games, or lazily stretched ligions prevail, the temples being out in my lounge chair with mind either one of the two, or mixed, each abstracted from the thoughts and brance of blessings which are mine and sending good wishes to all the

world. Wishing you all a Merry Christmas and Happy New Year, yours for Truth and Progress GEORGIA GLADYS COOLEY.

"THE TRUTH SEEKER."

I have been a reader of The Truth Seeker, published in New York, and I want to say it is worthy of its name—a truth seeker, truth finder and teacher of the most important truths, such as the world is in need of. It seeks to promote the welfare of humanity and is doing a great work in that line. Its purpose is to destroy false religion, to release the subjects from bondage to soul-crampng creeds and give them knowledge of the truth to supplant error, igno-

rance, superstition. The Truth Seeker is in agreement with the principles and philosophy of Spiritualism in many particulars. Its literature is interesting reading for progressive thinkers who can get free sample copies by ordering of The Truth Seeker Company, New York City, N. Y. A. H. NICHOLAS. City, N. Y. A. I Summerland, Cal.

"How to Train Children and paents." Mrs. Elizabeth Towns takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twen y-five cents could not be better speni than in buying the book. Anyone that has the care of children should A DISTURBING SPIRIT.

Haunted by the Dead-Des Moines Woman Has Hair Turned White in One Night by Her Experiences.

Her hair turned white in a single

night from fear of a weird experience is the terrible experience of Mrs. John Martin, 422 South East Sixth street Des Moines, Iowa. A few weeks ago her husband, an old seldier, died under mysterious circumstances. He was found in a pool of his own blood locked in a room, the floor of which was strewn with broken bottles. The family immediately moved from the place. The wife has occupied a new home alone, but has heard strange noises and attributed them to rats. She has been in constant fear her husband would haunt her. A few nights ago she says he came to her bed, cursed her, threw the covers from her bed and dragged her to the floor by her bare ankles. As he disappeared she said the house shook with a demoniacal laughter. Without waiting to dress she rushed from the "Influence of the Zodiac Upon Hu-house and ran several blocks to the man Life." By Eleanor Kirk. Price ing to dress she rushed from the home of her son. The woman is 60 \$1.00. year old.—Burlington (Iowa) Hawk
Eye, Dec. 10.

Poems by Elia Wheeler Wilcox.
Price \$1.00 each: "Poems of Passion," "Poems of Pleasure," "Poems

A MUCH-NEEDED INSTITUTION.

The Mother-Love Home of Los Ange les, Cal.

Some philanthropic women, M. Elizabeth Blackiston, 315 N. Bunker Hill: Helen Howard Philbrick, 457 Ulysses Street, and Teressa Gesner and others, of Los Angeles, Cal., are working beyond their strength to es-"The Mother-Love Home; and at no period in the history of the world has there been a more urgent call for just this kind of a home. It is to be non-political, nonsectarian, and based on scientific, not silly, emotional principles. It is to be set up, for one thing among many, as a beacon light before the unfortunate and grievously misused girls soon to become mothers. In this blessed home the children will not be called by the lying names "illegitimate" or "bastard;" nor the poor, suffering, abused mothers "outcasts" or "abandoned" women. They may. perhaps for the first times in their ives, either at "home" or among strangers, hear kind words spoken to them. Something must be done, and that

very soon. The rapid and appalling increase in abortions, everywhere in the United States, has not only attracted the attention of physicians, but Anthropologists, writers Eugenics, Economics, and the future of the nation and the race. Now, hundreds, yes thousands, of young women, when they find that they have been betrayed by flendish men, would not call in a professional abortionist and pay all they have in fees, to kill the coming child, if they knew there was a loving home open to them, a refuge in the time of storm, where their babies could be born and lovingly educated, and they not be insulted by "whited sepulchers"-the blatant hypocrites of that spawn of perdition "modern society." hiss at women better than themselves. and whisper with serpent lips, "Ille-gitimate child;" "born out of wed-lock;" "social outcast;" "born of lock;" "social outcast;" fallen women;" "not respectable," and similar vile epithets. With the reeking revelations of antics of the 400 at Newport, and the sickening ex-London and Berlin, just published, the slanderous are completely si-

The good and merciful of both sexes ought to come to the aid of the founders of this grand society, with money, and build the beautiful home planned, with its wonderful self-supporting features, industrial training in house, garden and child-education, and DO IT NOW. Facts are in my possession which prove the immediate necessity of such an asylum in the 'City of Angels," where many young women are suffering untold agonies, hovering between the clutches of the abortionist and almshouses, only to he discharged later into worse, if possible. These suffering girls are they who are "rejected of men;" and incredible to relate, by many thoughtless women-the very ones who ought to be their friends. The Inquisition in the Dark Ages never afflicted more appalling pain than does modern prurient society upon these troubled girls, its helpless victims. All Hail the good Mother-love Home! Its very name of pity, natural love and mercy ought o draw thousands of supporters from the sympathetic, the good, the pure and true women of all southern California.

PROF. EDGAR L. LARKIN. Lowe Observatory, Echo Mt., Cal

"Longley's Beautiful Songs." lew edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Com-Cloth, 75 Boards, 50 cents.

pamphlet. Price, 15 cents.

944

The above is the number of the pres-ent issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number cosresponds with the figures on your wrap-per, then the time you have paid for \$22 expired, and you are requested to so new your subscription. This nember at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrappers

Books for the Holidays

Nothing equals a good book as a gift. It is better than gold or diamonds. When the book is once read, nothing can take the facts contained therein away from you; they live in the memory. The following books will make beautiful as well as instructive presents:
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ferings." A choice collection of poems on everyday subjects, by Emma R. Tuttle. Price \$1.00.

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prose writings of Ella Wheeler Wilcox, with half-tone illustrations pre-facing each month of the year. Price "Mary Anne Carew." Written under,

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ly rich in Psychic Experience. Told in a sensible, practical way, by Rev. I. K. Funk. Price \$1.00. "Universal Spiritualism." Giving view of Spiritualism from the ear-

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By R. H. France, Translated by A. M. Simens.—Cloth, illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe. governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried slong and does not realize until later the revolutionary significance of the facts.

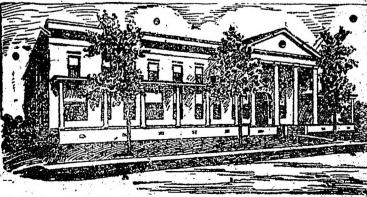
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With illustrations. Price, cloth. \$1.50.

RHEUMATISM CURED



MINNESTOLA,

H. D. C. MILLS.

92. H. V. Sweringen Believes That Manifestations.

There has recently been issued by Boston publisher a book on "The Psychical Phenomena of Spiritualism, Frandulent and Genuine," by one Hereward Carrington, member of the London and American Societies for Psychical Research.

It seems to be made up principally of quotations from all the books exposing (?) Spiritualism, issued since the days of the Fox sisters; books which, at the time of their publication, were confidently expected to "kill" Spiritualism.

In this book reference is made to the phenomena produced by Miss Anna Eva Fay, explaining them all, of course, on the fraudulent hypothesis or as the result of tricks.

It is not my purpose to defend Miss Fay as being in all respects a genuine medium, guiltless of any trickery, but to relate an experience of my own with her, which cannot be explained upon the theory of fraud in my opinion. If the reader thinks it can be so explained, he would do me a great kindness to illustrate the trick.

During a week's engagement in the city of Fort Wayne a few years ago at the Masonic Temple, I attended several of her performances. One evening before leaving my home, or my office, I wrote four questions on four prescription blanks, folded each one separately, and placed them all n my right waistcoat pocket in which re was nothing else. While nearthe Temple I concluded that ONE estion was alone sufficient for the st, fearing that four might prove confusing in some way, and I accordingly took out from my pocket three of them, tore them up and cast the fragments on the ground, without knowing which one of the four I had reserved for the test, should I get one. I then entered the Temple and took a seat in the rear of a large audience. The prescription blank with the question on it was not taken out of my pocket until she announced (her head being covered) that: "A gen-tleman in the back of the audience has a question written on a prescription blank, in his right vest nocket (wording the question and giving the answer exactly). I did not know which question I had reserved until

Now, I would like Mr. Carrington, or any other expert fraud detective. or member of the Psychical Research Society, to tell me how this phenomenon was produced by fraud or trick; he circumstances being exactly as have represented them to be. If I fully, and I surely could have no object in relating it otherwise, trick, fraud and imposture are not to be considered for an instant in this instance, because there is absolutely no room for even a suspicion of trick fraud or imposture. However, if I have been deceived, as thousands will t once conclude, I would be glad to

hearing her answer to it, which was

most satisfactory, complete and amaz-

now the deception H. V. SWERINGEN. ort Wayne, Ind.

SAVES

WIFE'S SPIRIT

Apparition Appears to New Jersey Farmer and Utters Words of Warning-Detains Him All Night -Finds on Returning Home That an Enemy Had Been Lying in Wait

That a whispered warning in the dark by the ghost of his dead wife saved him to-day from death by assassination is the belief of Charles Henry Durand, a farmer living in the hills story is being used as a clew by the authorities. Durand says that late Monday night-as he was driving home from Paterson his horse stopped in the road and began to tremble. In vain he urged the animal to proceed It would not budge.

Suddenly the air grew oppressive and a faint light like distant heat lightning appeared. Then gradually amid the dim flashes a white figure assumed a vague form beside the wagon. Durand himself commenced o quake. He tried to get out of the buggy, but his limbs refused to obey his will. After an interval the apparition in white spoke in a whisper He recognized in fear and trembling the voice of his dead wife..

"There is danger at home. Stay may till morning," the voice said. Shost Vanishes with Warning.

wold chills crept over Durand. Scarcely had the supernatural warnng been uttered when the ghost vanshed. It took the farmer some time o recover his nerve, and then he found the horse would not take a step forward. He took off the haress, and after two hours brought the animal out of its chill and slowly proceeded homeward. Though badly scared he did not put much faith in the warning that had been whispered to him in such an uncanny way. So long had Durand been lelayed by his adventure that it was daylight when he reached his farm-

house, which is in a lonely location.
Putting the horse in the stable, Durand entered the dwelling. He no liced that a window on the ground floor, which he had fastened, was unlatched. Next he discovered muddy footprints on the floor. As he was about to go into his room upstairs he saw a string stretched across the open doorway near the floor. It was just high enough to have caught his oot upon entering. Standing to one side Durand hooked his umbrella handle over the string and gave it a

Trigger Pulled by a String.

A flash inside the room was accompanied by a loud report; and a bullet buried itself in the wall of the hallway opposite the door. Durand then ran inside his room and found the bulet had come from a pistol fastened to the top of his bureau. The trigger had been connected with a string cross the door. The shot would have struck him in the breast had ouched the string with his foot in entering the room.

Durand, who moved here from the st five years ago, says someone. tly had lain in wait for him all night at his home, and would have iled him but for the warning from

MentalSuggestion

The Basis of Many Mediumistle Experiences-A Critical nalysis of a Very Interesting Subject.

Spirit control over a medium, and hypnotism, are both intellectual science. Hypnotism is a slight illustration of spirits' osychical ability. Just as a hypnotist can control a proper subject by mental suggestion, to involuntary action, so spirits can control mediums to involuntary action. I have involuntarily written under spirit control without knowing what I was writing, therefore I know that is possible.

The spirits in spiritual realms do not communicate in the English, Hebrew or Chinese language, but they communicate psychically; and in describing a man or a city, etc., they do not use the hundreds and thousands of words, but they describe them by thought transference of emblematic thought forms which the psychically literate spirits addressed instantly understand in detail.

Thought transference of emblematic thought forms is explictly illustrated in the vision in which the devil showed Jesus all the kingdoms of the world in a moment of time, as is recorded in Luke 4:5-13, which could not have been done in any other way but by thought transference. (There is no orthodox devil, hence the reader may understand that the devil referred to was one of the many proud, unrighteous spirits who have acquired much knowledge by psychical communication and hypnotic control, but who have haughtily sidestepped sociality and self-control, which class of spirits are the authors

Spirits are immaterial beings, therefore when mediums under spirit control sense specters that appear like material human beings, they are addressed by the controlling spirit in the psychical language or thought transference; but few mediums, in their physically illiterate state, comprehend that such visions are descriptive thought forms, but imagine they saw living spirits, though the specters may have been emblematic of

persons still living. Here scores of mediums will object, and insist they have seen many spirits with material bodies, and know they were not thought forms but material realities.

I do not mean to question the sincerity of earnest mediums who insist they have seen many spirits with material bodies; nevertheless I am convinced they only sensed thought forms, have also sensed many apparently material spirits, but I have experienced phenomenal proof that they are not real, but visional.

On one occasion an apparently material spirit appeared before me, which seemed so real that, without thinking of the fact that the man had passed to spirit life several years before, I immediately offered to shake hands with him, and when I grasped for his hand I could not feel anything, but could pass my hand back and forth through his, just as if passing through a shadow, and while I stood confounded, as the reader may suppose, the apparent man turned and walked away a few paces and disappeared. After reasonable meditation I am convinced I did not see a spirit, but I only sensed an emblematic thought form which was mentally transferred to me by a spirit whose educated controlling ability is proven by the fact that my sense of seeing was under complete control without the least effect on my sense of feeling. If my controlling spirit would have hypnotically suggested that I was feeling its thought-formed spirit's hand, then my sense of feeling would also have been mastered.

It is necessary for controlling spirits to allow mediums to imagine they see or experience what they really do not, because just as it is impossible for a hypnotist to prompt his subject without fabled suggestions in a positive attitude, so it is impossible for invisible spirits to prompt a medium without fabled suggestions in a positive attitude; in either case the operator must attract the undivided unresisting attention of the subject.

When two physically literate spirits communicate psychically they do not need to control each other, because they are both educated to consciously sense as well as suggest thoughts. thought forms, etc., but spirits or mediums who are not educated to consciously sense psychical communication, must be controlled, or psychically compelled, in an unconscious or semiconscious state, to automatically sense same, just as a hypnotist must control his subject's thoughts by hypnosis before he can prompt his subject to involuntary action.

When controlling spirits hypnotically suggest mediums are tasting or smelling liquor, medicine or apples, etc., the mediums automatically sense the phenomena suggested. Suggested names of departed spirits and words or music, etc., which seem like sounds to controlled mediums, are only mental suggestions; this is demonstrated by the fact that mediums may phenomenally hear a train or machinery, etc., when there is

not anything of that description near. Mental suggestion by controlling spirits is often demonstrated by suggested drunkenness, by which the medium may stagger and possibly fall, but as soon as the controlling spirit suggests a change of phenomena, the medium is as sober as ever. Likewise mediums may groan in suggested pain of suggested sickness or accident, etc., but as soon as the controlling spirit suggests a change of phenomena, the medium is restored to health. It is along this line of mental suggestions, simultaneously connected by suggested mental impressions, that spirits psychically prompt mediums in giving test messages. Thus spiritual phenomena, that are sensed by mediums only when there are others present, is not some mysterious development on the part of the mediums, but it is nonentity fabulized by prompting spirits, by the exercise of the psychical forces in countless directions, by which spirits send messages from the spirit side of life, which messages may be truth or antruth, which depends on the motive, intelligence, and information of the spirits that prompt the messages. And if the messages are not correctly sensed by the mediums, then they

are phenomenal delusions. Two or more mediums may be under the same control at he same time and place and sense the same phenomena; or two or more mediums may be under different control at the same time and place, thus causing various consequences.

