# The Devilishness in Our Ranks.

How a Happy Home Was Wrecked and Impoverished by a Medium-Anna Eva Fay Gives Unaccountable Legerdemain Tests.

Dr. H. V. Sweringen's opinion (published in The Progressive Thinker of December 28th) that Anna Eva Fay on the public stage at times received genuine spirit manifestations, is not singular. Many Spiritualists are of the same opinion, and are ready to make a medium out of every clever performer of magic. It is a cunning trick of such performers to imply that they are mediums, to enlist the support of Spiritualists. This is usually accomplished by vague suggestions and allusions, which at times are often more potent than a full and plain statement. The manager generally confronts the audience before the performance and makes a short speech, in which he emphasizes that he will leave the audience to judge whether the performance is the result of legerdemain or of occult powers. Their dress and manner on the stage are all calculated to affect the audience in favor of occult powers; the blind-folding often resorted to is for the same effect, and not at all necessary to the tricks they perform. But all such means are legitimate enough in the show business to impress the public imagination. Ardent Spiritualists, however, will not accept a plain, common-sense statement; they see the hand of spirits in all we do. When a trick is performed (whether it be on the public stage or in the public seance), they cannot detect, then it is done by spirits, but to-morrow when they see the same performance and detect how it is done, then it becomes a trick. Consequently they are forced by circumstances to condemn and endorse the same medium almost at the same time, and why? Because of their illogical attitude toward the whole question of

Just how charlatans in all cases receive miscellaneous information about individuals and manage to deceive them, would be impossible to know. It is, however, well known that they utilize confederates to secure information about certain individuals who are "easy," and worth going after; such confederates are often known as good Spiritualists, and consequently never suspected of dishonesty. When sufficient information has been secured about the intended victim, then the spirits commence to work; the wool is pulled over his eyes with a few stunning tests, and he probably becomes a devotee of the medium, and for years to come sings his praises and helps to make him famous.

Miss Fay, when last here about three years ago (she is in Los Angeles now, playing at the Orpheum) gave many "tests" to Spiritualists when in her audience apart from her regular tricks, but that is easily explained; her manager no doubt bought them from fake mediums who are always well supplied with them. At this late day, in the history of phenomenal Spiritualism, startling "tests" are no longer evidence of mediumistic powers; private conversations and private information which you thought unknown to any one but yourself and family, you may at any time receive as "tests" from bogus mediums. I wish to give one incident to illustrate the above assertion:

In the city of Los Angeles lives a certain family by the name of Hansen, who by years of hard work on the desert of Arizona, became quite wealthy Consequently they left the desert and came to live in Los Angeles. Mrs. Hansen, the wife of Mr. Hansen and the mother of their three children, became interested in Spiritualism. She visited many mediums, and finally became converted to it. She received evidence from one medium in particular of an astounding character, not only of things in general connected with her family, but of trifling daily occurrences that transpired at her home; therefore she very earnestly believed that guardian spirits were daily with her, and took a fraternal interest in her family. Finally, this particular medium, who then had fashionable parlors on Hill street and went under the name of Redfern, advised her to buy mining stock in a certain Nevada mine (called the Plutus mine); he assured her, if she did, she would in a short time become very rich. Having previously had so much reliable information from the same medium, she had great confidence in his spirits. She had such evidence to prove that they could see what she daily was doing, and what generally transpired in her home. Hence, she quietly and without the knowledge of her husband, invested ten thousand dollars in the Plutus mine in Nevada, all the money herself and husband had saved on the desert. Mr. Hansen was not a Spiritualists and never would be, Redfern, the medium, had often declared to Mrs. Hansen. He said that Mr. Hansen was simply an object in her way to success and fortune, and that the spirits that were so constantly with her had no interest whatever in her husband. But Mrs. Hansen by investing the money hoped and expected to surprise her husband. She would by one fell stroke become rich, surprise her husband, and at the same time make him a convert to Spiritualism through the indisputable evidence she should

But a few months later—it is a sad story—there is A RUINED HOME; THE PARTIES ARE GETTING A DIVORCE THROUGH LACK IN EACH OTHER'S CONFIDENCE; POV-ERTY IS AT THEIR DOOR AND LITTLE CHILDREN ARE NAKED AND HUNGRY; A BOGUS MINING COMPANY IS CLOSING ITS DOORS, AND A MEDIUM, KNOWN FOR HIS FINE CLOTHES AND DIAMONDS, IS HURRYING FROM THE CITY UNDER A NEW NAME, FOR NEW FIELDS AND FOR NEW OPPORTUNITIES.

But you ask: "How did this medium receive the information about the Hansen family, by which he was enabled to get the confidence of Mrs. Hansen?"

'A very kind lady Spiritualist was helping Mrs. Hansen to look after the children and assist her with the housework. She was so good and genial, so fond of the children, so careful and considerate about Mrs. Hansen, yet she was the "spirit" that furnished the information to the medium, which enabled him to gain the confidence of Mrs. Hansen, and which eventually broke up their once prosperous and happy home. But I have gotten away from the subject. Mr. Sweringen states that he went to Miss Fay's public meeting with one ballot in his vest pocket, which no one but himself had seen, no knew what was written on it: but-Miss Fay read the question on it and gave a correct answer to it. in a maner "complete and amazing." And now Dr. Sweringen wants to know, if fooled, how was it done? Well, how was it done? Probably not one of the readers of the Progressive in no such sense a part of the State. Thinker can tell. The Doctor ought to put the query to Miss With the Latin the highest human Fay's manager; he may give the trick away and tell the Doctor how he was fooled.

Los Angeles, Cal.

# The "Holy Roman Empire."

Its Characteristics Vividly Portrayed by the Distinguished Author, Dr. J. D. Buck, of Cincinnati, Ohio.—The Genius of Freemasonry is the Genius of this Republic.

Literary Magazine of the highest class. It is published monthly by the Supreme Council of the 33d Degree of the A:, A: Scottish Rite, Southern Jurisdiction, U. S. A. The following article was published by it some time ago, and we now reprint it by request. It will be read with deep interest.

The "Holy Roman Empire."

The "Free American Citizen," who to-day sympathizes with France in her effort to throw off the clutch and the incubus of clericalism, seems seldom aware how deep, world-wide and ancient is the conflict, or that the same issues are being drawn, and the same conflict impending in America.

borne by a very large class of people in France, who are the victims of a vicious system, and who have been thereby unfitted for normal and healthy lives among their fellow men, is one of the saddest spectacles of these so-called "Holy Orders," degraded by superstition, impoverished periors, who strut in pomp and profligacy, are made at once the victims and the cause of protest by the insatiable power that has fattened upon their undoing. Could they but realize their degradation and the cause of it they would welcome liberation at any cost. Accustomed from childhood to the relentless domination of eccleslastical authority, and slaves to superstition and fear, the habit of "obedience" is completely ingrained, and freedom, with manly and womanly self-assertion, impossible. The church realizes this and counts on it securely Every particle of sympathy entertained for these unhappy victims-not of the effort for political freedombut of their superiors and their debauching system, should arouse hatred and protest against the system tself. They are, one and all, the vic-

Roman clericalism is the lineal de scendant, and the complete embodiment of the Genius of the Latin race. Spain is to-day the most perfect oblect lesson of what this genius is, and what it can do for a people, where there is no contending or balancing power to curb its rapacity, modify its cruelty or prevent its reign of blood and torture. The "Holy Inquisition" represented the perfect union of Church and State, and Torquemada, the presiding genius, with his 97,321 victims during the eighteen years of his Inquisitor-generalship, which 10.220 victims were burned was simply a "pope with political the throne of St. Peter. In very re-cent years Spanish clerics have petitioned the Throne for the revival of

the Inquisition! The union of Church and State in Spain has at last destroyed Spain

France to-day is fighting against the fate of Spain, in trying to root out the disease that has been Spain's

The ambition of the Roman Caesars for conquest, and their dream of do minion is precisely that of the Roman Pontiffs of the Church to the pres ent day, with much in favor of the political Caesars. They fought for dominion openly and manfully in the field. Clericalism appeals to its "Holy Office," to the superstitions and fears of the multitude, and, by Jesuitry cunning and cruelty, seeks to gam dominion. It has sophisticated the primitive Christian religion, transforming it to the paganism of Egypt. and in its sodalities made a caricature of Jesus, the Man of Sorrows. In spite of all this, thousands of men and women dedicated to the "holy life" have imbibed the spirit of the Nazarene, and "lived the life," while their "superiors" followed their lusts and

The philosophy of Jesus, of St Paul, and of primitive Christianity, was essentially Greek, and not Roman . The Greek and the Latin differed essentially in their conception of the Infinite. Following this, their coneption, of the State, and of the relation of individuals to each other and to the State, differed in the same

monwealth. No statute could be enacted to control the conduct of men the State dwelt in the person of every Every Greek was one with is fellows and one with the State. With the Greek, the highest human authority was the State. "The highest authority he could conceive—the Infinite—was tinged with his concep-tion of the highest human authority." Hence, Deity dwelt in his creatures. He was the Immanent, the abiding, the indwelling God." When Paul addressed the cultured Athenians on Mars' Hill, he used a purely-Greek concept: "In Him we live, and move

and have our being." Everything that Greek saw in Nature was but the garment, the mani-This divinity he approached directly-

as "Our Fathers" Roman civilization differed radi-cally from the Greek. The Latin was authority was the Imperator, the Caesar. This authority sat aloft on a throne of dignity, and might be ap-

The "New Age" is a Masonic and When the subject would supplicate the sovereign, his prayer must go up through a course of courtiers, or mediators; the throne he was unworthy to approach."