Many mediums claim they saw spirits wearing the same garments, ornaments, spectacles, etc., just as they appeared in earth life, and some mediums even claim they saw spirits of logs wearing the same dog-collars they wore in earth life, etc.

Liberal-mindedness consents that spirits of humans and possibly animals, may be immortal, but it will not consent that garments, ornaments, spectacles, dog-collars, etc., have immortal spirits, and any argument that will explain away the reality of such things appearing in the visions of mediums, also explains away the reality of material spirits appearing in their visions; therefore reason insists that mediums who teach such doctrine of spirit return are phenomenally deluded; and the

reason the public does not accept such doctrine is not because the public is ignorant of hypocritical, as some mediums claim, but because the public is too intelligent to be persuaded by such misconstruction of spiritual phenomena.

It is recorded in Acts 10: that Peter fell into a trance and saw a great sheet descend from heaven, wherein were all kinds of beasts and creeping things and fowls of the air. Liberalmindedness will not assume that Peter was shamming; neither will intelligence admit that he saw realities; therefore reason explains that he sensed symbolic thought forms which were formed in the mind of a master spirit and mentally transferred to Peter. But Peter, like nearly all other spirit mediums in every age, did not comprehend the psychical formation of his

Spiritually enlightened spirits do not explain their astral travels to literate spirits by using thousands of words and maps, but they explain them by mental transference of mental impressions simultaneously illustrated by descriptive thought est known particle has in itself, and forms; but when spirits psychically explain instructive is composed of, all the elements of fabulized astral travels to psychically illiterate mediums, the mediums imagine they really traveled to astral worlds, just as Jesus imagined he really saw all the kingdoms of the world in a moment of time, and it is as impossible to convince modern self-styled astral travelers that they are deluded, as it would have been to convince John the Revelator that he did not ascend into heaven; but when we read John's experi- and any change of these elements in ence in heaven, as he wrote it beginning with the fourth chapter of Revelations, we can plainly understand that he was seemingly honestly, but nevertheless erringly, deluded in his construction of spiritual phenomena.

I have also experienced phenomenal astral travels under spirit control, as I have explained in an article that appeared in The Progressive Thinker of November 9, which seemed so real that I believe it is possible for mediums to allow themselves to believe they ascended to astral worlds.

Jesus was controlled to imagine he ascended, in the astral body, to the pinnacle of the temple in Jerusalem; but the fact that he feared he might hurt himself if he would fall to the ground proves he was phenomenally deluded, because it would not harm an astral being to fall from the sky.

Jesus was in many ways a great thinker, and experienced mediumship in many of its branches; nevertheless he did not understand spiritual phenomena, and his misconstruction of spiritual phenomena persuaded him to believe he was an official incarnation to whom every knee must bow and every tongue confess. And he evidently believed his imaginary God would vindicate his authority to the world and deliver him in the final termination of his last tumultuous entrance into Jerusalem; but when his last hope of divine demonstration and deliverance at the last hour was shattered, by the delay of his imaginary God's power, he cried aloud: "My God! My God! Why hast thou forsaken me?" Thus was Jesus" end of following his misconstruction of spiritual phenomena; he was denied by his friends and disciples, crucified and mocked by his enemies, and forsaken by his God. This was the most pitiable end of sincere but deluding hope that is portrayed in history.

Mohammed also built deluding hopes on his misconstruction of spiritual phenomena, and hoped for divine exaltation and imperial authority over all nations and people; but when his unfinished hopes were shattered by liastening death, he also cried: "My God! My God! Why hast thou forsaken me?"

Joseph Smith, who so successfully proselyted several hundred thousand sign-seeking adherents in a few years, also, like Jesus and Mohammed, founded his religious system (Mormonism) on misconstruction of spiritual phenomena. He also hoped his God would-crown him prince of the world; but his false hopes were shattered when he was locked into jail at Carthage, Ill., and then he cried, "My God! My God! Why hast thou forsaken me?"

John Alexander Dowie, who a few years ago prosperously boasted he was God's agent destined to rule the world, also established his hopes on misconstruction of spiritual phenomena, and he has also come to an ignominious end, and his dying words were: "My God! My God! Why hast thou forsaken me?"

Likewise, there are scores of mediums in every generation. who misunderstand spiritual phenomena; who believe they are some great agent for some omnipotent God; who labor to establish a religious system which they hope will proselyte the world, but when their hopes come to an unfinished end they cry: "My God! My God! Why hast thou forsaken me?"

While I dispute the doctrine of spirit return with material bodies. I do not dispute spirit return in immaterial forms. which spiritual beings are not in the form of babies or maimed or enfeebled with old age, etc., but they differ in characteristical expression just as in earth life, by which spirits are instantly recognized: but their character changes by moral and intellectual unfoldment. They suffer no pain, unless it be mental pain, such as regret, hate, vain love, disappointed pride or ambition, impatience, etc. Such immaterial spirit return I stand for and no other, and I claim such immortal spirits can and do send messages to earth friends by controlling spirits via human mediums, and such spirit friends may be identified through the medium by thought forms in the image of the departed spirits' former earthly bodies, garments, ornaments, etc., or by either of the five senses.

In conclusion I will add that spiritual phenomena and spirit return prove continuity of life after material death, and also prove that transition is not reformation, but that our merit or demerit will follow us to the other side of life; therefore our greatest duty or opportunity in this life is to learn to do unto others as we would have others do unto us, and strive to become hely even as the spirits in heaven are holy.

Whosoever steadfastly acquires moral and social enlightenment and self-control is fifting himself for celestial fraternization, and need never cry, "My God! My God! Why hast thou forsaken me?" A. PRIESTER.

1725 Milwaukee Avenue, Chicago.

A CHRISTMAS POEM.

As I hear the sleighbells lingle Limagine old Kris Kringle And his reindeers, and the presents and the happy hearts that mingle In the gaudy, costly churchest and the children all aglow, 10 But a shudder passes o'erime as watch the drifting snowe : Jui

For I know while some areashouting There are others somewhere groaning in the agony of death, or And I stand between the shouting and the groaning and I pray That the two be brought together on

If one-half the world were conscious of the other's misery, What a sad and gloomy planet would this earth forever be: there be if each could know, Another's pang of sorrow, and

other's depth of woe.

the coming Christmas. day.

So in shouting and in laughing let us listen for the groans, That come floating to our spirits in the silent undertones. Let us fill some aching bosom with a As another gladsome Christmas in its glory draweth near.

Let us bid the snow a welcome with a heart and conscience free, When we know misfortune's victims can smile up in very glee. in old Winter's icy breath, d ... When the hungry horde of poverty well fed have gone their way, us shout in perfect candor "All Hail the Christmas day!"

DR. T. WILKINS.

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AN IMPORTANT QUESTION.

A Few Remarks in Reference to the Same.

Anent the query in No. 829 of Inquirer, and similar questions by many others, to-wit: "Why do not wise spirits give to mediums direct information that will lead to something new and valuable to all in chemistry or mechanics, and vital facts pertaining to the problems of life for our comfort and welfare?"

Are we ready to assimilate and apply such knowledge? For instance, consider the subjoined statement purporting to emanate from an advanced plane of knowledge, a brief extract from the manuscript of a forthcoming work entitled "The Universal Symposium" (copyrighted):

"The minutest point of the minutmaterial substance of which any and every other particle or mass contains, and in the differentiation of particles, entities, things or individualized beings, those elements are disposed in various relative quantities and qualitles, according to the ratios required by the degree of development and environment of the definite combination, relative quantity or quality produces change, either advancing or retrograding in inorganic or organic function, in sonfe cases so far reaching as to change their identity, character and degree of intelligence and form.

"Every particle, entity, individual or mass, extending from smallest organizations to systems of worlds and the whole universe, derives its action from many factors and forces, one of which is that no two things or substances with the same proportion of constituent elements, parts and form, can occupy the same space at the same time, while many with the elements in different proportion and degree of fineness in separate entitles and diverse function may intermingle blend and operate within the same boundaries, and the difference in the form, size, density, weight and quality (no two being alike) produces motion; the weight, direction and velocity, which is called force.

"The reason that every particle or thing has always been in motion is because the corpuscles or cells of which they are composed (being eggshaped) are not of equal weight in all parts, the heavier portion following the path of least resistance tends toward the lighter part, which results in what is termed polarity, causing the phenomena of attraction and re-

Thinkers in considering the foregoing may find a basis for an entirely new view of Matter and Life. JOHN WOOZENCRAFT.

Nat'l Military Home, Ind.

THE MOST PRECOCIOUS BOY. He is a Twentieth Century Wonder.

Who, why, and where?—these were the first words uttered by Charles Ross Buchanan, 3 years and 6 months old, of St. Francisville., Ill., and the most precoclous child in the world. Charles asked who, why, or where about everything he saw when he was ten months old, and to-day has a fund of knowledge superior to most children who have passed through the grammar grades of the public schools science, and educators and physicians travel far to examine and converse

At an age when bables have hardly begun to indicate their wants intellithis youngster was familiar with the history of the United States and had read and mastered the text-books of the lower grades of the public schools

To-day file boy's mental recreation is taken in studies of Shakespeare Dickens, and Thackeray. He reads other authors, but studies these. He learned the alphabet with the assistance of his mother when 11 months This seemed to be the key to all the knowledge attainable in the village of St. Francisville. Everything that's printed and that has reached the town has been absorbed

by his forward brain. Charles reads the daily newspapers and gives apparently mature opinions upon current topics. He is especially fond of reading of Rockefeller, Carnegie, and other successful men of industry and discussing the motives that must have impelled them.

The boy's father is a mechanic. His mother was formerly a school teacher. The child was born when the mother was past forty years of age and the father past middle age. Both are above the average person in intellect, but neither is extraordinary. The boy is a blonde, perfectly normal physically and sturdily built.

"SOME POINTED QUESTIONS."

To the Editor:-In one of your issues, under the above caption, I extract the following paragraph:-

"Now, if Jesus was a God, as ortho dox Christians allege, and if he did say, as represented by Mark 4:12, that he was teaching by parables:

"That seeing they may see and not perceive; and hearing they may hear and-not understand, lest at any time they should be converted and their sins should be forgiven them,' was he not unfaithful to his mission and an improper teacher? On the contrary, was he not practicing the acts of the deceiver, and deserving of censure?"

I beg to differ from the writer in his conclusions, and ask if it is treating the quotation in question fairly in cutting out this one sentence from the whole parable? It anyone will turn to the chapter (Mark 4:12) they may read its meaning as unfolded by the teacher himself, and which illustrates the attitude of many minds toward any doctrine or ism they are prejudiced against—Spiritualism in cluded. "Having eyes they see not and hearing, do not understand."

In my search for truth, I can see that the teachings of Spiritualism have thrown a clearer light on the life and sayings, as well as the miracles, of Jesus, than is given from the

I see no error in the chapter re-ferred to, nor should Jesus "be maligned and charged with what he is not."

I can but deplore the publication of anything that may tend to prejudice minds of readers against the sayings Melrose; Mass.



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Christmas a Pagan Festival.

A friend desires to know of the origin of the Christian festival of Christmas. Having learned the festival of the Lord's Supper was a pagan insti-. tution, practiced upwards of 1300 years before our era in Greece, and removed to Rome, near the close of our first century, he suspicions the popular ideas as to its origin may not be correct.

John Lemprier was an English scholar, born in 1765, died in 1824. He was the learned author of a Biographical Dictionary, everywhere received as authority, as also of a Classical Dictionary, standard authority in every gentleman's library. Under the head of "Saturna" we have an account of a Roman festival, observed towards the close of December, and known as Saturnalia in our English vernacular. We quote verbatim:

"They [the Saturnalia] were insti-Rome, [B.C. 753] in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn. Some, however, suppose the Saturnalia were first observed at Rome in the reign of Tullus Hostilius, after a victory obtained over the Sabines; while others support, that Janus first instituted them in gratitude to Saturn, from whom he had learned agriculture. Others suppose they were first celebrated in the year of Rome 257, after a victory obtained over the Latins by the dictator Pos-

"The Saturnalia were originally celebrated only for one day, but afterwards the solemnity continued for three, four, five, and at last for seven The celebration was remarkable for the liberty which universally prevailed. The slaves were permitted to ridicule their masters, and to speak with freedom upon every subject. It was usual for friends to make presents one to another, all animosity ceased, no criminals were executed, schools were shut, war was never declared, but all was mirth, riot, and debauchery. In the sacrifices the priests made their offerings with their heads uncovered, a custom served at any other festival."

The Encyclopedia Britannica says: "There is a difficulty in accepting the date of the Nativity of Jesus, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem.

Chambers' Encyclopedia says; "It does not appear there was any uniformity in the period of observing the nativity among the early churches, some held the festival in the month of May or April, others in January. It is almost certain the 25th of December cannot be the nativity of the Savior, for it is then the height of the rainy season in Judea, and the shepherds could hardly be watching their flocks by night in the plains.

Said the well-informed Brooklyn Eagle, few years ago: "It is curious that the birth

Christ and the day of his birth should have offered an opportunity for a diit in every month of the year."

The article then continues at length citing the opinion of numerous Christian scholars who were struggling to fix that date.

Now we apprehend a dream-begotten demi-God, "just growed," never. had a birth day, and one date is as true as any other. The pagan festivals, every one of them, were transferred to Christianity; when Roman Catholicism gained civil control. It. was then the Sadraments, long in use as were their festivals, and unctions, were transferred to the Christian system. It was then the whole list of demi-gods were canonized, and placed interest of the church.

in the calendar of Saints. It was then the Inquisitional fires were lighted to burn those who were not willing to submit to the change: and then it was the great libraries were destroyed, and the monks commenced their manufacture of ecclesiastical

Races and Religions Were Intermin-

It is well known to all scholarly readers that some 1,500 years before our era, civilization had made 'its largest advances in Central Asia and in the valleys of the Oxus and the Jaxartes, the former emptying its waters into the Caspian, the latter into the Sea of Aral. About that time, for causes not well understood. great waves of emigration, like bees colonizing, left the parent hive, moving southward, southwest and westward. Like a mountain avalanche they rolled on and desolated the countries through which they passed, and left only ruin in their trail. One branch settled on the tributaries of the Indus, driving the aborigines before them whose descendents now occupy the extreme of south Indu-

Other branches of this emigration descended the valleys of the Tigris and Euphrates; and others, by slow stages, establishing numerous colonies en route, reached Europe. The native population everywhere receded before the invaders, those of the West moving northward, and peopling those countries around the Baltie.

Wherever these intruders remained for a time they left traces of their wanderings by additions in language Our own English inherits a few additions to its tongue from the parent hive. The word "daughter," originally signifying milkmaid, is one of those accretions.