As with the Greek, whose highest occupation or human authority tinged his conception of Supreme Authority, so also with the Latin. God, to the Latin, was not the indwelling Deity, but separate from the universe, far away, seated on a throne. Like the Caesar, he, too, could only be approached by the favored few. This necessitated the line of mediators and priests to bear the petition of the subject to the Deity. "The Fathe the child had been separated." "The Father and King of Kings gave audience only where His ambassadors may appear, and the subjects must treat those ambassadors as they would treat Him! These terms, ideas, relations, and requirements were those of the Latin Forum and the Latin courts.

Not only the theology of Roman Catholicism, but much of the theology of Protestantism is thus of Roman origin. The immanence of Divinity, hood of Jesus, with all its beatitudes were thus sophisticated, and distorted to the Imperialism of Rome, and the paganism of Egypt. Some two hunired warring Protestant sects, and the most corrupt political clericalism have thus usurped the place and the

gospel of the Nazarena.
The "Holy Father," with his organized clericalism, aims to form a desscience, of individual judgment, private opinion, and free speech should be forever barred. As Gladstone put it, "The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. • Against such definition of his own power, there is no appeal to reason—that is "Rationalnor to Scripture—that is "Heresy;" nor to history—that is "Private Judgment." It is the avowed purpose and determination of Roman chericalism to do for America what is has done for Spain, and to do it with a holy (ace, subject to no appeal, to no human criticism or political interference whatsoever, to every political trick known to Tam-many, and marshals her ignorant and degraded hordes to subserve her am-

bitious ends.

This is the Latin Imperator, the Roman Caesar, with a vengeance, with "power to bind or loose on earth, however or hell" Jesus is made the in heaven or hell." Jesus is made the but the Pope alone can speak for him and delegate his office to his satellites, pledged to obedience. By the dogma of the Immaculate Conception and the vicarious atonement, the man Jesus is removed from the normal Brotherhood of man\_and made a mystical protege of "His Holiness the in strict keeping with the Genius of the Latin race.

Any benediction pronounced by the

Pope or any of his minions on Amerca, every seeming approvale of our Free Institutions, is pure sophistry and always with reservations. So far as they permit the emissaries of Rome and her propagantia free space and opportunity, they are approved and abused to the limit of Jesuitry. If anyone imagines that any Roman cleric, loyal to the Hierarchy and its traditions, "approves" Free Church Free State, Free School, Free Speech and the rights of Conscience and pri vate judgment, he is dull indeed, and reads history and the plainest declarations backward. Rome is the avowed relentless, eternal enemy of all these, and will do all that Jesuitical cunning, secret and surreptitious methods, and every abomination known tician can do to defeat them, one and all, relying on a solid Catholic vote

to accomplish her purpose. Leo XIII, in his encyclical of November 7, 1885; said; "Every Catholic should rigidly adhere to the teachings of the Roman Pontiff, especially the matter of modern liberty, which, already, under the semblance of honesty of purpose, leads to destruction. We exhort all Catholics to devote careful attention to public matters, and take part in all municiics, mind you) "and all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily life in countries where they live: All Catholics should exert their power to cause constitutions of States to be modeled on the principles of the true

"The State has not the right to leave every man free to profess whatever religion he shall deem true." "It has not the right to exact that he ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority. The Church "has the right to exercise her power without the permission or consent of the State.

"She has the right to declare that the Catholic religion shall be the only same divinity that dwelt also in Him. religion of the States to the exclusion of all others."

"She has the nower of requiring the State not to permit the free expression (From the Syllabus of Plus IX, December 8, 1864.) Speaking for the Pope, Cardinal Manning, in the Pre-Cathedral at Kensington, October 9, 1864, said: I acknowledge no civil power.

I claim to be the supreme judge and

\* \* I am the sole, last supreme judge of what is right and wrong." Mr. Froude says: "So much only Mr. Froude says: "So much only can be foretold with certainty, that if the Catholic Church anywhere recovers her ascendency she will again exhibit the detestable features which have invariably attended her supremacy. Her rule will be once more found incompatible either with justice or with intellectual growth, and our children will be forced to recover by some fresh struggle the ground which our forefathers con-quered for us, and which we, by our pusillanimity, surrendered."

Now listen to Archbishop Ireland, concerning whom, as a candidate for a cardinal's hat, we have heard much of late. In his sermon at the Centenary of the establishment of the Roman Catholic Hierarchy in United States, in 1889, he said that the work which Roman Catholics in this country were called to do in the United States was "to make America Catholic. \* \* Our cry shall be God wills it, and our heavts shall leap with Crusader enthuslasm." (Her 75,000 well-drilled "knighta," might do to start the crusade.) burden of the strife falls to the lot of the Catholics in America. The movements of the modern world have

their highest tension in the United States." These quotations might be extended indefinitely to the same Rome has not changed her animus

since the Holy Inquisition. Her boast is that she is "infallible" and never changes. She has not concealed her designs as to America, nor her ani mus toward our "Free Institutions." She has not concealed her designs as political power and influence through the massing of Catholic votés nor how she would use that power whenever, wherever, or however obtained. She would use, and has long been using, politics to gain that power; and when gained, declares that, in politics, as in religion, she is autocratic and supreme.

Reflect a moment on the meaning of the expression "to make America

. First: The Pope would be the utocratic ruler of the State, and dictate its policy and its laws, subject to no supervision, revision, or protest. "God wills it!" The Pope declares it! Let it he done! Any word of protest, any criticism, would be heresy or any other crime his Holiness chose to designate, subject to any punishvision or appeal or protest from anyone. Furthermore, after subjecting the culprit to any cruelty he chos to devise, he claims the power to fol-low the soul of the sinner into the next world and there to continue his inflictions (subject to such fees for Mass as the Pone might impose) .-

Third: His Holiness declares that ne has the right, and would exercise it if he had the power, to require that the Catholic religion shall be the religion of the State to the exclusion of all others: There could be no rights of conscience, no free speech. Nothing free but the air, and that contaminated by the incense of the flesh of heretics.

How do the Pope and his minions expect to gain this America? Answer: By unlimited and untaxed wealth now rapidly accumulating, and a solid Catholic vote still more rapidly increasing, and by graft and political trickery with the political boss, and by subsidizing, controlling, or , boycotting the public press. All this is being stealthlly, Jesuitically and steadily accomplished in Free America in this twentieth century, with scarcely a protest. When America is Catholic, Americans

will deserve their fate! We build ironclads to "protect our coast line" and "guard against inva-sion by a foreign foe," and yet right in our midst is an organized, aggressive, cunning, unscrupulous, greedy, ambitious foe, whose declared purpose has declared openly against every one of our Free Institutions, Free Schools Free Speech, the Rights of Conscience and Private Judgment. While her religion is but modernized Egyptian paganism, she steals the mantle of the "Man of Sorrows" and masque rades as the Vicar of Christ and God's Vicegerent: While using and abus ing every liberty here accorded openly to the world, she distorts and deforms t into political despotism. We boast of our freedom, and parade our patriotism, and bluster and fight degenerate Spain, the helpless victim of this same despotism. We are "so sorry" for our sister Republic France, who is trying to tear out the claws of politico-ecclesiasticism, after four hundred years of its garroting clutch upon her political life, and yet we it itily, inanely, and, as Froude declared "pusillanimously," and allow this same octopus to pursue its designs here in America without pro-We applaud and glorify the found-

ers of this Republic, and yet betray their trust. This octopus is rapidly accumulating untold wealth and se questrating from taxation, millions of real estate. She is rapidly solidifying the Catholic vote under one head and one relentless dictatorship. She is importing from the old world her de bauched, degraded and impoverished here and add to her army of knights of voters. She already holds the balance of power. She already has the "Free Press" in most large centers, edited by her secret minions, or gagged by threatened "boycott" (a purely Catholic invention, even to the name), so as to prevent criticism of her measures, or opposition to her schemes. She has to-day nearly everything she wants, and is waiting only for the denouement, and it is not far off. When it comes, she will not whimper as she does in France over her "sorrows" and the "hardships" to her Sodalities, and appeal to other countries for sympathy and governmental interference! She will reveal and use her wealth, count her votes, marshall her knights and arrogantly ask "Free American Citizens' director of the constience of men. what they propose to do about it?

an injury, and never forgives an en-emy." Relentless, rapacious, cruel— "The end," always and everywhere "justifies the means." To make America Catholic," Archbishop Ireland declares to be her one aim. "God wills it," and every means or method is thereby justified.