Schmitz, Classical Examiner to the University of London, and Editor of Keightley's "Mythology of Ancient Greece and Italy," in his Preface, says:

"It is a universally acknowledged fact that the various branches of the great Aryan race, when they began their migration in different directions took with them their language, and that the languages of Aryan origin although greatly modified and altered during the long period that has elapsed since their separation, still bear unmistakable marks of their original identity.
"Can it have been otherwise with

their religion? Certain It is they continued to speak the same language: equally certain it is their form of worship and their religious ideas remained essentially the same. Whatever changes time and circumstances may have wrought, the fundamental conceptions about the gods and their relation to man and the world must have remained essentially the same in all the branches of the Aryan race. In course of time the myths brought from their origina homes were altered, and their true meaning was forgotten and even changed into somqthing that may appear to us absurd; but just as in the case of language, be ascertained by tracing them to their origin, or by comparing them with their primitive forms presented to us in the sacred books of India: Therefore to deny all connection and affinity among the Aryan races apnears to me as unreasonable as it. would be to deny the affinity of their

The student laboring to learn the origin of our Western religion, by which we mean that of Europe and America, in contradistinction to that of the Orient, must, to do the subject justice, first become acquainted with the old faith which the new has displaced, always keeping prominently in mind the statement of that eminent historian, Polybius, who lived and wrote 131 years before our era, when

"History, not founded on Truth, is an idle tale that may serve to entertain or amuse, but not to guide or

And we desire to place on record the closing words of that voluminous author Hon. Alexander Del Mar, in his "Ancient Britain," and make them applicable to all we have or may write in regard to sacred or profane history down to the period of the Reformation and for many years later while Catholicism and Protestantism were engaged in deadly strife. Said he:

"It must never be forgotten that for twelve centuries in the keening of men who saw in them only the instruments of their own elevation, and who never hesitated to mold them to their own ambitious theory of government These records must therefore be rewritten; and although the paucity of materials may render incomplete or unsatisfactory all present efforts to restore the entire truth, the dignity of the subject and value of the achievement will doubtless stimulate others and still others, to the task until it is successfully and completely accomplished.

Every page of both sacred and profane history which has descended to these times, written prior to the beginning of the 16th century, has come to us through the corrupt hands of Roman Catholics. The world's great and meet current expenses; their libraries were destroyed by them, and in their interest. The great thinkers through all the ages, were tortured, imprisoned and slain, if they dared say a word exposing the vices and crimes of priest or prelate. Learned scholars who have directed attention to the subject say there is scarcely any literature extant while Catholicism was dominant which was not and legal status. Cheers for the siseither forged or interpolated in the

An Over Estimated Book.

Revenge is retaliation for a real or imaginary injury, and is one of the most despicable acts of human nature. He who takes vengeance in his own hands, and retorts in kind, or by some other method, is a dangerous member of society, and if known is universally detested and shunned. .

The incendiary with his torch; the allroad wrecker destroying a multitude of lives; the ambushed assassin, under cover of darkness plunging his stiletto into the breast of a friend; the hamstringing of horses and cattle, and a thousand other criminal devices, are frequent methods of revenge, and always betray a character devoid of the natural instincts of genuine manhood.

.The word vengeance is synonymous with revenge. But the "holy record". Deuteronomy 32:35, puts into the mouth of the Lord these horrible words: "The Lord will take yengeance on his adversaries."

And then, Nahum 1:2-

"God is jealous, and the Lord re engeth; the Lord is revengeful, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies."

There are many other similar passages. These characteristics of the Jew God, so loathsome for man to practice, have no place with the God well-informed Spiritualist worships, and no God is worthy of adoration who is "revengeful and furious."

Some readers dislike to see these Bible quotations. They prefer to remain ignorant of the actual character of this idolized book, and little suspect what is found therein, because the priesthood continually falsifies its teaching. It is greatly overestimated, and he who leaves it unread on his library shelves is in no way the loser.

Eliminate or Shut Up.

Levitation is defined by the American Encyclopedic Dictionary as, "The act of making light, lightness, buoyancy, Among Spiritualists a name given to the alleged phenomena of bodies naturally heavier than air becoming buoyant, and floating in the atmosphere."

Christians have ridiculed the idea of levitation, and we own frankly we have questioned the genuineness of such exhibitions. But if any trust can be placed in the apocryphal books of the Old Testament, which are to be received as of divine authority, as the Catholics in General Council at Trent, in 1546, said they may be, and the Church of England said "they may be received for example of life. and instruction of manners," then our over critical brothers should stay their bitterness.

Says Kitto, in his Cyclopedia of Biblical Literature, article "Habak-

"In the apocryphal appendix to Daniel, in the story of Bel and the Dragon, we are told that an angel seized Habakkuk by the hair, when he was in Judea, carrying food to his reapers in the field, and the angel transported him through the air to the liqu's den in Babylon, where Daniel lay; and that, after having provided the latter with victuals, he was the same day carried back to his own

country in like manner." From this quotation it would seem Christians should not be incredulous. The wildest stories related by Spiritualists are excelled in almost every instance by parallels in the Bible. Prison walls opened to let imprisoned Paul and Silas free. Moses and Elias appeared and conversed with Jesus. Spirits appeared and furnished desired information to King Saul, at the bidding of the Witch; of Ender. And, amazing as it may seem, Balaam's ass saw spirits; and talked with his master of them.

Christians, please, do eliminate those things from your Bible before you war on Spiritualists for giving practical examples of "inerrant facts." like those which abound in your inspired volume.

Women in Revolt.

A news statement from Paris, Ill.

Somewhat of a sensation was made ere by the statement of Rev. A. C. Haegeman, who has just resigned the pastorate of the First Baptist church to take up missionary work in Cuba. He declared in effect that he was practically driven from his pulpit by women in his congregation. The women, he said, wanted to run the whole church. They took charge of everything, he declared, and the pastor was completely at their mercy.

Good for the women. They have been slaves of the pulpit from the time "memory runneth not to the contrary." They have been preached at: have furnished the principal communicants of all the churches: they have raised the money to pay the preacher. rellow-legged chickens have supplied the lestal tables; and their nice bread, by a simple prayer of the priest, has been converted into the real body of the dead and risen Jesus. In taking charge of everything, and running the whole church, from which the late boss has just fled, they have only assumed their rightful moral ters. Groans for the ex-priest, and late would-be master.

In Your Subscriptions.

Now is the time to awaken an interest in The Progressive Thinker. What would Spiritualism be without an ORGAN TO DISSEMINATE THE NEWS that occur in connection with our I glorious Cause? Without an ORGAN, one section would not know what another locality is doing. The Progressive! Thinker is now the only Spiritualist paper through which you can reach leading Spiritualists

throughout the country. The Religio-Philosophical Journal. . The Banner of Light, and Light of Truth have suspended publication for want of adequate support, leaving the field almost exclusively to The Progressive Thinker,

All who subscribe for The Progresive Thinker can get a valuable PRE-MIUM BOOK. Thousands upon our list have secured each year a premium book for 25 cents; the whole four-

teen costs them only \$3.50. After we pay the postage on them we receive for the whole fourteen about

Did the world ever see the like? No, absolutely NO!

And after we pass off the stage of existence. WHO WILL DO as we have

Is it not about time that the great mass of Spiritualists make an effort to spread broadcast The Progressive Thinker and thus awaken Spiritualists generally to a full realization as to what is going on in our ranks?

Our new Premium Book, INTER-WOVEN, is a veritable GEM of BEAUTY, and its contents will deeply interest you. Send for the paper one year and this remarkable book. The paper one year ONE DOLLAR; the Premium Book, 25 CENTS.



The city council wishes to drive ou of business the alleged seers, proph ets, fortune tellers, seventh sons of seventh sons, and other impostors who thrive upon the superstition and ignorance of the community. In making the attempt the aldermen have a on their hands. These frauds have been doing business too long to

be rooted out in a day. They inhabit all parts of the city. They have customers among rich and poor. They rob all who have dealings with them-the people who wish to recover stolen property, the sick, the speculators, those who want their dreams interpreted, and the silly girls who wish to know about future husbands. They live off the weaknesses of others. One of the specialties is finding buyers for mining stocks worth nothing. The simpleton who consults them about investments is told to lose no time, but buy certain stocks. He invests and loses. The prophet is the employe of the men who wish to dispose of worthless

The council ordinance makes it an offense to print the advertisement of these impostors. That will not put complete stop to their operations, but it will interfere seriously with their business. They may keep their regular customers, but the supply of new dupes will not be so large .-Chicago Tribune.

The ordinance lately passed the city council is in substance as follows: "People who hold themselves out

as able to foretell the future, discover lost property, etc., by occult or psychic powers, faculties, or forces, clairvoyance, psychology, psychometry, spir its, mediumship, seership, prophecy, astrology, palmistry, necromancy, or like crafty science, cards, talismans, charms, potions, magnetism, oriental mysterical or magic of any description;" It, was figured out that description ought to catch about every-

The above ordinance will not interfere with honest mediums, providing ther confine themselves strictly to LEGITIMATE SPIRITUAL work. Hundreday of well-meaning people have been led astray by making ruinous investments in some mining scheme or some other way of making money rapidly, induced to do so by the spirits controlling mediums. All Thonest mediums will be protected. Others will in due time be driven from the city. The above ordinance is simply the legitimate result of the rotten fakes afflicting our ranks, and against whom The Pro gressive Thinker has made one continual fight.

The idle man is the devil's cushion.

Aptly named is the volume of selected literary gems embodied in the 'Golden Sheaf." prepared by Hudson and Emma Rood Tuttle, as a souvenir of the fiftieth anniversary of their wedded life. So auspicious a "golden wedding" fully merits such a token of appreciation of their wedded life, not only by the gifted authors themselves, but also by their many appreciative friends who have been instructed and helped by their literary contributions, and can enter into and partake of the spirit of their happiness.

No appreciative reader can fail to be spiritually benefited by this book, which in contents and in exterior dress is worthy a place in any library and on any center table. It is furnished for the moderate price of \$1, which should be sent direct to Hudson Tuttle, Berlin Heights, Ohio. It will be a dollar well expended, not only for the intrinsic value of the work, but also as a token of appreciation of the labors of the versatile authors in the field of Spiritualism and humanitarianism.

MR. ABER, THE MATERIALIZING MEDIUM.

Word comes from the State of Washington expressing great dissatisfaction with his seances. . Mr. Aber sits under his own test conditions, which are in no wise satisfactory to the great mass of Spiritualists who think for themselves.

Fifty or more mediums have been exposed—that is, when the "spirit" was grabbed, in every case it proved to be the medium or a confederate dressed in artificial toggery, posing as a being from the realm of souls: and the same result will undoubtedly follow if one of Mr. Aber's materialized spirits should be grabbed. When Mr. Aber sits under "his own" test con ditions, insist/on placing a mosquito netting (of your own make) over him, tacked securely to the floor. When that is done, watch for results.

Complimentary. A prominent Chicago journalist

wrote the editor the other day: "Your work will long survive and continue many years to influence your readers in the right direction, of mental freedom. If there be any good, Truth must be good."

Read and Remember.

Stirring Words Concerning Several Important Matters of Interest to Spiritualists.

no funeral service until we are ceridly as legal ceremonials will allow, to the Supreme Court of Michigan for another adjudication. Such a step would not be taken if there were not excellent reasons for it. tience, and money for the expenses, are now in order, instead of mourn-

Yesterday, as I entered the executive office of one of the most prominent Railroad Passenger Associations hear two black-robed sisters of charity told that the members of their orders, as well as priests and ministers, must hereafter pay full fares when traveling on steam lines there

Spiritualist ministers, as well those of other denominations, will not be granted reduced rates for 1908 by the roads belonging to either the Centrat or Western Passenger Associa-This policy has, of necessity, been adopted by reason of the establishment of a maximum two cents per mile passenger fare by the States in which the interests mentioned oper-

Remembrance of this will save much unnecessary correspondence. Let us hope that ordination simply for the purpose of turning our min-istry into a theological scalpers' bu-reau will never again return to plague the official boards of our auxiliary State Associations.

How many friends the lyceum always has upon the floor of our National conventions! Everybody favors it then, when sympathetic audiences are certain. Marvelous theories are evolved and treasure-houses of eloquence are exhausted to show the

the most forceful workers upon our

Who and where are our laborers for the children and youth?

GEO. B. WARNE, President N. S. A.

G. H. BROOKS ARRESTED.

Under the Charge of Fortune Telling, This Noted Lecturer and Medium Has Been Arrested in Pittsburg, Pa.

To the Editor:-You, no doubt, will be surprised to learn that, after nearly thirty years before the public as a medium in the cause of Spiritualism, on last Saturday I was arrested in my rooms at 205 Bouquet street, and taken down to the police station, charged with fortune telling. I am now out on bail. My hearing comes off on Friday the 20th, at 10 o'clock What the result will be, I am unable at this time to state. I should have notified you of this before, but I desired to keep this from my wife. whose health is anything but good, until after the matter was over, the Associated Press has carried the news all over the country and my wife has found it out. And I feel now my many friends through the country write the full account of the same for The Progressive Thinker. Everything is being done that can be and I feel sure there will be success in the end Most truly your friend, and the friend of all, honest workers, G. H. BROOKS.

205 Bouquet St., Pittsburg, Pa.

To the Editor:-I have just had my hearing, and I am to carry the case up, and have a jury trial. trial comes off in January. While I deeply regret this matter, yet it has got to come some day, when the question of the rights of mediumship is to be met. My friends here in Pittsburg say there could not have been a better subject than myself: vet if out of this there is to come good to all, then, I am ready to face what lies before me.

The First Church of Spiritualists nere, that_I am now serving, under the leadership of Mother Stevens, is standing by me. The N. S. A. is, if necessary; ready to make this a test case. In order to do so we are in need of cold cash, and I ask my friends through the country, and the Spiritualists at large, to come to our help by sending to Mr. C. L. Stevens, treasurer of the N. S. A., 213 Seventh street. Pittsburg. Pa., or to myself 205 Bouquet street, such sums that can be raised. Brother Stevens authorizes me to use his name, and I ask from one and all a help in this our

I will write more fully hereafter and give an account in detail. Now, friends, let us all pull together, so we can have this matter settled, either one way or the other G. H. BROOKS.

I see in the New York World of charge of fortune telling."

The police allege that Rev. Brooks other world to converse with friends

and relatives in this. Now, what is "fortune telling"?

Now then is not priestcraft, Catholic, Jew and Protestant, made up of

Do not the priests and ministers a hypocrite.—Ingersoll.

It is not time for vain regrets or certainties of achievement under each useless tears. The John Goff will case plan suggested. But there is more is not finally ended. There will be bursts. Few of the talkers go away tain of having a corpse. Already it to do anything practical unless it he is making its way as steadily and rap- fault-finding, until the next convention, when they begin right where they left of before.

Our National Lyceum Superintendent is facing difficulty in getting any response at all from the majority of our existing lyceums. Why is it so? If a broader and more effective work can be done by each organization acting all alone, let the N. S. A. stop its appropriations for that branch of effort. If your home lyceum is so successful that you are self-sufficient and need no outside help, is that not the very reason why you should share your methods and counsels with struggling workers less fortunately

equipped? Let the lyceum workers of New England—the home of our revered brother, Andrew Jackson Davis-give from the fruitage of their skill, experience and originality to the toilersof other sections. Let the North and South and West meet the laborers of the East in a spirit that places purposes above persons, burying individual jealousy and knowing no other

emulation save the noble one of who best can work and best agree. Get in touch with Mrs. Elizabeth Schauss, National Superintendent of Lyceums, 617 Congress street, Toledo. Ohio. SHE needs your co-operation. YOU may be benefited by her help. The strength of Spiritualism in England to-day is builded upon its scores of lyceums and the hundreds

LATER PARTICULARS FROM MR. BROOKS.

205 Bouquet St., Pittsburg, Pa.

FORTUNE TELLING.

Equal and Exact Justice for Priests and Ministers as Well as Mediums.

December 16; that at Pittsburg, Pa., "the police arrested Mrs. Julien S. de Ovies, wife of the commercial representative of Chill, In that city, and the Rev. George H. Brooks, pastor of the First Spiritualist Church, on a

has been holding seances to which he charged admission; that he has also been summoning spirits from the

Is it not telling a person's past, present, and future destiny? I understand that it is.

"fortune tellers"?

upon hundreds of pupils therein. Some of their graduates are among

GRATEFUL THANKS.

Expressed by Hudson Tuttle and Emma Rood Tuttle.

The Golden Sheaf has been sent out to the homes of those who invited its coming. The responses have been a revelation to us. We knew, by correspondence, that we had warm friends, many of whom we have never had the pleasure of meeting, but we did not have the assurance to claim such a host, or that we merited. by the work that has seemed the most commonplace to do, the fraternal feeling they have bestowed. We gathere? up, in a chapter, sentences here at there from letters containing subscriptions for the volumes, but since it. publication we could make many chapters from the letters acknowledging its reception. We cannot otherwise than experience a feeling of profound happiness and gratitude both for the ences which have larpelled us to write. should be aware of the fact and have Ofttimes the discouragements have not time to write more fully, but will been great, the burden great, and the let you know as soon as I can, and written words have gone forth on the great sea of literature, seemingly lost All like to know that their labor has not been in vain; that they have not written their life's work in sand; and now comes to us the answer of our questioning, assuring and strengthening, that the bread we cast upon the waters, drifted by unknown tides, has been received, and stimulated to higher spiritual thought and deavor. Do you know, dear friends, that had you sent diamonds in your letters, they would not be comparable with the priceless words you have, it seems so little has been done to what might have been; that our efforts have been weak to what we desired. They call forth an underlying prayer to merit your high re-

gard, and more arduous endeavor. We have found it impossible, with all that has pressed upon us, to personally answer, as we feel so earnestly inclined to do, and take this means to thank you one and all. We have placed your letters in a folio, as

Especially do we desire to express our gratefulness to J. R. Francis, who allowed us to present our plan of publication to the wide public reached by The Progressive Thinker, and thereby made possible the great success of the volume. Yours gratefully,

HUDSON TUTTLE, EMMA ROOD TUTTLE

claim to tell the people's fortunes? Let us see. They tell the people of a future destiny; "heaven" 'hell" are places where they will go; they set themselves up as judges over the people, and tell them what to do to go to heaven, and if the people do such and such things, they will go to hell. Not only this, but they hold seances, or meetings, and claim the Spirit of God, and the Spirit of Jesus

is there and controls them.

Especially is this claim put in when "revivals"; for if the Spirit of God or Jesus was not there, of course there would be no one con-

Do not ministers claim to be "controlled" by the Spirit of God when they preach?

Do not the ministers claim that the Spirit of God and the Spirit of Jesus will be at the prayer meetings and at the church on Sundays to meet the people?

Again, do not the ministers and priests take pay (money) for the part they play of being a medium between the Spirit of God and the people? Let the Spiritualists of Pittsburg have some of these ministers arrested for "fortune telling," and receiving pay for it, and see how they will come out. Give us justice to all alike.
Norway, Me. C. E. BROWN.

. If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be de-ceived. You do not want to talk with

That Wonderful Medium.

Mr. T. W. Stanford's Remarkable Seances at Melbourne, Australia, with the Wonderful Medium, Charles Bailey, as Reported in the Harbinger of Light.

By Mrs. Charles Bright.

It is with much satisfaction that the page of spirit emanation, as photographed by the great nerve specialist of Paris (Dr. Hippolite Baraduc), is reproduced as supplement to this issue. Science, as is unceasingly pointed out in these columns, is bringing us very close to the psychic world. The widespread and absorbing interest in occult subjects is shown by the fact that the oldest established English pictorial journal, The Illustrated London News, devotes an entire page to these wonderful experiments. In the accompanying descriptive article the writer, who signs himself "Parisian," says:—
"Psychic research has attained an immense vogue in Paris.

Many people, scientific and pseudo-scientific, give themselves to the study. One of the foremost is Dr. Hippolite Baraduc, a qualified medical man, who believes that psychic knowledge can be applied to the treatment of nervous maladies. 'There are illnesses without name, and without specific remedies,' he says. 'It is these which I can benefit by my knowledge of the mental environment.' In his own language, they are the fluidic troubles of vitality. Acording to his theories, there is not only a physical body of flesh and blood, but a fluid body, and vibrations. Dr. Baraduc has succeeded in taking some remarkable photographs-mental images of the person. They are generally taken late at night, in an absolutely dark room. A highly sensitive plate is used which is capable of registering the emanations of life given off by the hand of the subject. Sometimes, where the astral body or aura is taken, a green electric light is employed. The results are really extraordinary. The doctor has a series which shows the progress of a person, originally possessed of delusions, toward mental health. In the first of the series the aura of this poor, tormented person is a tortured mass of clouds. It is confusion rampant. No head or face is visible. The patient is in a dense fog of her own confused mental atmosphere. Her vibrations are of the most terrific character. In a second photograph the head is vaguely outlined. There is a semblance of a face. The clouds have shifted and opened up. In a third photograph you can see the face plainly. The conditions are much more serene than in the two preceding negatives. Mental health is being established, and sound thoughts are driving back the forbidding shapes of shadowland. The patient is surrounded by a gray and neutral atmosphere, the sign of the approach of normal conditions. Some of the photographs reproduced in Supplement are even more curious, and are explained below the picture."

"The remarkable-cures at Lourdes during the procession of the pilgrims have much occupied the attention of psychic investigators. What is this mysterious force that cures the obstinate disease unaffected by ordinary medical treatment? Dr. Baraduc has succeeded in photographing it. The Light of Life he calls the mysterious fluid, and he has fixed the phenomenon on his photographic plate. To the naked eye, the form of this curious and curative force resembles that of stars or snowflakes. In another picture we see a further example of a Benediction. The "yibrations" from the hands of a priest in the act of blessing have been fixed on the plate."

If the photographic lens, as in the case of star photography, and in spirit emanations, can record what to normal evesight is invisible, it goes far to prove that clairvoyant gifts are simply a natural extension of the human vision, just as the X-rays in revealing the inner structure of the bodily organization explained what clairvoyant diagnosers had been doing for the last half century. One well-known journalist in Sidney, who in a late issue of his paper had the hardihood to declare that "a man who believes in occult things is not educated," would have had his eyes opened at Mr. Stanford's circle on Friday evening, October 18, when, in view of all present, a material ized hand was formed, and a message was written by it in pencil on a sheet of paper, while the medium was seated in a chair placed upon the table entirely out of reach of it. It is the man who refuses to note the signs of the times all around him who is "not educated" in the true sense, and who merits the title that this flippant journalist bestows so airily on the man who does-namely, "an ignorant ass." He speaks of what are now acknowledged psychic facts as being "contrary to law," little imagining that there are laws in this marvelous universe not yet understood. Men like Dr. Alfred Russel Wallace. Sir William Crookes, Lombroso, Myers, Hodgson, Hyslop, have devoted their scientific experience and rare intellectual gifts to the investigation of these laws, with the result that they are all to-day whole-souled believers in the existence and potency of an occult world now being revealed by science. To speak of men like these and their confreres-now counted by the hundreds—as "ignorant asses" bespeaks a mind that has as yet failed to grasp the importance of a subject destined to change the religious and social outlook of the future.

The following is a brief account of the seances held since

our last issue:-56th Seance. September 6th. Address by Dr. Channing, "A Peep Behind the Veil." . Through indisposition of the medium. physical phenomena could not take place. A short address by Rev. Gilbert White on spiritual conditions and health concluded the meeting.

57th Seance. September 13th. Address by Professor Denton on "Human Progression." Phenomena. Lump of clay containing mosaics. Piece of Indian tapestry brought measuring 11 feet in length and 5 feet in width. Details of its production were given in October number.

58th Seance. September 20th. Address by Professor Denton on "The Saviors of the World." Lump of clay with mosaics. Quantity of buckwheat placed in dish on table. Three seeds from Japan planted in flower pet. A plant grown-about three inches high, which was promised to develop in the garden to a large tree bearing flowers in the hot weather.

59th Seance. September 27th. Address by Professor Denten, "Is There a Personal God?" . Small bird brought to replace one that had died in aviary. Lump of clay with mosaics. Bundle of manuscripts from Thibet.

SPIRITUALISM FROM A SCIENTIFIC STANDPOINT.

Address by Professor Denton, Delivered on the evening of August 16th, 1907.

Specially reported by Miss M. Wilson, shorthand writer and oist, Premier Buildings, Collins St., Melbourne.] Let me say at the outset, that I, for one, do not believe in

promiscuous gatherings to witness the production of spiritual phenomena. I do not think much good is done thereby, and I myself believe that it should always be conducted by some responsible person under test conditions, to be of any value, Much that has passed for genuine phenomena in the past has been ultimately proven to have been false, because there were no safeguards. Truth is fearless; it is only the false that need be afraid. Truth courts investigation—rational investigation. I have been to quite a number of Spiritualistic meetings and have noticed a number of men and women assembled to witness certain phenomena. I do not say they, are not good people, but quite a number of them have come just; out of sheer curiosity; others have come to have a good evening—to be entertained. The true Spiritualistic investigator should not come for either of these motives.

The phenomena of Spiritualism can be demonstrated scientifically. Scientists have for a long time, and for certain reasons, been very chary of investigating or even assembling in a place to investigate phenomena. One reason is because, hitherto, much of what is called investigation has been entirely in the hands of irresponsible and often credulous persons. If this were not the case, fortune-telling could never have gained or made headway as it has done. Therefore I, for one, and I trust that you do also—favor spiritual investigation under scientific or test conditions. There must be some safeguards to prevent people being imposed upon, for this is one of the most sacred subjects under the sun, and the man or woman who would foist upon his or her fellow beings spurious phenomena should be counted guilty of one of the greatest crimes that it is possible for them to perpetrate. The intercourse with departed friends and relatives has to deal with the affections with all that is holy and sublime. How sacred and holy should be the hour spent in communion with the unseen world.

How Scientists Experimented with Eusapia Palladino.

But I am pleased to record that scientists have at last turned their attention to Spiritualism and its phenomena. Some of the highest minds are investigating at the present time, especially in such countries as France, Italy and Germany. One of the latest converts, Professor Lombroso, commenced to investigate Spiritualism distinctly prejudiced to it. This has, in fact, been the attitude of nearly all the scientists who have been converted to Spiritualism. It must be noted that it is not the ordinary medium that is usually selected when scientists give their attention to these matters. In Italy we have Eusapia Palladino, an illiterate peasant woman, discovered some few years back by a certain scientific gentleman. They were astonshed at the results obtained by her mediumship. It was well known that Palladino was an uneducated woman, but they obtained through her writing in many languages. She spoke with new tongues, and since that time the investigators have made great progress. When your medium was at Milan he saw a number of casts taken from impressions in clay that were received under test conditions at her sittings, which I will describe to you. The room was specially selected by these scientists for their test sittings. It was kept closed and securely locked, and only opened to permit the entry of the sitters with the medium, who had been carefully searched. In one corner of the room, which was almost bare, save for a table and chairs, was a small table. Palladino sat behind the small table with her back to the corner of the room. Around that table the scientific gentlemen took their seats, the medium placing her hands on the table, and they placing their hands on the table and on hers also. In the opposite corner a little table was placed with a lump of soft clay, about half the size of this board (pointing to the one in front of the medium), and specially prepared for the occasion. All being roady the light was turned out just as it is turned out here, and for about the same length of time. The skilled investigator knows full well that phenomena are more easily obtained and more satisfactory when this is followed out. But unscientific and unthinking persons just simply laugh and jeer at this necessary condition. It has been proved by such skilled investigators as Dr. Hodgson and Dr. Hyslop that light affects the vibrations largely, and as all results—the passage of matter through matter, communications, the production of almost any and every phenomenoncome through these vibrations, it is necessify to have the strongest and best conditions available. At this seance with Palladino the light was turned out for a very short time, and when it was turned up there were distinct impressions on the piece of clay, at the other side of the room, of baby hands, hands of grown persons, and foot prints. The clay was then preserved and dried, and plaster casts taken from it, and these were given to various societies. Any number of these have been received under test conditions. It is also noted that the fingers of the medium are short and slim, but many of the finger prints in the clay are thick and coarse. Other remarkable phenomena have also been received through this wonderful me-

Experiments with Charles Bailey in Italy.

the greatest conjurer, the most wonderful adept in the world, it would be of no use under the conditions that obtained at these meetings. The same stringency was observed with the sittings of your medium. I was present throughout his tour in Italy, and I have never known more stringent tests applied than to Charles Bailey. Being present and speaking on several occasions, I took stock of everything, and inwardly applauded these precautions because truth has nothing to fear. At Milan the editor of an evening newspaper and a skeptic to boot, suggested a further test, to which the committee obiected. It was carried so far that Professor Mazzarati resigned his position as chairman for this reason, because, as he said: 'All the conditions we imposed have been faithfully carried out. It is not right for us to obtain fresh conditions." Dr. Whitcomb, however, consented. The further test was to entirely encase the medium in a bag, and to put another network bag over his head so that he could breathe through te In less than twenty minutes a bird, a native of India, was produced, and they had present a skeptical gentleman, Dr. Graffini, doctor of laws and letters, and professor of Eastern languages, retained at a weekly fee to interpret or translate the Hindoo tongue as spoken by the controls. This is not generally known, and I have much pleasure in stating it here to-night. The translated the language of the Hindoos, and put them through their facings, so to speak, by asking any number of questions; which were all satisfactorily answered.

The Need of Physical Phenomena

As regards materialization, there are just two or three powerful materialization mediums in the world at present, but there are others developing. God, through the spirit world, is raising up men and women to demonstrate this wonderful and beautiful truth, and now that the scientific world has turned its attention to this phase of mediumship you should expect great things. Physical phenomena can be scientifically demonstrated. A man may have faith, but I can tell you of a great many people who have not. The Church, as it is constructed to-day, calls upon its members to have faith; but they cannot demonstrate

CRUCIFIXION, BY AN EYE-WITNESS. Eurolasses



WOULD YOU THINK telling them the strange, simple and impressive story or his FRIEND'S CRUCIFIXION, of his removal from

who would not want to read a con- events. temporaneous account of THE CRU-CIFIXION written by a personal friend of Jesus, who was present and took an important part of the tragedy itself and in the events of the time?

I told, and the authenticity of this incient letter IS VOUCHED FOR in a manner which must appeal to thinking men and women.

We think not. "THE CRUCIFIXION, by an Eye-Witness," now ready for delivery, is unquestionably the most fascinating RANT OF PILATE under which he and absorbing ancient manuscript thus far discovered.

it possible that there is a man or wo- the Cross, his resuscitation and subman of intelligence in all the land, sequent death, as he witnessed the

The manner in which this portentous story came into our possession is told, and the authenticity of this

was crucified.

It contains the ANCIENT LETTER of JESUS' FRIEND, written in Jerusalem seven years after the Cruci-fixion to his friends in Alexandria, One Dollar. Order from this office.

ing men and women.

This book also contains a contem-

The book is bound in cloth with

Kind Friends and Co-Workers: We are desirous of enlisting every Spiritualist who has an interest in common with fellow-Spiritualists, and believes in organization, in one grand working body, in this State, at least, and kindly solicit your co-operation and energies in this direction. must get together and pull together or the name and cause we so dearly love will be swallowed up by the churches and the world, and we will be left to look in wonderment at the disappearance of a truth we thought we owned. If there are not enough of the solid believers in Spiritualism in your section to organize a society, we ask you to send in your name and that of those whom you know to be in sympathy, and we will see what we can do in strengthening and organizing Spiritualism upon the solid basis It is entitled to: Let us hear from you and try to get in closer touch. Send for Application Blanks. Come, let us unite and record ourselves for the truth that shall make the world free. Become a member of the State Association, and take part in the deliberations, and help push the movement forward.