In our race for wealth; boasted Freedom; in our fancied security; in our blustering patriotism, gentlemen cry Peace! when the war has actually begun,

Is it possible that we are ready and willing to lose by default and inane indifference all that the heroes of the Revolution planned and fought and died for; all that they bequeathed to us as a heritage and a sacred trust Even now we cannot arrest this en croachment of the Genius of the Dark Ages upon our liberties and our free institutions without a strong, per sistent, determined and united strug-gle. It is the one transcendent menace of our country to-day. Should war be declared by a foreign foe, our commerce or fisheries or "rights" on the sea or land be menaced, our peo-ple would respond with 70,000,000 voices. But here in our very midst with the subtlety and cunning of the serpent, creeping into office, from the Cabinet Minister down to the lowest office in the gift of the people; gagging the daily press; massing the votes of its ignorant dupes; standing in with the political boss in graft and corruption to gain its ends and amass wealth; importing its ignorant and degraded hordes by millions from the old world to swell its army; resorting to boycott and every menace of arrogance and despotism in power, to carry its ends everywhere, at all times with one avowed object, with one fixed and relentless purpose—'to make America Catholic! and according to the avowed purpose of the Popes, "to recognize no other power or authority, and to force obedience to that power"—all this—and where is the protest? We have stamped on that silver wheel of Ixion, "In God We Trust," and go whirling around the vexatious circle regardless alike both history and manifest destiny, If the nation would speak as one voice, and notify Rome and her min-

connection with the political boss and his graft, or submit to taxation of her estates and political supervision of all her sodalities, parochial schools and vested interest, she would pause. She should be notified in no incertain tones that her boycotts must cease, that her gag of the public press must be removed. Then, even her benighted intelligence, drugged with the superstitions of the Dark Ages, would begin to realize that this is the Republic of America, and not the Despotism of Spain; that this is the twentieth century, and not "A. D. 1421;" that Theodore Roosevelt, and not. Torquemada, is our "First Citizen," and govern herself accordingly.

ions that they must let our politics

severely alone, stop her encroach-

ments on our free schools, sever her

"We wait beneath the furnace blast The pangs of transformation, Not painlessly does God recast, And mould anew the Nation."

"The New Age" because none know so well by long and sad experience the genius of Roman Clericalism, its cruelty and relentless hatred. This genius boasts that it never changes Hugging the maxims of Paganism and committed to the precepts and practices of the "Holy Inquisition." It hra zenly repudiates the light of civilization and affronts the progress of humanity.

Freemasonry stands squarely for the reverse of all this, and is specifically committed and deliberately pledged to its complete antithesis Albert Pike declared Masonry to be a great school of ethical instruction Its purpose is to select good men and true and to educate them for the highest citizenship. They ought, of all men, to be wise and vigilant re garding their would-be exterminator, and the foe of all our institutions. I they, with all their advantages, allow sense of personal security to obscure their patriotism, and become recreant regarding their sacred trust. I hold that they are more culpable than any other class of citizens. More knowledge and more light mean greater esponsibility. Moreover, they have in the traditions of Masonry, no, less than in our political history, the illusdid their whole duty, but inspired their countrymen to freedom, and faced and defied all tyranny and oppression from every quarter and under every name. And above all, they recorded their everlasting profest against the union of Church and State, or the least encroachment of cclesiastics upon Political Freedom, Free Speech, and the Rights of Con-

The genius of Freemasonry is the genius of this Republic; while the genius of Roman Catholic Clericalism the very soul of despotism, and would to-day destroy Masons as in all the past, if it had suffificient political power. To gain this power is her avowed purpose. She is convicted out of her own mouth. She would attack Masonry first, because wise in history, and recognizing her hereditary foe as more powerful than any other equal number of men to oppose her on prin ciple at every point of her prepos-terous claims, Masons would be first now, as in all her past, to feel her vengeance.

Here, and here alone, are the Cow ans that threaten our sanctuary, and every true Mason should constitute himself a Tyler to ward off their approach. The lights upon our sacred altars mean this; else are they rushlights that may as well be quenched as meaningless, . The indifference of many Masons in the face of these facts is incomprehensible. Total igorance of the whole meaning and genius of our sacred order is the most charitable thing that can be irged in their favor. Those who complaisantly shrug, their shoulders, or treat these warning signs with con-

though certainly not innocently, the aiders and abetters of the worldwide and eternal enemy of Freemasonry, which has trampled on every human right, disregarded every human im-pulse, and drenched the world with blood wherever and whenever it has been able to control the ignorant masses, or gain political power. Rome says, in just so many words, that it is her aim and object to gain political power in America. For the same purpose, and in order to influence the ignorant hordes. Archbishon Ireland declares it to be the "Will of God"-hence a foregone conclusion, and only a question of time. Masons profess to stand for everything that Roman clericalism is not. It is the only organized body of men in the world that does this squarely, and at every point. It was organized for this purpose, inspired by this design, persevered through the ages for this Great Work. Now, when the time has come, and the Cowans are in our very midst, we play with drawn swords, and imagine that we are Free Men, just and upright Masons. If every Mason did his duty he would never rest till he had thoroughly informed himself on these issues, and this impending crisis. One million Masons posted on these issues. vigilant as to all measures and standing squarely for Justice, Equity, Fraternity and Right, regardless of politiwould hold the Balance of Power, in place of a lot of monks in petticoats imported from Rome, arrogant, licentious, and foes to every one of our Free Institutions and hating Masonry for far better reasons. I would not return their hatred. But I would drag them to the light of day, tear out their claws, meet them at every point, and expose and defy them Their great abuse of Masonry is that it is a secret order. Their whole power lies in secrecy that even Masons never imagined, while we have not one secret unknown to the Jesuit They make it their business to find out. Read the Double Doctrine of the Church of Rome," written by a Catholic whose soul revolted at the diabolism of clerical corruption, pro-

faning everything decent or holy.
This impending crisis in America is farther advanced than one Mason in ten thousand ever imagines or dreams. the fate of nations lies with advance guards, whether they tend to up-building or destruction. Masons laid the foundation, and largely fought the battles of this Republic. The opportunity is again ours, and the time is NOW! If we are recreant and indifferent to our trust and false to our obligation, in the season of bloodshed that will follow the ushering in of the Holy Roman Empire, Masonry itself will be absorbed and disappear in the maw of that octopus that "never forgets an injury or forgives an enemy," facetiously called the 'Vicar of Christ," "Infallible Pope." The sole and last judge of the con-science of men. For my part, I prefer to capitulate to his satanic majesty direct, who is not ashamed of his sex has discarded 'petticoats, 'and has at least the semblance of a gentleman; and who, if Marie Corelli is to be through ecclesiastical diabolism that Satan himself cannot equal, and from which he hopes one day to be de-

Dying a Delightful Experience. The "Daily Mail," for October 1st,

livered.

published a remarkable narrative of an experience of passing out of, and return to, the physical body. Mr. lames J. Kane, for thirty years chaplain in the United States navy, says that he had been eight times at the point of death, and on three occasions he was pronounced dead by physicians. Having been attacked by yellow fever in the Gulf of Mexico during the Civil War, he gradually grew worse, and began to welcome the ap-

proach of death. He says: "All this time I was perfectly conscious, and as the body grew weaker the mental powers grew stronger. I recognized the peculiar distinction beween the soul and the body, and made the startling discovery that I was possessed of wonderful faculties elonging to the soul, which was gradually developing as the separation from the body was taking place. I am unable to describe them. Their

power was marvellous. "Weaker, and yet still weaker, I grew; my breathing became difficult; pulsation almost ceased. Without losing consciousness I at last passed through the final stage. In an instant, the spirit, was freed, and I stood be side my body, pronounced dead by the is gone, said they, as they closed my

"I claim that the act of dying is one of the most delightful and exciting episodes of my life, filled with pleasthought of meeting long-parted friends, but the increase of knowledge and freedom from earthly elements. When I awoke, a colored preacher who was very much attached to me and who was weeping at my bedside, said: 'Thank God, you are once more restoration. My vision haunted me. 1 mourned over my return. I soon fell ing felt increased vitalization.'

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.

There is not the least necessity in trying to prevent people from think-They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephens.

In stead of the workers of every hation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible,--- Ilov-

# Scenes In . Spirit Life.

### As Witnessed by Abby A. Judson and Carlyle Petersilea. Given through the Mediumship of Amelia Petersilea,

state of ecstatic bliss; they deemed necessary, and expected they would at once be conducted, by a glorious angel, through the pearly gates into the heavenly city paved with gold, and here seated upon a great white throne they would meet God face to face-or, rather, three Gods: Father, Son, and Holy Ghost, and yet these three would be only one God. How this could be true mathematically, we fail to understand. Yet, thousands who come here fully expect this and nothing else, consequently are wholly unfitted to enjoy that which they really find here. It is wrong, also, for Spiritualists to teach that the spirit world is a world where all is ecstasy and joyful bliss. And, now, let us tell all church

people, as well as many Spiritualists, that unless they know how to make a heaven on earth, they are wholly unprepared to make a heaven here. Heaven can only be made by the people themselves. Natural laws have left each one to make a heaven for himself or herself, and they can exthem, indefinitely.

Sometimes when I am a little weary it seems." and need a change of scene, I wander down by the seashore, for, as we have already said, we have a spiritual sea corresponding with the earthly sea. I sauntered slowly on, gazing out over the beautiful expanse of ethereal waters, a little less blue than the ether itself, or rather, of a somewhat darker shade, just hinging toward a shining green. Beautiful yessels, of all descriptions, were riding waves with buoyant grace, but none of them very near the shore.

I was intently thinking of many of the vexed questions of the present time, and how to solve unsolved prob lems, for I knew that this was the real road to progress, and that progression and happiness are synonymous, when, as I raised my eyes, thinking that I had unriddled one question at least, they rested on the form of a woman seated upon a rock not far away. Her elbows were resting upon her knees, her face buried within her hands. Her shining, dark hair waved about form until it touched the her slender ground. She looked so dejected and forlorn that I approached her. "My dear lady," I said, "you look

very sorrowful. Can I assist you in any way?" She lifted her head, clasped her

hands together, and let them fall into her lap. She raised her beautiful, dark eyes to my face. "Sir," she said, "it is not my custom to talk to strange gentlemen.

But this I did not do. Instead, I seated myself not far from her—so near, however, that we could converse

Please pass on your way.'