Yours for the Cause of Truth.

Secretary, I. S. S. A.

40 Loomis St., Chicago, Ill.

anything in support of their contention. It was not always so. In days that have long passed away signs and wonders followed ment May Dawn on any Hour.

The motto of the teaching of the truth, and that truth was most simple and the teaching of the truth, and that truth was most simple and this book is "Follow It, Follow It, Follow It, Follow The Gleam." Contents: The even a university professor cannot understand, thought he may say he does, but it was the truth in all its simplicity, and as The Power of the Exalted Moment; the Old Book puts it: "The wayfaring men, though fools, shall not err therein." And that truth—the teaching and preaching of that wondrous truth—was followed by signs and wonders. Now, Spiritualism shows forth the signs and wonders to-day; hence all those who live to God can rightly be called primitive Christians if they follow in the footsteps of the man of Nazareth. He bade his followers carry on the good work, and for centuries they did so; but, alas, that dark, dark night in the middle ages closed in on the world, shutting out much of this glorious truth; but the true light is now shining again. We desire that the scientific world should give ear to these matters and investigate. You, I am sure, and the spirit world I know, will offer every facility and encouragement to them to investigate Spiritualism with its wondrous phenomena; and At the meetings in Italy every precaution against fraud was it can be demonstrated. With proper precautions taken, and taken. There was no loophole whatever. If a person were the meeting conducted under test conditions, no matter how biased or how prejudiced a man may be, he will be forced to admit, as Sir William Crookes, Dr. Alfred Russel Wallace and others have been forced to admit, that there is a power and force operating independent of those who are in the flesh. And then the next step is to satisfy them that this force or power operating is put in motion by the spirits of men who once dwelt in the flesh. Don't be surprised that the scientific world has been somewhat tardy in consenting to investigate Spiritualism. Science proceeds very slowly. Let me give you one fact. You have had from time to time flint and other stone instruments -prehistoric-brought to this circle For a long, long time similar prehistoric flints had been collected and shown to scientific men, and a certain man started the theory that they were the implements that were chipped from stone by men who had lived long ages ago. The scientific world ridiculed it, laughed at it. Some went so far as to say that they were little pieces that had fallen from the clouds. But, after careful investigation, it was found that the theory put forward by this scientific person was the truth, and that they were prehistoric flints chipped by men who lived in prehistoric times. I could give you many other instances. So do not be surprised at the slow progress made in the scientific world. But scientists having once turned their attention to these things and established one fact, be assured they will not let go their hold. and the laymen, together with the great crowd who tell you that it is impossible, it is absurd, it cannot be, will fall in line. When Jesus was upon the earth plane, some of those who occupied seats in the Sanhedrim made this inquiry: "Have any of the great believed in Him?" And they asked that question because if any of the great people believed on Him, then they would fall in line. This is always the case, and it is so to-day. say that most lay people are incompetent to investigate this important subject, and for many reasons. One is that they are too much addicted to sport, in this country at all events. On the spirit side we desire serious, thinking men to investigate, not flighty, shiftless people. By and by we shall have the newspapers giving their adherence and support. They will be

(Continued on page 8.)

Forms of Diseased Eyes Successful-ly Treated Without Cutting or

We receive:

Mr. S. M. Walker, corner Carolins and Palmetto Sts., Los Angeles, Cal., writes:

"About two years ago my sight logan to fall rapidly. I consulted so-called scientific occulists and had special glasses made, but all to no avail. I bought an Actina and in less than thirty days threw away my glasses.

Thanks to Actina, I can read or write now for hours every day. I would not be without it for any amount of money."

Rev. Charles Carter, East Springfield, N. Y., writes:—I have made a severe test of "Actina" by casting aside my glasses and have not had them on since except to see what change had been my eyes gradually galined strength and power, and now my glasses are no longer necessary, for f-see as well, if not better, without them. I recommend "Actina" to all my friends.

E. R. Holbrook, Deputy County Clerk, Fairfax, Va., writes:—'Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" to all now the sead by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. It will be sent on trial, postpaid.

If you will send your name and address to the Actina Appliance Co., Dept. 342N, 811 Walnut street, Kansas City, Mo., you will receive, absolutely son's Treatise on Disease.

Books for the Holidays

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is to

"The World Beautiful." Second Series. Comprising The World Beautiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Unseen World.

"The World Beautiful." Third Se-

"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

"The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Com-

Seen and the Unseen; Psychic Com-munication; The Gates of New Life.

"From Dream to Vision of Life."
As the title implies, itearries one from the mortal to the immortal life;
Full of spiritual thought.
"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Pacaletting. The Etherse World.

vine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An

Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Nectar of the Hour.

"From Dreamland Sent." Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought. All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00. each.

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent by Sala A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"The Majesty of Calmiess." By William Calculus Base 20. William G. Jordan. Price 30 cents. ... "The Kingship of Self-Control."
By William G. Jordan. Price 30c.
"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35 cents each.
"Fate Mastered. Destiny Fulfilled."

By W. J. Colville. Price, 30 cents. BOOKS FOR THE WORKERS.

"Farm Engines, and How to Ruft Them." The Traction Engine; The Science of Successful Threshing, By James H. Stevenson. Price \$1.50.

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horstnann and Victor H. Tousley. Price

"Modern Carpentry and Joinery."
By Fred. T. Hodgson. Price \$1.00.
"Practical Bungalows and Cottages." - One Hundred and Twenty Fine Designs. By Fred. T. Hodgson. "Practical Carpentry or the Build-

er's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, "Common Sense Hand-Railing and

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These valuable books are by Fred. Price \$1.00 each, or

four for \$3.50. These and many other good books can be found in our Catalogue.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little

What All the World's a-Seeking.

RALPH WALDO TRINE.

Each's building his world from within; thought is
the builder; for thoughts are forces,—subtle, vital,
irrealistine, omnipotent,—and according as used do
they bring power or impotence, peace or pain, success
or failure.—From Tille-page.

The above books are beautifully bound in gray green
raised cloth, stamped in deep oid-green and gold, with
gilt top. Price, \$1.23. For sale at this office.

the last to come in, the very last. When the scientific world

General Survey.

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

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

The Song Cards for sale at this office at \$4 per hundred, by mail \$4.50, are the help you need in society work.

John Rice, of New Bloomfield, Pa., wrote to the Teachers' Institute of

"I appear before the world as an Apostle of Peace for the introduction of a New Era in the history of man-This New Era implies the peaceable union of all mankind, un-der one central government. School teachers have an important work to do, because the proper education of Superintendent stand for peace. All She has undergone a painful surgical mankind must be educated and elevated to stand on one platform. than one system of government or more than one religion for all nations. The 'Golden Rule' of doing unto others as you would have them do to follows: Mrs. M. V. Arris, Cook you, is all that is required to unite all nations under one central government. This Union of Nations is the one thing needful, and it will be accomplished when political and ecclesiastical leaders exercise sound reason and common sense. Truly yours for peace on

letter to a bereaved mourner: "No, Emma, the death of the young lady brings no feeling of 'sadness' to me. inheritance. I may miss their bodily the Temple Fund Society and I feel sad? They rejoice; why not? I cannot say that the change causes any sadness with me. The gloomy beside the grave's portal, to me, is no longer there. I know no death.

I see a gateway opening to grander possibilities. Through that gate I see a summit of possibilities, lost in radiant glory; leading to it, the path of progress never ending; beside that path, resting bowers in which mind ever finds ample problems of generous helping purpose. The gorgeous blossom is first wrapped in its coarser sheathing; the breaking up of the outer garment brings forth color to please the eye, fragrance to attract and soothe the senses. The richest perfume of the blossom is only reached by crushing the flower. Nature and Nature's God make no mistakes. Every step is progression. The fleshly cerements but drop away to let the blooming spirit expand. Change, constant change, but NO DEATH! 'Faith sees a star. edge finds a spirit in a spirit home. 'Seek and ye shall find.' 'Knock, it shall be opened to you."

C. K. Flanderka writes from Salt seems to be dead regarding Spiritualism. Here and there loom up a clairvoyant, fortune teller, and alleged spiritualistic medium, like a murky star in the bright skies. These 'mediums' give tests, and advice how to find a rich gold mine, in what way a man can assure success in business etc., for the payment of that unavoidable 'God we trust.' A few of the Germans in that place used to meet every Sunday evening at 8 o'clock sharp in the residence of Mr. Louis York, 120 South Whest Temple street Mrs. C. York is our able and zealous medium. Progressive Spiritualists who do not expect the customary and inevitable tests are welcome and are admitted as investigators. No admission fee to pay.'

F. E. Dunton, secretary, writes from 858 Fifteenth street, Eugene, Ore .: "The New Era camp will hold its session four Sundays this year, commencing July 11. Last year's session was very successful, both spiritually and financially. Some improvements are being made on the grounds this year and the board looks forward to another season when both young and old may enjoy the pleasures of being for a time in Nature's own palace, where mammoth firs now reign suand where the earthly cares are laid aside for a spiritual and intellectual feast. The board would be pleased to receive correspondence from ministers and mediums who might make arrangements to attend the camp."

Lotta W. Leavitt writes from Clin-

ton, lowa: "The meetings of the Clinton Spiritual Society are very well attended, and well they should be, under the efficient leadership of our good and true speaker and psychic, Mrs. Alice C. Barry, who has been our pastor for over four years, and has raised the standard of this thought all over this community. She has met with wonderful success under very trying circumstances, coming here at a time when it seemed impossible to stir up any interest whatever. This noble little woman, by her perseverance and good life, has brought sunshine and comfort to many of earth's children in sorrow and trouble. She is loved by all who know her, whether Spiritualists or not. This, dear friends in the Cause demonstrates to us the wonderful power of the human soul and the spirit world. Living the truth attracts only good. Let the good work

at 544 West 147th street, New York City. Is open for engagements to leoments and speak at funerals. Ad-

responsible for the views expressed by contributors. He may or may not agree with their respective views.

TAKE NOTICE .- Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only KEEP COPIES of your poems sent to one side of the paper, and in a plain, this office for they will not be returned legible hand, and thus avoid the necessity of preparing your copy for the cessity of preparing your copy for the printer. Please bear this in mind.

G. H. BROOKS.

As will be seen in this week's issue of The Progressive Thinker, Mr. G. H. Brooks, now lecturing in Pittsburg, Pa, has been arrested in that city under the charge of "fortune telling." He is an able lecturer and excellent medium, and thoroughly honest, and should never have been molested in his work,

A DESTITUTE MEDIUM.

vated to stand on one platform. There every Spiritualist in this city who is no reason why there should be more reads this, send her kind thoughts, and a little money, to aid her in her struggle for life? Send something follows: Mrs. M. V. Arris, Cook County Hospital, Ward 7, bed 47 (private room), Chicago, Ill.

W. F. Schumacher writes that Bro ther Coe addressed the Spiritualistic Church of the Students on Sunday Sister Smith and Sister Bundrok gave communications. The last Sunday of V. L. Capwell, of Dorrancetown, this month there will be a flower read-Pa., writes the following consoling by the pastor, Mrs. M. Schumacher."

Mrs. Carrie H. Mong writes from brings no feeling of 'sadness' to me. Muncle, Ind.: "I wish I had some-I rejoice when anyone reaches their thing real good to report, both for presence; even have a feeling of lone-liness for a time, yet I ever feel that they are still with me, at times the same as when in the body. If I miss meeting at Rochester in the early part them, I open my spirit eyes and see of January. Will V. Nicum, of Day them in their new home. How can ton, has been doing some work for us; has been lecturing here for the Sundays of this month, and will lecture in near-by towns through th week, wherever there is a call for his services. Mr. Nicum's lectures are instructive and helpful, and we only wish that more people might have the benefit of them. Last Sunday night W. C. Jessup followed the lecture with messages, all of which were recognized. He also held some very satisfactory trumpet seances whill here. Mr. Jessup always sits under strict test conditions, thus impressing one with the honest of his work. had a friend from Indianapolis who was spending the night in our city and called me up by phone, when invited him to a seance at my home. He knew nothing of Spiritualism and had never been in a seance, and did not know anyone else in the room. He received a message from an Aunt, who gave her full name and spoke of different members of the family, calling each one by name. There were many communications just as convincing as this one, but I mention t because my friend was a perfect stranger to everyone present. A note Lake City: "Salt Lake City, and from him a few days ago says he is actually the whole State of Utah, hungry for more." Correspondent writes: "The Gold-

en Rule Spiritualist Society held a grand meeting Sunday, December 8, in the afternoon and evening. afternoon, was given over to short talks and messages. The evening brought a goodly number of people to listen to our sister. Mrs. Alice Sexto be remembered. Dr. C. A. Burgess' was one of the message bearers. and Mrs. Susie Thompson came with her clear-cut-message work, Sunday, December 15, was another good meeting; the speaker, both afternoon and evening was our pastor, Mrs. Nora E. HIII. Where?" and handled in such a manner that a child could understand: The message bearers on that evening were Mrs. Mary Weaver; her work bourn followed with her usual good work. Mrs. Alice Sexsmith will be the speaker, December 22, and on December 29, Mrs. Nora E. Hill. Don't forget the watch-meeting, De-cember 31, at Star Dodge Hall, 378 South Western avenue." The Fraternal Daughters held their

regular weekly meeting in Atlas Hall, 406 Ogden avenue. Wednesday. December 18. Both afternoon and evening session were given over to readings and messages by the following mediums: Sisters Caird, Adams, Rickert, Switzer, Schmidt, and Brother Traver. We had a very nice attendance. We will hold a special meeting for everybody on Xmas day at 2:30

and 7:30. Let everybody make a special effort to meet with their spirit friends and exchange Christmas greetings, and let us show our loved ones that although they are gone on before, they are not forgotten. Come and bring a friend.

... Henrietta Lichtig writes from Cleveland, Ohio: "My engagement with the Ladies' Temple Fund Society of Cieveland is drawing to a close. It has been a very pleasant month to me, and I hope may have been of some good to them. The ladies are earnest, harmonious, hard workers, and are doing a good work, keeping a clean, spiritual, uplifting pratform At our business meeting Thursday evening, the old officers were all se lected, showing their efforts of the past year were well appreciated. They are taking in new members, and the society is in a flourishing condition, and will soon have a temple, paid for by their earnest work. I shall be with the Unity Spiritual Society of Milwaukee. Wis., for the month of January Juliet H. Severance is now located and would like to make other engagements; also arrange for camp-meet ing dates: Permanent address 474 Calumet-avenue. Chicago. Ill."

Mrs. Margaret E. Kirk writes from Tompa, Fla.: "The First Spiritual-



Yes, the above is the title of our New Premium Book. "Interwoven," meaning that Spirit Life is WOVEN into a remarkably interesting narrative for the use of those on the material plane. The Progressive Thinker stands alone in this world of ours in sending out books for less than actual cost, and in doing so, it has had a heavy burden to bear, but it has borne it bravely and cheerfully—in fact, with actual pleasure. This remarkable Premium Book will be sent out for 25 cents, for less than it costs us. In all cases the order for it must be accompanied with a year's subscription to The Progressive Thinker.

of Chicago, in our city. The Doctor is an earnest and enthusiastic worker for the cause, and we very much appreciate his labors among us. His lectures were strong and impressive his message work most convincing While our society is not large, we are growing, and the outlook forwinter's work is encouraging. We are anticipating the pleasure of having Dr. J. M. Peebles with us in January.'