You have asked me to pass on my e a good deed.

without ulterior motives," she said, scornfully.

There may be exceptions to that rule," I replied. "But that idea belongs more to the material plane of existence. We try to live on a higher plane here in the spiritual life."

"Here in the spiritual life," she repeated mockingly. "You talk like one of those Spiritualists I have heard so much about. 'But I would never even They are all a miserable lot of fakes, free-lovers and affinity-hunters.'

"Indeed! May you not be mistaken, my dear lady?"
"I think not."

She turned her eyes toward the vast and beautiful expanse before her. 'How long have you been in this

This life? What life? I do not know where I am, to be sure; or how I came to this strange coast. I have been very ill and out of my mind at times: it may be that I have wandered away somewhere, for I never saw this place before."

Then it remains for me to tell you, my dear young lady, that you are now in the spiritual life." She gave a wild shriek, staring at

me with her great, dark eyes, mean-"It is false ! It cannot be true.

You are deceiving me for some purpose of your own; and yet you look like a gentleman." "I am trying to be a good man

at least," I answered her. "So-called gentlemen are not always good men, as you know" "As I know, to my everlasting sor

row," she said, as she again buried her face within her hands. "Everlasting sorrow?" I questioned. "Sorrow cannot last forever. Sorrow is a thing of time, and not

But mine will last forever," she said, with a wail. "Did you tell me that I was in the spirit world?" she asked, again raising her head.

"I did. Such is surely the case. "O God! O God!" she cried. are those Spiritualists right, after

"Very nearly right," I replied. "And I am dead to them, thendead-dead! forever dead; for they will never believe that I exist outside of heaven or hell, and they will all believe that I am in hell! vet. I was a good Christian girl until I put faith in a so-called gentleman, and when I discovered that he had tricked me, and was already a married "Do you think you would know him man, I fell into a brain fever, but was if you saw him?" I asked. not delirious all the time, only by spells, and I thought I must have wan- intently until now, but something in dered away in one of those spells; my voice or manner caused her to but you say that I am dead. Do you stare at me in utter astonishment. know," she continued, brightening up

Thousands come to this life fully glad that I am dead? But am I expecting to enter at once into a really? It doesn't seem possible Why, you look like a real man, and have, previous to entering this life, it seems to me that I am as real as attended church regularly; they have I ever was, and here before me is said their prayers as often as it was the ocean, and this is a beach, I am sure, and there are real vessels sailing out there, and this is a rock that I am sitting on. O. nonsense! You are deceiving me, just as that other man did."
"No," I said, emphatically. "I am

not. You are really what is called dead, and are in a spiritual sphere. You did not expect to find things here looking like earthly things, I sup-

"Surely not," she replied. "And yet, I had heard something about it, but did not believe it. Why, I can see trees and buildings over there, as sure as I live," amazed. "O, what am I to do in this great, lonely land?" and she buried her face once more in her hands.

"Have you no relatives here?" asked. "Has no one come to meet you yet?"
"I have none here except very dis-

tant ones, that never cared for me and scarcely knew me. If I am dead as you say, my father, mother, bro tend that heaven, in a circle about ther and sisters are all still living. am the first one to die in our family

> "Yet I do not quite understand why someone did not meet you and receive your new-born spirit, for such "I do not know either, unless, in-

deed, it may be that I turned away from everybody. It seemed to me that I hated the whole world. I was ruined-disgraced-and my mother ent me to a private hospital. She did not want me at home, or that lany of our friends should even see I felt that I had not a friend left on the face of the earth. nurses were kind enough, but I hated them, every one. They were all strange to me, and the doctors-I would not open my eyes to look at them, for they were all men, and the cause of all my misery was a man. I was determined never to look on a man's face again; and, then, when I grew delirious, I wanted to be all, all alone forever; never to see a human being again. I desired to wander off to a lonely strand, or to some desert isle and die there, never, never to know anything again; and when was so glad that I had obtained my

dead.' "No; O, no, not dead; only dead to earth for a while. From what you tell me I now know why no one met you, for a spirit has that which t most desires until it becomes a ittle wiser and desires slightly different. What were you thinking about just as I came into

wish, for I thought I had wandered

and, now, you tell-me I am

your sight?" "O, yes; I remember," she said, raising her head and looking a little way. I am trying to make my way a way of good deeds, and as you look dejected and sorrowful; to assist you through my mind. O, I love music. the only thing that ever brought "Men do not assist young women me any comfort or sympathy. Just before-you came in sight I was thinking, 'if I could only have my piano and my music to take with me to some desert isle.' But L would not go back after them. This sea, and the sound of these waves soothed me very much, and then a little bird, over there in those bushes, began to sing, and I thought I heard some of the sweetest music in the distance, and just then you came toward me; but my heart recoiled at the sight of a man, for my misery has all been

prought upon me by one. "Are you very proficient in music?" I asked.

"They called me very good, indeed; but I was never satisfied with my attainments.'

"Very few musicians are," I said. 'Who did you study with?" She mentioned a name that for obvious reasons I shall not give here; one whom I had heard much about, in the earth life, for he had become very popular and had a large fol-

Ah, indeed! I knew him well when was there."

"But do you know," she continued I was never satisfied. I did not seem to have anything I really wanted. I desired to study with another teacher whom I had heard play, for his playing was so perfect that it sounded more to me like heavenly music than of earth; but mamma would not allow me to do so, for she said that he was a Spiritualist, and no childof her's should ever take lessons of i man who could so disgrace himself, and his profession, as to become a Spiritualist; and, do you know," she said, "that he died, and he must be here, somewhere. I was thinking of that as I sat here, about his death,

"Did you ever meet this professor?" asked, now looking at her more intently. "I mean, aside from seeing

and hearing him play?" "Never but once. I went, with a young friend of mine, to his studio, and I listened while he gave her a esson. He shook hands with us both when we departed. Then I teased mamma again to let me take lessons of him; but she would not, no, even if he played like an angel, if he were a Spiritualist; and she scolded me for going to his studio at all."

"Do you remember his name?" "O, yes; how do you think I could forget it? Carlyle Petersilea. O. I thought it such a pretty name. must be here somewhere, for he died three or four years ago."

The girl had not looked at me very "Professor!" she cried, estending.

"You are Professor

I must have been blind not to have recognized you before. O, how glad I am to see you."

"Then you do not hate all men?" "I could not hate anyone who could play as you can play."
"Suppose, then," I said, "you give

up the idea of hating any man."
"How can I help hating men, when they feel at liberty to ruin, and cast into the mire, young and innocent girls whom they have hypnotized, professed to love, and led on to destruc-

"Are you destroyed?" I asked. She looked at me, a strange light coming into her eyes. "I find that I still live," she said.
"Better that I had died to everything. Utter oblivion would be better than death in life."

"How can you be dead and still live?" I questioned.
"Because," she replied, "I am filled

"But why should you be hopeless and despairing?" "Have I not told you," she said,

with hopeless despair.

'that I am a ruined girl?" 'You have implied as much: but not your idea a mistaken one? "How can it be a mistaken one?" "Does not the whole she asked. world repudiate and cast from it a young girl who has been led astray?

The world has been led into many errors, committed many crimes, and has been blind to many truths in consequence. But may I be permitted to ask, what led you astray?" She gazed at me like a wondering

"I mean, what impulse within your self led you astray, or led you to yield to that which you considered

wrong?"
"My great, overpowering, intense love for the one who so basely took advantage of it." "If you had known before this hap-

pened, that the man was a villain, that he was base and not worthy of your love, would you have thus loved

"O, no, no!" she cried. "I should have detested him." "Then it was not the real man that you so loved, but an ideal man, and you mistook this man for the

deal man?" "Yes," she replied. "I thought he was all that was noble, good and

true. "Then all that was noble, good and true, was really what you loved, and not the man. You thought all these noble attributes centered in him; but it was quite the reverse. You made a mistake, that was all. Suppose, hen I am teaching music, a youthfui and ignorant pupil plays a false note, makes a mistake, would you consider me justifiable in casting that pupil to one side, contemptuously forcing her down into the mire? Would you consider me well fitted to be an instructor of the youthful and ignorant, or would vou look úpon me as a brutal barbarian? Now let me tell you how I do: When a pupil makes a mistake, plays a false note, or even a whole bar of false or mistaken notes; or, as is often the case, murders a whole theme altogether. I say to that pupil, Stop! You are wrong. You are making a mistake. You do not understand the theme, or the intention of the composer. Let me set you right. I understand this better than you do, therefore am qualified to set you right. Then I carefully play over the prelude and the theme, afterward the variations, and point out to the pupil where she was wrong, where she had made a mistake. or many mistakes, and the pupil tries it over again. This time, if she is a good and apt pupil, she does much better. Now supose instead of going off to that desert isle you speak of. or sitting here hopeless on this fortry the theme of your life over again; forget the misstep, the mistake, and see if you cannot render the music of the spheres a little more perfectly.' 'But where am I to go?" she asked "I do not know anything about this

spiritual life." "This spiritual life, at present, will be very much like your earthly life, except, instead of living at home with your mother, it will be best for you

I felt that she shrank within herself, recoiling from my proposal. "O! I cannot," she exclaimed 'Everyone within the school will despise me-treat me contemptuously O, I cannot! I cannot! I would rather go to the desert isle, if there be one.