Mary B. Hill writes: "The Bazaar held under the auspices of the ladies of the Band of Harmony was the most successful held in years. Donations came in liberally; all were useful and beautiful, and everything sold at good The food was good, prepared, nicely served, and an abunlance for all, and well patronized under the management of Mrs. Freder ickson, with Gen. Hotchkiss at the coffee urn. Mr. C. Druliner had charge of the candy booth, and met country store. Mrs. Pridemore's big crowd. Mrs. Campbell sold at her country store.Mrs. Pridmore's big doll brought \$16, and was drawn by Allie Adams. All other dolls went in proportion. Mrs. Goodrich's toilet articles were bought without hesitation. Miss Carrie Richmond had go around. Mrs. Druliner's fancy articles were tastefully displayed, and all went as gifts for Christmas. a stack of aprons and not enough to patronized, and mediums kept busy until time to touch the electric button and say "Good Night." The next regular meeting of the Band of Har-

cordially invited." avenue, with a New Year's Eve Watch-meeting. The program will consist of messages by the different mediums, a song concert, conee, cake, etc. Come and help us close the old year with our labors of love and work of good toward all mankind, and sowing the seeds of Spiritualism for a fruitful crop in the New Year. May we hall the dawn of the New Year as a bright omen for our cause, that there may be general rejoicing for victory over all opposition. May the New Year dawn with the brightest success that Spiritualism has ever known. The

Captain Bert Stout writes from San
Francisco, Cal.: "I wish to let you know of two good mediums who hold can raise the cleak?"

A a carrengoment writes: "Mrs. parlor meetings from two to three A a correspondent writes; parlor meetings from two to three Marie Butterfield, of Linton, N. J., times a week. Mrs. Carrie Wer-Marie Butterfield, of Linton, N. J., mouth and Mrs. S. E. Evans. Their is open for engagements with sockmeetings are well attended by intel-ties as a message and test medium.

ist Society of Tampa, Fla., has en- ligent people who are seeking the joyed the sojourn of Dr. C. A. Burgess light. Mrs. Byans holds forth at No. 3938 17th street, and easily reached by the Castro street cars. She has meetings Wednesday, Friday and Sunday evenings, at 8 o'clock. Mrs Wermouth holds meetings Wednesday and Sunday evenings, but she is not in the city at present, but will return and resume her meetings about January 4. I open Mrs. Evans' meetings Fri day and Sunday evenings with a short lecture, and Mrs. Wermouth's meetings Wednesday. She holds her meetings at No. 451 Waller street, which is reached by the Haight and Fillmore street cars. These two me-

diums are worthy of consideration, as they are honest and conscientious." Wm. Hodgson writes from Hutchinson, Kansas: "The First Spiritual Church here is having a real spiritual awakening, under the able ministrations of Mrs. Josephine Bruer, the efficient secretary of the State Spiritualist society. Our membership is is steadily increasing, and we hopefully look forward to a strong, progress ive society here in the near future."

E. R. Fielding writes from Wash-ington, D. C.: "Another benefit seance was given by Zaida B. Kates for the auxiliary of theFirst Association. These seances are held at the home a stack of aprons and no enough to of the president of the Association Mr. F. A. Wood, and are well attended. The N. S. A. library is always popen to anyone calling at the headquarters. Mr. Kates is always there. Mr. Harrison D. Barrett speaks tiful paintings were delighted. The every Sunday evening to a well-filled booths for psychic readings were well house. He is followed by Mrs. Ripple, the medium who has independent voices. Before the medium does her work, Mr. Barrett explains the philosophy so plain that the investigators mony will be held December 26, in come away feeling that they better Hall 309, Masonic Temple. All are understand Spiritualism. Mr. Pierre L. O. A. Keeler, the slate-writing me-Dr. Schaeffer writes: "The Society dium, has recovered from a severe of First Church Psychic Research will cold for a few dees, and has resumed entertain its many friends in the hall his Wednesday and Friday evening 40 E. 31st st., corner Cottage Grove seances. Mrs. M. J. Stevens, Mrs. Shaw, Mrs. Wmi Bokman, Mrs. J. Warneke, and other mediums, are doing a good work to Welawait the coming of Mrs. M. Thand-Prof. Longley from the Pacific coast in April."

V. L. Capwell's wrifes from Dorranceton, Pa.: 9'It really seems to me that, in this age of progress, you ought to have a circulation reaching into the HUNDREDS OF THOU-SANDS! I give away my older copies wherever I think they will be read; yet I find parties who say: 'I am atraid to read such papers, and some true workers have cause for great re- of your books." Will the day ever joicing. Let us be more united that come when the human mind will shake off its childish superstitions and creed-

advancement of spiritual progress for the past eighteen years. Anyone wishing her services may address her at 95 Cooper St., Trenton, N. J."

VISION FIXES CHICAGO'S DOOM

Dr. William D. Gentry Predicts Annihilation of City January 8 Because of Graft and Wickedness.

Seven hundred and fifty Chicago followers of Dr. William D. Gentry, missionary and evangelist, are gathering their earthly possessions preparatory to drawing apart from the rest of the world while Chicago undergoes de-

Annihilation of Chicago is booked to occur within a month; in fact, during the week of January 3, according to calculations based on a vision of the prophet, Gentry. It will be complete, with the exception of the elect of the Full Gospel Mission, 124 Clark street. Worshipers in this historic building, used in the days of primal Chicago as a gambling house, later as a court of justice, and in the times of regeneration and reform as a place of worship, will be exempt from the flood of flery brimstone and other signs of divine wrath promised by their leader, Gentry.

"Terrible Calamity" Is Hovering. "I believe and know that a terrible calamity hovers over Chicago," declared Dr. Gentry. "There will he no earthquake; there will be no case of men's hearts failing them for fear; the powers of heaven shall not be shaken; I do not believe that we will see the Son of Man coming in the cloud with 'power and great glory,' but I do know that Chicago is "I saw it in a vision and am preach

ing it, and I have 750 followers in the immediate vicinity of my residence, 692 La Salle avenue. They know God has damned Chicago. The catastrophe will commence January 3. Great clouds will hover over Chicago just as I saw in my vision and destruction will follow.

"God always means what he says and says just what he means, and God told me in the vision ten years ago that on January 3 Chicago would

Sunday Closing the Cause, "The reason will be that the children of God would not awaken and unite in driving saloons, dives, gamblers, grafters, low-down theaters and all those who desecrate the Lord's day and who reject and ignore God, out of the city.—Chicago Tribune.

MISS ELLA PRESTON

Sentenced to Pay a Fine of \$75.

To the Editor: -Miss Ella Preston, she of Folsom-Stewart fame, has been found guilty of fortune telling by the criminal sessions here. She was sentenced to pay a fine of \$75, and will probably be before the Court again probably be before the Court again shortly unless she departs' hence. It is alleged that evidence has been accumulating among Spiritualists that she has been faking with the trumpet, with lights, and in other ways, during her stay in this city.

JOHN S, KING,
Toronto, Canada.

AT CHRISTMAS TIME.

To One "Over There."

Somehow I always think of you, At the return of Christmas day; In dim aisles of the past I view,

A happy childhood far away. Each year you gave some gift to me, Books, and a tea-set, dollies, too; And once—a pleasant memory—

Two little dresses, green and blue. But all are gone, they served their

And made a little child's heart glad; To-day, I weave them into rhyme With woman's thoughts, both sweet

Beneath my throat a bit of lace Sometimes I fasten with much care, And softly 'mid the folds then place

and sad.

A tiny gem you used to wear. Friend, do you know how much prize

That dainty talisman of gold; In your fair home beyond the skies Where life's best treasures grow

also wonder, if, up there, You know the gift for which I pray The tender presence, deep and rare Of one I miss with every day. ALICE M. WARREN. Proctorsville, Vt.

WHEN I MOST MISS YOU.

When the sun shines bright at morn And the flowers are wet with dew: It is then, I think, my darling,

Is the time I most miss you And then again, at noontime, When the mid-day hour is here, It seems to me that is the time I miss you most, my dear.

But when the sun is setting, I see amber clouds, and blue, With purple, gold and crimson, I always think, of you.

And when the night has settled down And lamps are all aglow, miss you moré than tongue can tell; 'Tis then I miss you so. But never will there be an hour,

With all this earthly host, That I can say, my darling boy, I did not miss you most. know that I shall meet, some day,

With loved ones gone before. And clasp you in my arms again, To never miss you more. MRS. M. F. HENDRICKS.

Lindsay, Cal.

United in Marriage. A pretty home wedding took place

on December 10, at high noon, when Dr. A. B. Spinney and Miss Jennie M. Jackson were united in marriage The ring service was used. Mrs. Amanda Coffman, of Grand Rapids, Mich., officiated. The bride was becomingly gowned and carried bride's The Doctor-wore the conventional black suit. The happy couple have gone on a three-weeks' trip. AMANDA L. COFFMAN.

A WONDERFUL TEST.

A Lost Deed Pointed Out by a Spirit.

To the Editor:—We have just re-ceived such a good test that I thought perhaps you might be glad to give it to the many readers of your valuable One evening last week, Mr. Upp's hand was controlled by "Pom-peta," who wrote that a spirit had been here during the day who wished to send a message to a son living in Springfield, Ill., but they could not get our attention. She said he would come again the next day, which he did, writing to us that he would be very happy if we would send a letter to his son, who was a violent disbeliever in Spiritualism, and who abused his father while he was living, on account of his belief. He said his daughter, Pauline, had come to the spirit world, and was very sorry for her actions in the earth life. and wished her brother John to know that she had hid an important paper (a deed) in the inside lining in the top of a trunk which was still in her room. He wrote a very nice letter to his son, which we promptly forwarded to the address he gave us, He seemed very anxious that we should send his message immediately as he said his son was preparing to leave Springfield. When I tell you that we had never heard of those people and knew absolutely nothing of

the truth of spirit return. .
ALICE D. GREEN. To George Upp:—Dear sir: I got a paper pretending to be from my Father, Henry Schmidt. It is in his handwriting, and I found the paper where my gister hid it. Of course, I don't know it is, but when my fa-ther was living he had a lot to do with a woman named Baker, that pretended to talk to my mother, but I don't believe in such things. I start in a few days to Dakota. My family have gone already. I thank you, because I found the paper.

the circumstances, you may judge of

our pleasure on receiving a letter from the son, John Schmidt, which

I enclose. It seems that he is still

a disbeliever, but that does not change

Yours truly, JOHN F. SCHMIDT. Springfield, Ill.

Items of Interest About Women. The Ohlo Woman Suffrage Association has presented to the Reuben Mc-Millan Free Library, in Youngstown, the History of Woman Suffrage, which is comprised in four large volumes. Vols. 1, 2, and 3 were written by Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage; Vol. 4 by Miss Anthony and Ida Hus-

On November 1st, there were held throughout England and Wales the first elections at which women were eligible as mayors, aldermen and town and county councillors. It will be interesting to learn how many have been elected. Women are said to be already serving on about 2000 public boards in England and Wales, mostly boards of guardians of the The new bill has opened to women 417 more public bodies, namely, 326 town councils, 63 county counclis and 28 London borough councils, besides all the boards of alder

Mrs. Ida Husted Harper has com pleted the writing of the third vol-ume of the Life and Work of Susan B. Anthony. It is expected that the book will be ready for circulation in February, Miss Anthony's birth

THE PRESENT.

"A Glorious New Cycle Is Being Ushered In."-Progressive Thinker.

I'm glad I'm living in this age I want to live to see The money tyrant off the stage, And human beings free!

I want to see the monster crushed That's crushing others, now; want to have false leachers hushed And Truth brave men avow.

want to see the orphan fed-As righteousness should plan. And see the poor man lift his head Feeling himself a man.

And not a hireling to be bought As driven cattle are, But one possessed of manly thought No mortal can debar!

Freedom to be himself upright, 'And not a cringing slave, With nothing for the future bright

None need to want in this good land Where plenty overflows, But for the hoarding, niggard band Which justice will oppose.

MRS. C. K. SMITH. Son Diego, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excessof ten times will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

W. C. Mann passed to spirit life December 15, at his home in Louisville, Ky. He was a prominent Spiritualist and an enthusiastic worker in the Cause.

Passed to spirit life, December 10. at Chicago, Dr. B. L. Eskelsen, trance speaker and-medium, aged 54 years. He was well known at Mt. Pleasant Park, Clinton, Iowa. C. L. ESKELSEN.

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eebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents

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SUNDAY MEETINGS IN CHICAGO. Societies of this city, holding meet-

ings in Halls are requested to send in notice. They must be brief The Church of the Soul. Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to

receive callers.
The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and

fourth Thursdays of each month. Supper served at 6 p. m.
The Students of Nature, Mrs. M. Schumacher, pastor; meets
Buren Opera House, corne; Madison
street and California avenue. Service

The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; even-

ing, 8.
The Church of Spiritual Revelations. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence

743 N. 66th street. The Occult Scientists meet every day at Vincennes Assembly Hall, 3514 Vincennes Avenue, 3 p. m., mediums' meeting and conference. 8 p. m., lectures, music and messages. Mrs. W. Brockway, pastor; resi-

dence 2962 Prairie Avenue Metropolitan Spiritual Society, Pastor, Mrs. Maggie White. Meet at 8 p. m., at Kenwood Hall, 756 E. 47th st. The Church of Progressive Spiritualists. (colored) holds services at 3329 Vernon avenue, every Suunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor. The Progressive Spiritual Society holds services at 8p. m. every Sunday.

183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager. Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

Services every Sunday evening; also Wednesday evening, at 7:80. Lecture, music and messages, 320 Flournoy street. Mary B. Hill Pastor. First Church Psychic Research meets in Grove Hall, 40 B. 31st., at

3 and 8 p. m. Dr. Schaeffer, president, 2001 Indiana avenue. The Golden Rule Spiritualist Society holds services every Sunday at 3. p. m. and 8 p. m., sharp, at 378 So. Western avenue. Nora E. Hill, pas-

Spiritual Meetings held every Sun-day and Thursday evening at 8 p. m., 239 Lincoln avenue. Conducted by F. E. Lower. The Church of Spiritual Revelation holds services every Sunday even-

ing, 8 p.m.,2963 S. Halsted st public cordially invited. Conducted The Hyde Park Occult Society will hold services every Sunday evening. at 319 E. 55th street. Good mediums in attendance.

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NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equil hearing compels the answers to be made in most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inculting the state of the state o ters of inquiry. The supply of mat-ler is always several weeks ahead of

wait his time and place, and all the treated with equal favor.

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

HUDSON (FIRST LANGEST AND ADDRESS OF THE PROPERTY OF THE PROPER

M. R. Lees:-Q. Will you kindly give us instructions how to form a circle, with the best conditions for successful results?

A .- From a tract, which I published, giving this information—it is now out of print—I select the follow-ing paragraphs, which give all that is essential to enable the investigator to proceed in this work:

The investigation of spiritual phenomena is best conducted in the home circle. It is there the departed love to return, and anxiety to receive on our part is met with even greater desire to communicate on theirs. Sensitiveness, or the mediumistic faculty, is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and communications are at once received from spirit friends. This is not often the case, however, as there are certain essential conditions, and several attempts may have to be made before these are complied Although there is nothing arbi-

trarily fixed in the matter of forming a circle, as is commonly supposed, there are rules the observance of which, will facilitate development. The number in the circle should not be less than four or more than twelve. The members should be so selected that, as a whole, there will be perfect sympathy and harmony. An equal number of males and females is preferable to a preponderance of either sex. The date of meeting should be fixed and unchanged; and every meniber should attend regularly. The seances should be held at least once each week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and invariably meet there. The members should sit around a table, always occupying the same

The sensitive, or known medium, members of which may or may not join hands. At the commencement, air and convenient seats, insuring perfect ease and physical comfort, are essential to success. Even more necessary is freedom from mental excitement, dogmatism, and self-assertion. There must not be feelings of hate, envy, jealousy or contempt between nembers. Vicious and ignorantly credulous persons-also triflers and arrogant skeptics-should be rigidly

When manifestations are received through such a circle, their value is increased by the fact that the char acter of the members and of the me-dium is known. Tests may be applied, and the means are at hand for a thorough study of the subject.

parted friends the means whereby to seas in 1845. When it became cerapproach us and make known not only tain that his expedition had met distheir identity to us, but their undying affection. We catch a gleam in the horrible ramparts of ice every through the parting curtains of the effort was put forth to rescue, or learn his fate. The devotion and indomlife is Over There.

on sound reason. Thus of all methods which showed that the Franklin party to dissipate spiritual force is to hold had continued to struggle on against circles at any and all times. Unde- fate, and held out forlorn hope that sired and undesirable spirits are insome of its members were yet living. vited and preoccupy the ground. It in 1859, fourteen years after the deis necessary to appoint the day and parture of the venturous explorer, hour that spirit friends may know Capt. McClintock found, at Point Vicand come, otherwise when the seance is held they may be away and others step in and assume control. Having difficult to dispossess them, or even His men all perished, though some to determine if they are not personating the friends we think we talk time, hoping for the rescue which

Dedicating a room for the purpose is not an essential condition, but is most helpful as a first step. The consecration of shrines, of temples, or the tripod on which the Sentient sat to receive the messages of the Oracle. was recognized as important by the ancients. The setting apart of the

church edifices to worship, and that alone, has called forth censure and ridicule, vet is founded on well-known psychic laws, which Spiritualists, who of all others, should understand and comply with, almost universally ig-They assemble in halls reeking with psychic influences of antag-onistic politics, public dances, or third-class shows, and expect of lecturer or medium the best results of their communicating intelligences. They ought to know that more opposing conditions could not well be instituted. I have been in halls where the vivid comparison seemed only adequate to express the horror of serving a repast in a reeking stable. The seauce should not be held with the set purpose of obtaining any one phase of manifestations. Cultivate

Nor should the members become discouraged if not successful after many sessions. It requires time to

along the line that gives most prom-

harmonize the circle.

Lastly, while a cheerful mind is helpful, and conversation not barred, gossip and flippancy are detrimental. ler is always several weeks ahead or pace given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are our dead should inspire us with rev-

> of selections, with helpful conversation thereon, should occupy the first half hour.

8. M. Richardson:-I have seen it stated that there were about four hundred years between Malachi and Matthew. Is there any record of what the Jewish God was doing during that time?

A.—This is a question which answers itself, and the answer has value only to those who believe in the di-vine inspiration of the Bible.

Prof. F. L. Q. Rohrigs:-Q. As the mediums who have been exposed as frauds were once considered as genuine and reliable, how can we be sure that all are not?

A.—Genuine mediums have not been exposed. They were, from the first, received as such by the credentials of tests, and continue to prove their worthiness by every seance they give. The exposures are of those who produced counterfelt representations, and fakers who assumed the name. How can the genuine be distinguished from the false? And how are we to know that all are not deceivers? There is counterfelt currency. Bank bills are made so perfectly resembling the genuine that the inexperi-enced accept them as genuine; yet, to the trained eye of the expert, they appear as imitations. We may at any time be offered this counterfeit, and for want of attention, receive it; but that does not prove that sufficient expertness will prove all bank notes of the same character.

The character of every medium stands by itsek, and every manifestation is of value in exact ratio to the test conditions under which it is given.

There are a great number of medi-

ums who have been subjected to the

same tests, which have brought dis-

grace to the fakers, and their genuineness demonstrated. Mrs. Piper, for instance, was for years in the limelight of the members of the Psychical Research Society, and in no instance was even an attempt to deceive observed. D. D. Home, who received the most wonderful manifestations of elongation, levitation and materializations (perhaps in his case better de-scribed as "Etherealizations"), had places, except when requested by these phenomena presented in such a manner as to preclude any idea of deception. How can the false be sepashould form part of this circle, the rated from the true? Simply by impartial and accurate observation, bringing to the inquiry the same strict joining hands (the right over the left | observance of the laws of evidence always) has advantages, but after and of conditions that have proved so ward the hands can be placed on the successful in physical science. Is it table, palms downward. No one presumable that if this be done, no should be allowed in the room who residuum will remain, withstanding does not sit in the circle. It should the rigid tests. It may be observed does not sit in the circle. It should be constantly borne in mind that pure in reply, that every scientist who has, given the manifestations impartial attention, he has become an advocate of their genuineness, and of course of the mediums through whom these were presented. Sir Wm. Crookes stands in the front ranks of investigators, with Wallace, Richet, Lombroso, Myers, and scores of others, who, after the most rigid tests and prolonged observation, as experts, pronounce the manifestations they observed genuine, and the mediums free from the least attempt to deceive.

> O. Z. Skinner, Walla Walla:-Has anything definite ever been learned concerning the fate of Sir John Franklin?

A .- The polar expedition under Sin What is more, we furnish our de- John Franklin sailed for the Arctic become conscious that the real itable purpose of Lady Franklin form one of the most pathetic episodes of Many of these requirements may history. The various rescuing parties seem arbitrary, but they all are based brought from time to time sad relics, tory; documentary evidence that Franklin, overcome by the appalling obstacles of the climate, died while thus once entered, it may be very in Lancaster sound, June 11, 1847. never came.

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EXPLANATORY.

Wherein Lies True Spirituality.

This vast and important subject is before the world to-day as it never it so vividly portrayed in its every dewas before. The field of speculation tail. So sublimely beautiful do these is much less extensive than formerly. That which is of no use and untenable is being relegated to oblivion and in a few more decades will be past finding. No matter how many years of our life we have followed a trail that led nowhere, our efforts in that direction are being brought to an end. This is the acknowledgment of our progress and opens the door leading to a larger and more extensive life than has yet been ours.

In the temple of the Soul reposes the spirituality of the race, and this is made known to the world by the conscious unfoldment of the attributes of being. Here alone find we all those characteristics that go to make the life beautiful in this world. When that it said it is all said, so far as relates to our condition of being on this plane.

Man to-day is the sum total of all that has passed before him, and as such he stands nearest the apex of the pyramid of being. Born into the conditions we find existing at present, he brings with him desires that relate him to all things that have gone before him, and these desires ofttimes control and govern him for a while and tend to hinder his advancement in the line of progress. Being the sum total of all that has preceded him, he at all times sub-consciously senses a relationship to all things that have ever been; he feels their drawing influences ever about him, and time and effort alone make it possible for him to rise above his original condition.

Why, you may ask, must we bid adieu to certain things that once were so essential to our well-being, and why must we ever be aspiring, un-folding and reaching into the unknown? A pertinent question and well put.

In the first place, man can only express that which he is at the moment you come in contact with him, and then only through avenues of exwith which he is familiar modified by surrounding environ-ment. As a child we find him manifesting mostly those traits of character which belong to the sub-conscious realms of being, but rarely, if ever, do we find him manifesting twice ex-actly the same tendencies, it mentality is considered, but each time in a little different way. Now let us see what has changed his mode of One can only give expression to

that of which he has conscious or subconscious knowledge. This law holds good all through the various forms of life to be found anywhere within the realms of being. Conscious knowledge is only attained by inciting vibrations within the cerebrum after it has become sufficiently developed to register the effect. This may be said to be wholly acquired after birth, and deals exclusively on the plane of objectivity, while sub-conscious knowledge is the product of vibration, the rate of which has become fixed within the cerebellum, medulla oblongata, spinal cord, ganglia and the system of nerves that connect the whole organism in a perfect whole,

The physical form of the child is the result of thought crystallization on the part of its parents, and without self-education can be made to perform only certain things in certain ways. This is the natural childanimal minus the influence of environment and education, and unmodified by the processes of reasoning known as inductive and deductive. These come to all only as the result perience, study and meditation into us by our parents, as the ultimate

result of their thought lives on the

plane of human creation or repro-

duction All knowledge is acquired by the individual as the fruits of desire gratified, which is only another way of stating that we gain knowledge only through experience. The newborn babe begins to manifest its desires with its advent into this world and the more of them it gratifies, the more objective knowledge it gains: the more convolutions are formed on the cerebrum, and the more wisdom it has gathered unto itself in the field of objectivity. This wisdom remains static or passive until the knowledge gained through experience by the individual has undergone the inductive and deductive processes of reasoning, which act and react with lightning rapidity when the organism is in a normal condition. This wisdom deals exclusively with the things that exist independent of the subject himself, and with the relation each sustains to the other and both to the individual. The longer this system of education is permitted to go on with the individual, the more bewildered he becomes and the farther into materlalism it plunges his or her life, until the time comes when there is a turning inward of the mind in introspection. Here he may be said to start the conscious development of true spirituality.

Here is where the mortal mind

comes in touch with the mind and thought forces of other spirits carnate and excarnate, and is influenced in varying degrees by the same. Only those who are in sympathy with us, or who are drawn to us by our desires or prayers are able to reach us

It is at this point that the frontal or objective brain assumes control over the vitalic forces of life, and proceeds to govern and direct the energies of being toward the acomplishment of life's purpose. It is at this point that the ego begins the process of consciously, willing desire in a way that relates your organism directly with the object or condition you wish

Usually the individual reaches this condition unconsciously at first, and is unable to remain in it more than moment or so before the curtain is again drawn, and he has fallen back into a state of complete object-ive cerebration, in which he will re-main for a time; but the sublime "Where-there glery of the vision he beheld in that there must be some fire." moment of introspection has been photographed upon the sensitive

a standing invitation for him to try again to enter the processed land. Here the picture stands to encourage the owner to further effort on his part to realize the actual attainment it so vividly portrayed in its every de-

sub-conscious visions become that, beholding them in dreams, we are thereby led forward to greater -and greater endeavor. This is the divinity of man pleading with him to acept his Godhood; and it has been calling unto him throughout all ages, and is esponsible for every victory the race has ever gained in its progressive up-ward movements. And these fore-gleams of better conditions have been, are and will be, the pie potent factor in advancing all civilizations.

Desire on the part of the one who has experienced this momentary condition of joy and peace becomes so great for a return that at length he has a repetition of the scene, and this time it remains with him longer and he gathers more of the details before it passes from him. Again and again he finds these scenes before him, and stronger and more forcible grows his desire to consciously reach this condition and weave its bright colors into his life-to actualize upon this plane-until at length his desire (prayer) has been answered and the much-coveted prize is his.

Thus we travel step by step up-ward toward a more perfect state of being, casting off the old conditions as we enter the new and more heautiful phases of life.

The state of purity beheld in these visions inspires the beholder to purify his life in such a manner as will best fit him to become a participant in the loys of this bettered condition, and he at once begins to evolute. He con-solously senses the reality of truth, the sacredness of life appeals to him as in striving to attain them; and he who is faithful even unto the end, ultimately does attain them. Being and so arranging the sails on life's for life's conquest results are not slow in coming, and with them comes added power and energy, which increases with every advancing step. It is a mistake to presume for a moment that man is not the author-the builder and finisher-of his career on earth.

As one in ascending a mountain gains a broader, more extensive view from every new height reached, so in the conquest of life. One victory is no sooner attained than there appears a larger field for action and other battles to be fought and won. Let him who would succeed but persistently follow the bent of his own inclinations, be industrious, men-tally as well as physically, keeping his purpose ever in view, fearlessly awaiting the fruitage of life's harvest as he welcomes the coming years, and victory is his.

It is in this way that man has risen tep by step from the firlmitive conditions of antiquity through the different phases of thungar activity, up to the age of Universal Materialism of the nineteenth century, and it is in this way that spiritualism will be fish or flesh, suffer thou vampires to unfolded out! of the realistic conditions of to-day.

DR. JOSE MONTOYA

Wichita, Rah.

THREE IMPORTANT POINTS. Christ, Christmas, and the Second-Coming.

The season is drawing near when the day fixed to commemorate the birth of the exemplar of Christianity dulged in by the perfectly cerebrating loved land. That it occurs at a time mental organism. The process of mental organism organism organism organism. The process of mental organism organism organism organism organism organism. The process of mental organism organi ITUAL one—the divine human man and medium. Jesus of Nazareth.

that no one knows exactly when Christ was born, but a day determined upon in this way answers the purpose just as well for which it was intended, and its popularity with the masses gains rather than loses.

The Jews, atheists, liberals, and many in our own ranks do not believe in or want him, but I cannot know what I do of Modern Spiritualism, and still not believe that the early spiritual movement would have been incomplete without the addition of a central ideal teacher and demonstrator of the truth.

That is just what is lacking in our Cause to-day: We have mediums of all grades and classes, both as regards their gifts and their character, but no central, pivotal master, or Christmedium, who OF HIMSELF can do nothing, but is at all times and under all conditions merely a servant of that power which possesses him absolutely in every department, of his be-Brother Cook, of the Spirit of

Truth, would have us believe that ALL men are so; but I only ask it for myself, and for those closely associated with me whose development, while it approaches my own, does not equal it in severities : In more places than one Jesus is

quoted as saying that the would come again in the "latter days" to complete the work Begansin the body and told also theo "signs" by which we should know when the time was at hand. That time is truly here now, from

all the evidence coffered by Nature society and church; by the varied movements of onebkindland another, especially our own kindred Cause; and by the coming of sq many crying out, "Lo, here! Lo, there! I am the Christ."

Whether it be that the arisen Christ will come again through a specially prepared medium, as a claimed here by one styling heyself "Manna Mysteria," or whether this medium of whom I speak will simply be another Messiah or Christ to complete the modern movement, I do not yet know for certain, but will, in God's own

"Where there is so much smoke, Where so many have claimed, and

be at least one who will finally be vindicated in the claim he has made, In an issue of your journal, not very long ago, a correspondent says "Man must have a religion. To make a long story short, the Spiritualists organization to hold many of its members must have a SYSTEM OF MORALS and a declared belief in To this I add what I have already stated, that there shall be one to exemplify this system of morals and teach the truth as it shall be given him so to do. As Mrs. Cora Richmond once said to her Spiritual-ist audience: "No matter what truth may be yours IN ADVANCE, a divine impersonation will yet walk in your midst to show to what heights men can attain."

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l'his is a Most Remarkable Book, Every Word Thereof Written by Spirits, and the Statements Therein Made Appeal to Many -- It Teaches, Like The Great Work, the Final Extinction or Dissipation of Souls That Do Not Seek the Light.