"What will you gain on a deserisle? You cannot wish, because you have made a mistake, to throw your self away; but rather, to look your life square in the face—play theme over carefully once more. Pluck up your courage. Not one pupil within the school where I shall place you will look upon you with contempt. Not one will avoid you; and the matron of that school take you within her arms, wipe away your tears, and teach you how to walk through love and not fear. You shall make your home within that school at present, and then come to our conservatory for music lessons as often as necessary, and I will personally instruct you in music. So, you see, my dear young lady, your desires will all at length meet with their fulfillment, and the ideal which you so loved, will at length be the real, for the ideal is but the foreshadowing of the real."

'I do not quite understand you,' she said, rather sorrowfully. "How can my ideal ever be real, for that ideal has been broken—shattered all to pieces?"

"O, no," I answered. "Your ideal has never been disturbed in the least. It is as clear and bright now as it ever has been. Look within yourself. my dear young lady, and see if I am not telling you the truth." "But the man I thought to be all

that was grand, noble and true, has proved to be entirely the reverse; then how can you say that my ideal is not shattered?"

"That alone, then, proves that he was not your ideal, but does not prove that your ideal does not ex-

"But now, that I am dead, as it is called. I may never expect to become the wife of a grand and good man—one on whom I could lavish the great wealth of my love, for I do not suppose in the spirit life there is any such thing as marriage."

"Well, no; 'not exactly such kind of marriage as exists on earth; yet lam.
among dask and ignorant apirits it FRANK XAVIER MITCHELL. exists as it does on earth; but the

the higher angels are bringing about young lady lights to instruct you in these great truths as well as in mu-sic. If you could have known, when you were on the earthly plane, that the man gou leved was not your true ideal, you would have escaped much sorrow; I you would not liave made the great mistake you did, and probably would have remained on earth, and within the material body until old age? 8 You might have been the mother of a number of children. You might have been a happy wife and mother, as all young girls are de signed by Nature to be. If you could have known the truth, that the ideal

tinguish the false from the real, your life on earth would not have thus een unduly ended." "But," she exclaimed, with wide open eyes of astonishment, "I should not, even now, know how to tinguish."

is but the foreshadowing of the real

and could have known how to dis

"No, not now, That knowledge yet in store for you."
"You do not mean that I can yet be happy with a grand and noble husband?"

"That is precisely what I do mean You find yourself a living young wo man, do you not? And but for the mistaken ideas you held, and had been taught from early childhood, your heart would be as light and joyous as that of a bird."

mer neautiful eyes flashed into mine. They were taking on a look of hone and look of hope and joy/already. "But how shall I ever be able

know what you tell me?"
"Book within your own soul," said. "Your soul is a mirror, which reflects that which is and is to be, and there you will behold the reflection of the other half of yourselfthe one who belongs to you." "But how can I know that such an

one exists?" "If he did not exist, your soul would not, and could not, reflect

"And if I were to meet him and recognize him-love him, I mean, would he despise me, repudiate me and east me aside on account of my mistake?"

"If you were to meet him, as you surely will,, would you despise, repudiate, and cast him aside, because he had made a similar mistake?"
"O, but they do not cast young men aside because they make mistakes; it is only women and young girls that are forever disgraced and

cast aside. "Some more of the old, base teach-gs!" I excluded. "O, there is plenty of work to be done, surely. But I asked you if you would cast him aside for the same mistakes he had made? for if you have made a mistake, your other self has surely

made the same mistake."
"No, I would not cast him aside; but, it items to me, because I have suffered, an termibly, that he must have suffered as I have, and I should love and pity him all the more; and would be 550 pice to love and cling to him, soothe and bind up his broken heart, as he would mine, would he not?" 'He would as surely do so, as that

you, would be to him all that you have said." "But, Professor, he may not be in this world."

"True," I replied, "he may not; yet I think it more than likely that he is." but 9 She looked curious indeed at this. "I do not fully understand all the laws that govern these things, myself, as yet, but I have noticed that soulmates do not long remain apart when the great natural law says they shall be joined together, and all these things which seem to be accidents may not be so accidental after all, for all

things roll in harmony together." "O, Professor!" she exclaimed, 'Your words cause me to feel like a new creature already. "Ah, then; hope is beginning

spring up within your soul."
"Yes, if all you tell me is true. "What reason should I have to tell you falsely?" I asked. "I tell you the truth as far as I myself understand the truth. But you are very young yet, my child, and should re main within a school until you are sure that the time has arrived, and the true ideal stands before you as the real. the real.

"But, Professor, how did you learn all these things. Did you have great sorrow on the earthly plane?' (To be continued)

#### SPIRITUALISTS, WAKE UP:

A Protest Against the Restoration of the Motto.

Apropos of the present protests from Christians and old fogles being filed with Congress regarding the re cent omission of the words, We Trusst" from the new gold coins, I rise to suggest that we Spiritualists

do some protesting also.

LET US PROTEST AGAINST THE RESTORATION OF THE MOTTO, and let us also ask that on ALL coins minted in the future by the United States the words, "In God We Trust," be OMITTED. Further, let'us commend the action

of President Roosevelt. Let us thank him for his order that the objectionable motto be omitted from the new gold coins, when to let your con-

gressman know that YOU are NOT a silly god worshipper, and NOW is the time to commend the best act that our chief executivesever-performed. Two fellows are showing a great

deal of activity just now in favor of the Christians.dThey are Representative J. Hampton Moore of Pennsyl vania, and : Representative O. M. James of Kentucky. These two representatives care endeavoring to get a bill passed having for its aim the restoration of the motto to all coins, and the destruction of the dies from which the new gold pieces were minted.

All of us Spiritualists should write these two misguided individuals, severely censuring them for the stand they are taking in this matter, at the same time, registering our protests against the restoration named.

Now is the time to spend two cents. few moments of time, and the most forcible language the law allows, in the manner suggested above for the cause of truth, liberty and Spiritual-

Et Louis, Mo

# the higher angels are bringing about a new and better state of things; not new to them, but new to the lower planes of bonktions. Now, my dear Wonders of Science for 1908.

Big Problems Nearly Solved. By Ada May Krecker.

The science of 1908 is already largely predetermined by the science of 1907 [as set forth in a late number of the Chicago Tribune], which was a year of revolutions. "Science moves but slowly, slowly creeping from point to point" in unknown labora- By Retaining tories the world over until it reaches some critical turn and proclaims results that are the slow consummations of myriad patient careers, but which the uninformed world acclaims as sudden revolutionary discoveries of some one man. Among the spectacular scientific innovations witnessed by the year 1907 was the dematerialization of matter, the destruction of the atom, and the beginning of battle royal in the shifting sands of the old ideas regarding matter.

The newest theory of an atom is a unit of matter charged with electricity. More than a hundred years ago Benjamin Franklin was derided for his "delusion" that electricity and matter in combination form a new substance which is the atom of matter as we know it; matter could be explained in terms of electricity; that electricity is the "fundamental substance." But the scientists of the twentieth century are restoring and demonstrating the old philosopher's views. What men have been accustomed to regard as an individual atom of matter is now supposed to be built up of electricity. More than this, all atoms, atoms of all substances, are supposed to be built up of the same thing. Otherwise put, the scientists of 1908 are going to work on the unification of all matter into one primal substance, and in transmutation of the chemical elements in each other.

#### Dreams of Alchemists True.

In so doing they will but realize the dreams of the old alchemists and place the ideas of the old philosophers on the basis of demonstrated science. The scientists of 1908 will hunt, perhaps find, the primitive form of matter, from the combinations of which, either by themselves or with some other form, all known varieties of matter are built up just as the most diverse forms of houses can be made from different combinations of bricks. While the chemists and physicists of 1908 are showing that there is but one matter, biologists, embracing the botanists and zoologists, will be bringing nearer to demonstration the other fundamental axiom of the ancients, THAT THERE IS BUT ONE ENERGY, ONE LIFE, ONE CONSCIOUSNESS PERVADING ALL MA TERIAL FORMS.

Dr. J. C.-Boor of India has already shown the correspondence between the fatigue of muscles and the fatigue of metals; Prof. Von Scherzen of Italy has demonstrated the similarities between organic and inorganic structures, between crystals and protoplasm, and PROF. RAY LANKESTER OF LONDON AN-NOUNCES THE EQUALLY STARTLING DISCOVERY THAT THERE IS NO DISTINCTION BETWEEN ANIMAL AND VEGETABLE'STRUCTURE. Until recently it has been held by all scientists that each vegetable cell unit is boxed up in a case of cellulose. Animal cells are not so imprisoned, but freely communicate with one another. Now the botanist and zoologist learn with amazement of the continuity of the protoplasm through the walls of the vegetable cells by means of connecting canals and threads, a discovery as epochal as the discovery of the circulation of the blood.

#### Seek Common Grandfather.

Perhaps the next queer science will be in the direction of the common ancestor of the man and animals to which research points. Plants may have evolved because the parent organism did not have to seek its food. Or it may be that man is the result of effort on the part of a plantlike organism to propel itself in the direction of its sustenance. The locomotion of man and of the organisms with which he is allied is anomalous. The whole subject is involved in the utmost mystery. IT IS, THEREFORE, NOT SURPRISING THAT QUITE LATELY THE NOTION THAT PLANTS HAVE SENSES HAS BEEN GAINING CRED-ENCE AMONG SCIENTISTS. The same organs or their equivalent are found on the roots, stems, and leaves of plants. The fact is connected with the other startling fact that the cell life of the plant and the cell life of the animal proceed along the same lines. The revolutionary generalizations to which this inevitably leads must impart an element of the incredible to the biology of the immediate future.

Few more fascinating propositions than those submitted in connection with a possibility of an intelligence in the plant come at present under the notice of the man of science. IT IS NOW AN ESTABLISHED FACT THAT PLANTS CAN FEEL IN SO FAR AS SENSATION IS UNDERSTOOD TO BE A RE-SPONSE TO SEXUAL INFLUENCE. This being so, there is nothing unreasonble in going further and looking for evidence of something akin to discerning power in the vegetable world. There is an immense mass of evidence at the disposal of any student who will take the trouble to watch the members of the vegetable kingdom, all pointing to the presence of some limited intelligence in the plants. To say that plants think might not convey the right impression. It is likely, indeed highly probable, according to S. Leonard Bastin, the noted English botanist, that it is impossible for the human mind to grasp just how much a plant does not know, but in the face of proved fact the existence of some kind of discriminating power in the vegetable kingdom will scarcely be denied.

Maurice Maeterlinck has discoursed at length on the intelli gence of the flowers, and argues for but one ALL PERVADING MIND, ONE INTELLIGENCE AND RESERVOIR OF CON-SCIOUSNESS IN NATURE WHEREUNTO THE INDIVID-UAL PLANT AND MAN HAVE ACCESS ACCORDING TO HIS CAPACITY.

#### Creating Plants to Order.

Some of the most practical of the recent work with plants is the breeding to order. Luther Burbank has become a wizard of vegetable wonder working. Animal breeding is another new science that has evolved hornless cattle and other four footed novelties. But the newest branch of scientific breeding is with the human plant and the human animal. On the foundation of a laboratory for the scientific study of children the lead has been taken by Paris, at the initiative of Prof. Alfred Binet, the eminent psychologist of the Sorbonne. Since investigations into the subject of vegetable and animal biology have attained marvelous results, these French scientists hope to do likewise in their infinitely more important branch of biological research.

They have come to see that education is a question of adaptation, and that, in order to adapt it to the needs of a child, they must make themselves thoroughly acquainted with his or her mental and physical characteristics. The principle, therefore, that guided Dr. Binet when forming his new laboratory was the knowledge of the average state of development of children of all ages, an entirely new idea in pedagogics which he expects to prove most fruitful. What he set himself to find out in a strictly scientific manner was the physical and mental value of the aver-(Donunued on page 5.)

The above is the number of the presess issue of The Pros. ... ave Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid fc: has expired, and you are requested to reat 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 wrapper,

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# Jesus or Ingersoll.

### Which of Them Lived and Taught the Idea Life for Human Beings?

the statement that the teachings of Ingersoll and of Infidelity are immoral and pernicious, a comparison between the apostle of Agnosticism and the founder of Christianity may not be out of place; and if it bettere that "out of the wisdom of the heart the mouth speaketh," we may judge whose words have had the greatest enthusiasm for the right and the most intelligent solicitude for the human race.

Christian slanderers have placed false words in the mouth of Colonel Ingersoll, and Ingersoll held that priestcraft had done the same injustice to Jesus. Be this as it may, history does not have much to say about the man supposed to be the Messiah, and we are obliged to take his words from the New Testament, which may or may not be true, and give Jesus the benefit of doubt on certain passages.

As far as the "Sermon on the Mount" is concerned, Ingersoll and Jesus are nearly agreed. Jesus blessed the poor, the weak, the suffering; Ingersoll pitied them. Pity helps to-day; blessings are for to-morrow. Ingersoll opened his heart and his purse to the suffering and hungry. Jesus said, "You shall be filled," "You shall be comforted."

On divorce Jesus said: "But I say unto you that whosoevery shall put away his wife, saving for the cause of fornication, caus eth her to commit adultery." Ingersoll said: "When love is dead, when the husband and wife abhor each other, they are divorced. The decree only records in a judicial way what has already taken place."

They both objected to the oath. Jesus said, "Resist not evil. Ingersoll said, "Take from virtue the right of self-defense and vice becomes the master of the world."

Of prayer, Jesus said: "But thou, when thou prayest, enter into thy closet and shut thy door, and pray, to thy father which is in secret, and thy father, which seeth in secret, shall reward thee openly." Ingersoll said, "To plough is to pray."

Jesus said, "Therefore take no thought saying, What shall we cat? What shall we drink? or, Wherewithal shall we be clothed?—But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Ingersoll said, "Man must learn to rely upon himself. Reading Bibles will not protect him from the blasts of winter, but houses, fire, and clothing will. To prevent famine, one plough is worth a million sermons, and even patent medicines will cure more diseases than all the prayers uttered since the beginning of the

Jesus said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword"—a passage that is verified by every Christian nation, and fulfilled wherever the gospel has been preached.

Ingersoll said, "No man has imagination enough to paint the agonies, horrors and cruelties of war! Think of sending shot and shell crashing through the bodies of men! Think of the widows and orphans! Think of the maimed, the mutilated, the

Jesus said of love and home, "He that loveth father and mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."

When his disciples said unto him, If the case of the man be so with his wife it is not good to marry, he answered, "All men cannot receive this saying, save those to whom it is given." "For there are some eunuchs which were so born from their mother's womb, and there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Compare these sayings with those of Ingersoll: "If there is ny Heaven in this world, it is in the family. It is where the wife loves the husband and the husband loves the wife, and where the dimpled arms of children are around the necks of both." And again, "The home where virtue dwells with love is like a lily with a heart of fire, the fairest flower in all the world."

Of the treatment of children Jesus said: "Whoever shall offend one of these, it were better for him that a millstone were round his neck and he were cast into the sea." Ingersoll said, "I could not-bear to die in the arms of a child that I had whipped. I could not bear to feel upon my lips, when they were withering 'neath the touch of death, the kiss of one-that I had struck."

To the inquiring young man Jesus said, "But if thou wilt enter into life, keep the commandments." Ingersoll said, "An honest man, a good, kind, sweet woman, or a happy child, has nothing to fear either in this world, or in the next, if one there be."

Jesus defined blasphemy to be speaking against the Son of Man and the Holy Ghost. Ingersoll said, "Whoever lives upon the unpaid labor of others; whoever slanders or maligns the honor of a fellow man, is a blasphemer."

When Jesus was taken to task for healing on the Sabbath, he said, "It is lawful to do well on the Sabbath." Ingersoll said. "Freethinkers should make this day a day of joy, a day of music, books, and dreams, a day in which to place fresh flowers above our sleeping dead, a day of love and hope, of peace and rest." I have heard a good many believers excuse drink by this pass-

age from Jesus, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.' Ingersoll's words are more specific on this point; he says: 'I believe that, to a certain extent, alcohol demoralizes those who make it, those who sell it, and those who drink it. When you think of the poverty, of the suicides, and the insanity it has caused, I do not see how anyone can help being prejudiced against the damned stuff called alcohol."

Jesus is supposed to have said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned. Ingersoll said: "God cannot afford to damn a man who has made a little heaven in this world." "No man is responsible for his belief. You might as well say all that have red hair shall be damned."

I have only given the essence of what each of these characters said. It is hard to make any extensive comparison of the two, because Jesus said so little in regard to the virtues and to earthly questions, while the philosophy of Ingersoll embraced life in every sphere and possibility. Christians might say that Jesus gave the "Golden Rule" to the world, and that this embraces all the virtues, but Ingersoll preached this and practiced it, too, and the "Golden Rule" was no more original with Jesus than Indelity was with Ingersoll.

Some people who are not orthodox say that they believe in living the "Christ" life, as against the philosophy of Ingersoll. The truth is, that these people set up their ideals, and assume them to be the expression of the "Christ life;" without stopping to think what Christ said in regard to the virtues and human relations. As a matter of fact, Jesus said nothing in favor of the home, of industry, of the freedom of the mind, of the sacredness of human ties; he regarded these earthly things as of small I am often asked, "What test should paper, and that personally you may importance, when eternity and the judgment was so soon to see a medium be put under to know if he have success, health, and happiness. all these things pass away. In the snadow of the world's end, I think if all who attend a seance or

seeking the "kingdom of God," was of the first importance. Industry and philosophizing for human good was vain. Ingersoll held life and its relations in the highest regard; and, if these people will only stop to think, they will see that Ingersoll's ideals come nearer to their ideals of the "Christ life" than the words of Jesus do. They will see this "plumed knight" of liberty had, in full, heaped and rounded measure, all the qualifications that go to make the ideal citizen, and the perfect man, and that to cavil at his ideals of life because he was an Infidel only hrings their In view of the fact that Christians are continually repeating own religion and ideals into fuller question.—Bennett Larsen, in Truth Seeker.

#### A BREATH BODY.

#### A Singular Experience in Which a Spirit Was Rendered Visible

The breath is pre-eminent in every physical function. Upon it depends all bodily expressions and activities, and yet but little emphasis is placed upon its fundamental importance in the economics of life.

The study of breath, of its possibilities and governing forces, is not limited to the human body, but leads one to the study of the soul itself.

It is the thermometer of emotions, recording with absolute certainty every grade and shade of the spiritual nature.

Not limited to the province of the lungs alone is the breath action, as has been thought in the past, but it has been demonstrated that every minute citizen-cell of the entire structure is affected by the character of the individual breath.

W. F. Evans says: "There is in our complex structure a succession of bodily forms each inclosed, as it were, within the other. First we have the bony frame-work. Taken by itself, it exhibits a rude approach to the human shape. Next comes the rotary or muscular system. Added to the former, it fills out the outline to a nearer approach to completeness. Then interpenetrating this rough model or cast of humanity, we have the venous and arterial systems with their innumerable minute branches.

"The brain with its continuation into the spinal column and the nerves ramifying it, is so interfused through the rest of the system, that by applying the point of a needle to any point, we come in contact with it."