To the Editor: Please permit me, most respectfully, to call the atten-tion of the writer of the article on editorial page entitled "Spiritualists Not Responsible," in your issue No, 939, to a book called Oahspe, and more especially to The Book of Judgment, comencing on page 753 of Oahspe, wherein he may learn something of this, the New Era (Kosmon) in which Jehovih says: "The time is now come when the light of the God of the Earth and his inspinever before, and he buts forth all rations and the angels shall extend the efforts he is capable of generating around the whole earth, and in her around the whole earth, and in her heavens also. That the gates of heaven are to be kent open for a season, and the spirits of the dead faithful in this, means holding ever are to commune with mortals, GOOD before you the aim of your struggle, AND EVIL, wise and foolish, and mortals shall see them, and talk with ship that every wind but blows you them face to face; and they shall nearer home. To him who thus trains recognize their own kin, sons and daughters, fathers and mothers, etc.; and the angels shall demonstrate the subtility of matter by causing one solid to pass through another uninjured: also the augels shall bring from great distances heavy stances, and cast them down in the presence of mortals, and also plants pestilence by Angels of Darkness to cast mortals in death."

Verse 9-And thou shall suffer evil spirits and all manner of druiss. 18-And whose asketh of the Sar'gis (mediums) for great men, or for Moses, or Jesus, or Kriste, or for any well-known name, as applied to the

ancient times, suffer him to be answered by evil spirits and deceivers. 14—Whose desireth the angels for profit's sake, and he have power in Sarigis, give unto him a band of drujas and vampires, and give them great

power in signs and miracles. -And whose consulteth the an

inhabit them. 17-And to such as drink to drunkenness, and smoke or take narcotics, suffer thou petals and engrafters to

come upon them.
18—And in familles whose heirs are born from parents, wed for earthly considerations, suffer thou spirits of obsession to enter and drive

19-For they shall be made to know the meaning of the word hell, will be celebrated throughout our to the unclean seer as well as to loved land. That it occurs at a time the clean; to the liar and deceiver, as well as to the truthful man. 23-For I will destroy the worship of all Gods and Lords and Saviors

24-And thou shalt take festival, to the feasting of which liars, and give them lying spirits to Christianity added the giving of good speak through them by inspiration speak through them by gifts, and made what formerly signi- and entrancement. And these spirfied the re-birth of the material sun its shall profess the names of great to stand for the birthday of a SPIR-persons long since dead, and they persons long since dead, and they shall manifest great oratory and wisdom and truth; but nevertheless I feel I am quite right in saying their preaching shall be of little avail for righteousness sake or for good

works. 26-For the spirits who speak through them shall be the first resurrection, and know not me nor the higher kingdoms. Verily, shall they be of the same order as the spirits who minister in the churches and temples, being such spirits as have not been delivered up from the earth. And now, Mr. Editor, I believe Spir-itualists should adopt Oahspe as their bible principally, for it contains more instruction on spiritual matter than all of the other seven bibles. The other bibles were adapted to the age in which they were given, but Oahsne is the bible for this, the Kosmon era, commencing in 1848, so the book says. H. C. HERVEY.

WHERE IS HOME?

A mother's breast is the home of her child, As with her singing he falls asleep, While the sailor's home is the ocean wild.

Where he is rocked on the billows deep. Tis home in thy soul, for thy mate, And freedom from the woes of time

and beyond the celestial gate, 'Tis thy home, in a happier clime Beauteous homes in the spirit land

Do we build by our kind deeds

here? as oft on earth with loving hand, We try to dry some mourner's tear! With unrest and longing all o'er, By river, and mountain, and lea, soon we all shall enter the door

Ot our real home over the sea.

W. DUNCAN. Council Bluffs, Iowa.

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That Wonderful Medium.

declares unreservedly for Spiritualism-which assuredly it will do, and the day is not far off-then the press will turn its attention to Spiritualism with its phenomena, and report favorably upon it. I desire to say, as one from the unseen world, as you are pleased to call it, that there are great possibilities before you. It may not be in your little day, while you are on the earth plane, but the generation that shall come after will witness wonderful things. There will be wonderful mediums raised up, and the phenomena which you call wonderful to-day will then be regarded as commonplace. You have to thank Spiritualism, your spiritualistic investigators, true Spiritualists, and the controls who minister unto you from time to time, for many thoughts and suggestions that have helped along the progress of the world. Why, my friends, not many years ago the people denied hypnotism and mesmerism. You know how they treated Mesmer, and that is just how the world deals with every innovator. The people are slow to learn, but there must be pioneers, and the man who is a pioneer in any such movement must be prepared to suffer. He should count the cost before he commences. All men who have set out to liberate mankind have paid the penalty. I am never tired of speaking of that great man Bruno. He had no axe to grind, no purpose to serve beyond the uplifting of his fellows, and he set his face against what he called the "triumphant beast"the narrow, bigoted Church. He was broad and charitable, and you have had the pleasant spectacle-or the world has-of witnessing a statue being erected to him on the very spot where they burned his body in Rome, and in sight of the fane which belongs to the church who denounced and burnt him. Bruno had to pay the penalty for opposing the church of Rome. But true Spiritualism is even permeating the church. Dr. Lapponi, late physician to Leo XIII. and the present Pope, wrote a book on Spiritualism and Hypnotism-not altogether favorable, but he made certain admissions, and you must be thankful for those, vast resources—the air, the soil, wind admissions. But some one will come after him with broader, snows, will be under the control of grander views, and will write a better book, and the time is the future man, and on the earth will coming when that church must give way or go under in the march of progress. Men's thoughts are widening and broadening. We cannot afford to persecute anybody for conscience sake. Every man has a perfect right to his own belief—to believe what he chooses, to think what he likes, and no one has a right to persecute him, even in thought, for doing so. But we desire to persuade all men; we have traveled the path ourselves; we know just where the thorns and briars are; we know where there is safety and peace and happiness; and we would take them by the hand and say, "Brothers, come with us; we know the way; there will be no thumb-screws, no confiscation, no ostracism with us," and humanity will make great

Scientific Spiritualism in the Future.

In conclusion, Spiritualism viewed from a scientific standpoint is interesting-yea, more than interesting. It opens up another view of life-a glorious view, a wondrous view. It lays hold of the minds and affections of those people who in the past have been skeptical, and once they are convinced it is all-absorbing. Mr. White to-night was speaking about your great inheritance. The moment a man is convinced of the immortality of the spirit, of the life hereafter, and the power to return again to the earth plane, with all the glorious truths that are taught from time to time, a new view of the universe is opened to them. Man has had too narrow, too cramped a view in the past. This little speck on which you dwell has been made the hub of the universe. Think how that universe is something stupendously wonderful and large-infinite-and realize besides that you are necessary in that universe; that without you there would be a space, a vacuum, that you are im- is it to ask them to PEEK into the portant and necessary, and I say a new view of life opens to minds, listen at the doors of the hearts your view. In the past some people have sought to prevent scientists from investigating certain subjects, declaring they are too sacred. There is no object too sacred for man's investigation. Try to gain all the knowledge you, can while in the flesh, realizing that when you go into the spirit world there are great possibilities, and you will be able to add to your familiar spirits, or our divining sense

The scientific world at the present time is not antagonistic to Spiritualism, as certain papers (run in the interests of church parties) have declared. It is in the waiting attitude, and watching the efforts put forth by certain of its number. Further developments are being waited for, and I know from my side of life that the results recently obtained by those learned scientists whom I have mentioned to-night have startled other members of the scientific world. I know, moreover, that the results obtained in this circle are attracting considerable attention in other lands. You are heaping up such a mass of testimony that the fraud theory is now dying away, and men are looking for some other solution. Go on with the good work! I consider it is scientifically conducted in this place. I should not consider it so if the people here from time to time had to contribute anything to the support of the medium or of the meeting. The time must come when societies will be formed for the investigation of occult matters, with some reputable person for a president, and men from the universities-scientific investigators, who will test mediums. I do not consider the Spiritualistic societies of Melbourne and many other places. that I could tell of are in any sense scientific. Some of them are a body of wranglers and mischief-makers. We do not want anything of that kind. We want to proceed cautiously and rationally, and if there be any truth we desire to know it, for it is the truth that maketh free.

A CHRISTMAS CAROL.

It is the merry Christmas time, And o'er the moonlit snow. Floats the same grand old anthem

By shepherds long ago. "Peace and good will" bells chime! The wind takes up the strain,

The hilltops with their crowns of snow Echo the glad refrain.

"Peace and good will," the tossing sea Has caught the song sublime. And bears it on its broad, rough To every land and clime.

Envy and strife all silent are And hushed all discord wild, While angels breathless watch the Ruled by a little child.

Sweet laughing childhood, aged brows, With silvery veils twined round. The beasant in his hut, the king With might and power crowned All stand with earnest, loving hearts, To greet the undefiled, And for ONE DAY clasp hands around THE CRADLE OF A CHILD.

Christmas has come! O lonely heart,

Be glad it comes to you. Christmas has come! Not to one church. And just a chosen few.

orgotten sect and bigotry, Peace and good will! all pray, And lo! around one altar bows The world in peace to-day.

The Motto of Our Dollar.

MRS. D. L. BURROWS.

The Medford, Okla., Patriot has the following to say of our dollar: "It may not be generally known that the term 'In God We Trust' is a garbled copy of the phrase, 'By the Grace of God,' borrowed from monarchical rule. It is one of the pillars of monarchy that its rulers hold their places by the grace of God. Nothing will hold people together like relig-ion, nor will they wage more bitter war over anything else as they will over a religious difference. It is re-lying upon this that the coins of empires and kingdoms usually contain the head of the ruler surrounded by the phrase, 'By the Grace of God.' The United States has no necessity for appealing to the religious sentiment of our people to sustain the validity of our coins, and should cease the

sacrilege too long continued to do so."

gave to man a living soul and the fertile land to till. God said to man, "By the sweat of thy brow shall thou till the soil and support thyself and thy family. That was God's idea God could not see or comprehend the great possibilities of man's material man's inventive power, any more than the primitive man could discern the progress of the twentieth century. The earth man has outgrown the first spiritual man, left him way back in the distance, and as man' has evolved with the science of life and things, what will the man yet unborn attain to? God must live in and with the people in order that his spiritual brain may keep in touch with

GOD AND MAN.

The Dreams of the Past Are Out-

grown.

Man is truly advancing far beyond

what God dreamed of when he first

There is no limit to the knowledge of man on this earth; no longer does man fear the life that is to be his spiritual home; no longer does he fear a Supreme Being or an angry justice who one day will judge him. No man in his material and divine understanding would overcome God. God must fall into line with those he created and pass from one stage of development to another. For the God Man will and has improved on the Adam of the past. God gave to the child of his creation the best knowledge he had to give and by constant employment of that knowledge great deeds have crowned his plan. But God life, mind, soul, must expand, grow, as does material understanding. The old God idea must give way to the new or else be left in the distance. It never can catch up with the

This is a newly created world and the utilizing of earth's laws, earth's storms, springtime, summer, winter' the Kingdom of Heaven lished-no going up into the atmosphere to find God, or our departed ones, for the inventions of man have chained them to his earthly charlot. There will be no place or space but what material and spiritual man will penetrate here in this mortal life. God will represent the spiritual part of man, Heaven the harmony of thought and precepts; hell, the ugly thoughts and deeds we do to injure our fellow beings, who are a part of ourselves. For there is but one God, one mind, one soul, but many expressions of each, as man's individuality, I look for a perfect earth, a perfect race here, not in the hereafter. God Man, God Life, God Heaven, on the earth. When that thought shall enter man's material life, prisons, gallows electric chairs, judges, jury and court witnesses will resolve itself into the dark past.

The day of a clearer insight into God's plan on this earth will have had a new birth, evil overcome by good, ignorance gives place to true,

divine knowledge.
MARY J. WRIGHT, M. D. New Haven, Conn.

EAVESDROPPING.

The Writer Trenchantly Reviews An Important Subject,

More dishonorable far than it is to ask the spirits to locate gold mines and point out for us a road to wealth. see and hear.

More dishonorable far than listening at keyholes or reading others' letters, is it to sit by ourselves and pry about, peer into and listen for others' thoughts with the aid of our or our intuition, or call it what you may, and then judge others by what we think we have seen or heard. More often have we looked and ilstened with our suspicions or desires than with any real insight, or by the

aid of any real spirit,
If we listened at keyholes, as undignified as that position seems; if we read others' letters, as unprincipled as that appears to be, it would be after all more dignified, more honorable, because we would be able to judge by facts and would not so often judge wrongfully, if indeed it is ever anything but wrong to judge.

And if mediumship, or illumination,

ionship of human beings; if it makes us look upon our fellow creatures with contempt and destroys our interest in them entirely, then far better would it be were we of that class and then cheerfully pay their money into their church, do penance and are forgiven; who, with equal cheerful ness, pray their friends out of pur-gatory; who shove over, wherever they happen to be, and make room for their neighbor, without thought that they will be contaminated. If their matter-of-fact acceptance of their interpretation of religion seems ignorant, it is a jolly ignorance after all, as compared with the abnormal methods of life that SOME of our 'psychic' attempts have brought about. As one lady pointedly said: "Keep your mental fingers off me!" Lord! Lord! Let's forget there is a past! Let's not look to future! Let's try to be common human beings here, now, this very minute.

M. C. BARRETT.

Dorchester, Mass.

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SPIRITUALISM NOT LATRELIGION. navy get large salaries; and their pay

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Our good brother, F. A. Binney, in munion of the two states of existence, and what we have learned therefrom. a philosophy of life is based, which s not a religion.

This philosophy is evolutionary in the same individual character, sublect to the law of progressive develop-

Religion teaches, as Brother Binney says truly, 'Our duties to God.'
That is the trouble. If our good brother would ask for the same positive proof that there is a God, that we all demanded to prove it was a spirit that communicated, I think he would drop the subject, as I-did 40 years ago. After trying to prove that there was one, which I thought I could, but did not. I have heard others make the same dismal failure without seeming to know it.

We have duties to ourselves and to our fellows, which come under ethical law. We have no duties toward a being of whose existence we have no proof, and I verily believe that this superstition, that few Spiritualists have outgrown, which causes them to found churches, ordain ministers, christen bables, "make long prayers to be seen of men," instead if going into closets and shutting the door as we were admonished to do by our Nazarene brother, if the record is correct, has been, and is, a hindrance to the highest development of the movement of Spiritualism.

The God idea is the very foundation superstition upon which all other superstitions are builded, and will be last one to be outgrown. It is an impediment to progress in both material and spiritual development
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REINCARNATION.

character, claiming the continuance of A Short Reply to L. P. Wheelock, Seas dried in their beds-

> World builders are, we Destined to overthrow centuries. Mountains shall be leveled; All things vanish with man-And yet there shall spring forth A new world-born of necessity. The Divine law of Being knows no stay.

He that realizes the great truth embodied within the above affirma-tions, culminating in the statement "The Divine law of Being (or God) knows no stay," is obliged to accept reincarnation.

It is no more to him than the rebirth of the seasons—a natural thing. Our friend seems afraid of clashing discord-and experiences. Natural law does not heed experi-

ences, but marches majestically along. whether we will, or no. Mr. Whee lock may prefer annihilation, but as he is one with the Infinite, the Divine law of his-being holds him immutable, unchangeable, no matter when or how he re-clothes himself, or what he wishes. Mentally strive to separate cause from effect, and law from experience. We may have choice in experience, but law is immutable. are forced to take our place in the great plan—one with all—forever. And when we realize this, we will be able to stand upon a broader plane of thought, bringing more spirituality into expression, here and now. Pity those who live by years—

They die daily. Rejoice in life! Eternity is not measured by time. But since thou art measured by thy expression,

Be wise-and do not bury thyself in it. Expess the life. JESSIE S. PETTIT FLINT Corvallis, Benton Co., Ore.

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