Again he says: "There is a natural body, and there is a spiritual body, and the respiration of the one is synchronous and harmonious with the other. The one breathes an atmosphere surrounding the globe we inhabit, and charged with the effluvia of material objects; the other an aura enveloping the spiritual world, and pervaded with the emanating sphere of its inhabitants. The air has pneumatical or spiritual life within its serene depths. Thus while we breathe "the air of immensity," we may inhale the aura of celestial clime, impregnated with the joys and affectional states of the angels, and the spirits of the blest, who have been born into undying life."

I use these excerpts from the works of this eminent thinker as a foreword to experiences which have been mine, and which may possibly be interpreted thereby.

It was some years ago, after the death of my father, between whom and myself existed exceptionally close bonds of temperament and sympathy, that one day when I was in a calm and tranquil attitude of mind a vision came.

My father stood before me as in life. It seemed quite natural that he should be there, although I was perfectly conscious at the time of his having passed beyond. I said to him: "Father, let me touch you, that I may know it is really you?' and I put out my hand, and felt what seemed to my senses a tangible form. "Now, father, tell me," I said, "what is this mystery of death?

What is this journey into the great unknown?" And then came the answer, clear, distinct as truth itself. the answer which has lived and dwelt with me ever since, and which has lifted from death much of its cruel grief and pain: "My dear

daughter, this journey of death is just the length of a single Again time passed, and under peculiarly sad circumstances another member of the family was called home. I was recovering. from illness and at that period of convalescence when both mind and body are placid and harmonious, but when the spiritual

senses assume intense activity. With an almost dominant power I sent my soul into the "Infinite," demanding an answer as to the mysterious union of body and spirit, and the "afterward," when the link is loosened and they fall apart.

Then, as if I knew that it would come, I waited I know not how long, for there are supreme moments when time is not, and life is all.

I only know that slowly but steadily above the bed upon which I lay, out of "the impalpable air," the shape of a human form was wrought, and its texture was breath itself. transcendent breath, luminous breath, all-powerful breath, the very essence of vital force, a form that swayed and moved about, the embodiment of grace and freedom, the living ecstasy of all-conquering life in motion, and then I felt, and knew, that to me had been granted the supreme privilege of beholding a human soul divested of its earthly covering. ELLA DARE.

Chicago, Ill.

#### Letter from Mrs. Carrie M. Hinsdale, the Efficient President of the Texas State Spiritualist Association.

To the Editor-Some little while ago I noticed your editorial concern-ing the work in Texas, in which you stated that Texas was not long ago the best organized state in the United States, and asking what was the matter. I was not well enough at the time to reply:

I can answer your question in very few words: BECAUSE OF FRAUD, his mother will not get it for him. AND IMMORALITY HUMBUG. AMONG THOSE WHO CAME INTO THE STATE AS MEDIUMS AND SPEAKERS.

Some few years ago there was a society in many towns and villages over the state, and when a medium would come into Texas, each society would want them, and in a majority of cases (I had almost said ninetynine out of a hundred) a short star would show them to be either frauds or of immoral character, until the better class of Spiritualists became dis gusted -

I have seen society after society organized with earnest, enthusiastic members, work faithfully for a time until after a while they would employ some one, the result of whose work would be-disbanding of the society Of course this does not mean that we have had no good, moral mediums and speakers, for we have had a few als and work, but these were the ex ceptions. And we see no hope of bettering this condition until the people

are educated.

IT IS BECAUSE OF THE FRAUD. circle were first put "under conditions," they would then have a right to put a medium under the same "test," but I honestly believe that it is a fact that we try spiritual things under the law of material things, and cannot understand or realize the condition or law of spirit forces, that aids and helps along the fraudulent medium. How common it is to hear some one say, "I did not get anything at that seance, and am dissatisfied."

We demand of spirits impossible things, and are like the child who cries because he wants the moon, and Let the people test themselves an see if they are worthy, and in a fit

condition mentally and MORALLY, as well as physically, to come in contact and hold communion with those whom we call "Angel friends!" I have thought a great deal on this

udgment and reason in dealing with

subject, and but for taking up your time, could write about, 196 The Oklahoma State Federation of In my opinion. The Progressive Chinker and the N. 18. Amare doing the greatest work that even has been done for the cause of Spiritualism, in rying to teach the people to use

henomena, and in learning that leson they will after awhile learn to use reason and judgment owith their own souls and charactersay There can be no would The Proressive Thinker is our greatest mislonary, and I only wish I could order tive body. hundred copies to be sent yearly to eople who I know are liberal, and yet

are disgusted with what they have heard about the fraud in Spiritualism and therefore keep away from it. I sincerely hope the coming year will be the "banner" year with your CARRIE M. HINSDALE.

R. R. 5, Box 141, Fort Worth, Tex.

THE SPIRIT WORLD.

It is in Touch With the Mortal Side of Life, and Those Living There Frequently Communicate With Their Earth Friends-Startling Manifestations.

In the old-time Shaker home in Tyringham, Mass. (some sixty years ago), one of our aged brothers lay in the "Nurse House," very sick, and anxiously waiting his release from the earth form.

A short time previous to his exit, one of our clairvoyant sisters saw standing outside the door a beautiful chariot and horses, with spirit friends in attendance, awaiting to escort him to his home in the spheres on high. On being informed of the same it gave him great joy, as he had full faith in the manifestations which at that time were being so bountifully realized in our midst, and of the glorious life to be enjoyed by all the faithful when done with things of earth.

My sister, Mira, had previously passed on (in 1844) at twelve years of age, the writer being at the time fifteen. She had enjoyed the spirit manifestations to a great degree, and all through her illness which lasted but two weeks, expressed a wish not to recover, but "to go and live with the angels."

A few days before her departure she went off into the trance state, never till then having realized anything of the kind, nor had she shown a tendency to any other phase of the spirit work going on in our midst. On returning to her normal condition she said she had "flown out of the open window through the air to a beautiful place where there was a splendid mansion, and she saw the bright angel beings who inhabited it. She told them she 'wanted to stay there and not come back to earth.'' They said she "must wait just a little longer, and then they would come and take her away." The morning she left us she said: "Now I am going; they have come for me," naming two young sisters who had passed on awhile previous, and whom she had known while in the earth life. The others, she did not recognize.

Her last words were, "Pretty, pretty!" just twenty minutes beore the end came, without a struggle or a groan.

At the funeral she was seen by two of our clairvoyants who said she was accompanied by a bright band of angel beings, and seemed very happy at the change, and expressed thanks to those who had "cared for her in her illness." She had on a lovely white white robe, while on her head was a wreath of white roses

One of our inspired speakers said: "Mourn not for this little one, for she is called from the evils to come, while yet beautiful to adorn the courts above, and to be a messenger therefrom to souls still in earth life."

And many were the times she came to us bearing messages of love and comfort, both written and oral, through the agency of our inspired Instruments, as the mediums of our order were then

We sadly missed her in our home, but would not have recalled her had it been in our power, feeling sure that her beautiful home in spirit land was far superior to anything earth can ever offer. An aged sister in this society (long ago departed) was suddenly awakened one night, and saw sitting upon the side of her bed a former friend whom she had not seen for years, but whom she supposed to be still living on earth.

She said she looked just as natural and life-like as when they and last met, but the spirit told her she had "just passed on to the other side of life," and then immediately vanished from

After a few days the sister received news of her friend's demise, which entirely accorded with the date of the interview as above related.

A young sister who passed on from this place several years since, said she saw very early one morning a departed friend at her side, with a beautiful robe lying across her arm, which she reached out to her, and the sister asked, "Why, Eldress Sara, is" that for me?" and without a word the spirit disappeared. She had been a former leader in the family, and the young sister had been much beloved by her.

The latter took her departure soon after the above vision, it being the only clairvoyant view she had ever realized. She was very happy to go. She said, "Work was awaiting her on the other side, and she must be about it."

A few years since a friend in outside life was telling us of an experience of his which had occurred but a short time previous, and which seemed to him "very mysterious." He was not a Spiritualist, nor a religionist of any kind. He was awakened one night from sound sleep by hearing his name twice called, 'George, George." On looking up he saw at the foot of his bed a brother of his who had been following the sea for several years and whom he supposed to be still living, and in the same employ. He said he looked as natural as when they had last met, and at first he really thought him to be in the earthly body still, and had returned home unawares in order to surprise him, but the spirit said, "I am no longer of earth. I died at sea but a short time ago." Then he instantly vanished.

In due time he received a letter from one of his brother's comades with information of his departure, the date coinciding exactly with that of his "mysterious interview," as he termed it.

The following incident was related to me by a lady clairvoyant, with whom for the time being I was stopping awhile. She said her brother, who had recently departed from earth life visited her almost daily, sometimes bringing with him other friends. He would walk into the parlor, sit down just as he had been wont to do, and talk upon various interesting subjects. She said he looked as natural, and was dressed about as he had been in the habit of doing while here in his business capacity (he having been a druggist, and quite well off as to this world's wealth).

She said his frequent visits were a great comfort to her, as she had felt very bad at the time of his removal from the earth body, although anticipating his spirit return, and that she would sometimes see him again, as she had done many of her departed friends at different times and places. JULIA H. JOHNSON.

West Pittsfield, Miss.

## CONCERNING WOMEN AND THEIR | will be getting six million a year less

abor, at its recent meeting adopted a resolution in favor of woman suffrage, and proposes to make this a test question in supporting candidates.

Not a woman was chosen to office by the National Education Association nt its recent meeting in Los Angeles although nine-tenths of our teachers are women. This strengthens the charge already made in many quarters that the N. E. A. is not a representa-

It is proposed to increase the salarles of the New York City school teachers by three million dollars a year. It was claimed by the oppon ents of the equal-pay bill that, if the women were given equal pay for equal work, it would cost the city nine mill-ion a year. So, even if the three-millvery doubtful, the women teachers than if they were voters,

### "SUNBEAMS."

As Expressed by Automatic Writing Scatter little Sunbeams O'er each other's life:

Send them out to others,

Ease their weary strife. Scatter little Sunbeams All along the way, Fling them all about you

Scatter little Sunbeams Along life's thorny road; Help your erring brother

Springfield, Mass.

Scatter while you may.

To lift his heavy load. The above was given at a circle, but no name given. We call it from guide of the young medium.
LOUISE E. SACKETT.

[Advertisement.]

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Mr. Albert H. Postel, author, lecturer and traveler, has completed arrangements by which he hopes to render a great service to humanity. Thousands of men and women in all walks of life are seeking the advice of this eminent astrologer, and many voluntarily send thankful letters, highly praising him for his kind and helpful services. The following are samples of letters received by Mr. Postel:

William Payne Cole, of Grange, Md., writes: "I do indeed thank you for the grand work you have done; things of which you spoke have already come to pass. I feel that if I had had this reading two years ago I would have been better off to-day. May God bless you and your good work."

Prom Allie Wardell, Converse, Ind.: "I received my Horoscope and I am well pleased with it. You have a wonderful knowledge of human life. It is the best Hóroscope I ever had. Please accept my thanks."

While Mr. Postel is modest and unassuming, it is clearly seen by a glance at his features that he is a man of keen perception, open-hearted, generous, and has a kindly feeling toward humanity. The writer has received one of the readings-similar to those which Mr. Postel is sending to all who write to him, indicating the month and year in which they were born, and it struly amazing how accurately he describes the life of an individual with only the date of birth and his superior knowledge of astrology to guide him.

If you wish a free reading sit down and write at once, stating the date of vour birth of the content of the content of the content of the product of the content of



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A Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc.

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SATURDAY, JANUARY 18, 1908.

WORDS OF CAUTION.

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

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He Rejects the Bible.

Judge Parish B. Ladd, of California, the author of numerous publications, in an article published in the Memorial Beacon, of this city, entitled, "A Brief History of Proceedings Which Gave Rise to the Athanasian Creed and the New Testament," gays:

"I have devoted a great amount of time for the last fifteen years to this matter, explaining every source of his-Lory, positive and negative, as well as the Roman law bearing on the question, and now, I reassert, 'THERE IS NOT ONE SCINTILLA OF HISTOR-ICAL EVIDENCE THAT SUCH A MAN AS JESUS EVER LIVED;' while on the contrary, all the circumstances, positive and negative, including the Roman law at that time, most emphatically negative the man's exist-

But, Judge, don't you know you are offered a crown of righteousness, a front seat in Paradise, and the privflege of singing "Glory to God and the Lamb forever," with the heavenly choristers, if you believe there was a Jesus who is your Savior; and if you are so mean as not to believe, you are to be thrust into a fiery furnace, the Devil acting as stoker, where you are to burn forever?

The Inquisition, Judge, was got up expressly to torture such fellows as you, and it is declared five millions perished in compelling belief in Jesus. Think, Judge, of the torture chamber, and its complicated machinery to compel belief, not forgetting the thumb screw; and when the incredulous could not be forced to confess "Jesus was the eternal Son of God," then came the stake and fire brand. And, please remember, only a few weeks have passed since a good Protestant plergyman declared the Inquisition should be revived to punish heretics. Kindly listen to a good old Methodist

"Be entreated now to stop, Else e'er you are aware you'll drop Into a burning lake."

A Definition Illustrating Facts.

An evangelist may be defined as one whose mission it is to whoop up hell, to frighten sinners into the church and feather his own nest. One of those fellows down there in Texas chanced to fall in with a copy of The Progressive Thinker, of date November 28, and he did not like it just a little bit. We had inquired, in an article headed "A Worthless Founda-

tion:" "Are not the dreams of Joseph the only evidence we have that Jesus was begotten by one of the Christian godhead?"

We cited Matthew 1:20, where it is stated Joseph found his betrothed. Mary, in a delicate condition, and he proposed to put her away privily, when an angel of the Lord appeared. unto him IN A DREAM, saying, "That which is conceived in her is of the Holy Ghost."

Now our evangelist, with the above definition, declares the editor LIES and calls him a LIAR. In a 5-sheet letter he says our statement is "not brains need no such curtailment of morthy a reply, as the whole thing is their powers to think, or construct a LIE on its face." Then he says he will show some of the LIES and goes on to denounce the editor as a LIAR and has been retained by wars and ply if he could be guaranteed suffi- gone on until modern intelligence has as "human effort to obtain divine fa-

Our inquiry was one which could be answered categorically with "yes" or "no," and needs no lengthy series of articles to antagonize.

The columns of The Progressive Thinker are ever open to anyone to correct any error appearing in its editorial columns, but never to a worthless blatherskite whose logic and principal facts are, "you lie, you are a llar!" These are terms belonging to the Christian clergy, with which Spiritualists have little to do.

Reply to an Inquirer.

As regards the recent discovery of lost Christian manuscripts, of which a correspondent inquires, which throw new light on Christian origins, little need be said. They are characteristic of the entire series of so-called Christian evidences of its early history. Were the forgeries removed very little authentic history, if any, would re-

The studen who lays aside his prejudices and early-formed opinions, derived from education, who is equipped with a good knowledge of the classics and has access to one of the world's great libraries, intent on acquiring the truth, will be astonished at every step he makes in his researches.

There have been a few scholars of this sort, and every one of them so far as we have knowledge, commencing as church dignitaries, have ended declaring the pretended beginning of church history is an imposture.

Conyers Middleton, an English church prelate, visited Rome in 1729, and spent six months in the Vatican library in pursuit of the truth. He wrote a series of letters home, which were published, and are still extant. He maintained with great force that Christianity was but a reconstruction of Roman paganism, and at a far later date than was generally supposed. Until he wrote he stood high in his profession: immediately after, he was branded by the church with infidelity, and even atheism. His great learning was first called in question by the clergy, after he gave to the public his astonishing discoveries.

Middleton was one of the pioneers in critical research, "with a passion for absolute truth." says a writer of his time.

The current ecclesiastical literature their cloisters, and they were antedated to cover accidents. For 600 years this forging process has been going on, and the great needs of the church have supplied a market for the products. The writings are first prepared, using antique styles of writing, and then are doctored and made to appear of great age; after this these forgeries were concealed in old monasteries or other ancient hiding places, to be discovered by some prominent person when visiting therein. Then the Christian press, faithful to its mission, supplies the needed proof of its genuineness.

The late Max Muller was approach ed by one of the forgers to sell an important manuscript which had just been dug up. The great scholar prepared a trap, but the rascal "smelt a rat," and fled.

This writer has a fine collection of fac-similes of these forgeries, which have appeared from time to time. which he has acquired at considerable cost. They betray genius and learning, as well the criminality of the authors. There are persons whose profession it is to prepare those forgeries as there are to manufacture antique curios, and note: Nearly every one of these literary forgeries is a pretended correction of some disputed text, its purpose to supply omissions on incorrect renderings of the sacred text, and universally in the interest of Catholicism.

Talk about the dishonesty and scoundrelism of fakir mediums, infamous as they are! They are mere tyros in infamy and criminality compared with the rascals who, aided by the priesthood, have made Christianity what it is! The church fathers were sustained by royalty, and each labor hand in hand to tryrannize over the people, and each with shameless effrontery, claims divine authority for all his deviltry.

### Growing Liberalism.

It is announced that the Union The ological Seminary, where Presbyterian preachers are manufactured, has discarded its Westminster Confession of Faith, and no longer insists its graduates shall subscribe to its formal creed. This action was made necessary by the growing liberalism of the times. All of our great institutions of learning should leave students at sword," Matt. 10:34, are the words of liberty to determine for themselves their religious faith. A straight a magnificent success, and no one jacket is well enough, if properly applied, to restrain an insane person from doing an injury to himself or to his fellows; but men of well-balanced a faith to which they can subscribe. And yet power was gained by violence. and extremely ignorant. Finally, he crime, so that youth was fettered ere Society. As such he considered reliconcludes by saying: "He would re- reason dawned, and this condition has | gion as a curse; and he now defines it end to the religion of faith and hate. birthday

Embracing Its Late Monster.

So true as time goes on, as it surely will, the Christian churches are sure to adopt the teachings of Spiritualism. And as has been their habit with other great reforms which they repulsed until they become popularized, they will claim they are the parents of the idea. Notice their war on the original temperance reformers, and on the oldtime Abolitionists, with their arguments of brick-bats, rotten eggs and mob-violence, as evidence of the facts we state. They have repulsed Spirit! ualism at every step; but now it is stated their great revival meetings have gained a new impetus by communications through converts, from the unseen immortals.

We earnestly hope Jesuitical influence on the one hand, and the commercial fakir element on the other will keep aloof from this movement Left free from fraud and priestly guile the church, in time, will discard its pagan inheritances; then the dissevered wings of a common faith in immortality, reinforced with absolute knowledge, can labor harmoniously together to advance the teachings of the spirit world that there is no death.

Concept of the Uneducated.

"I would like to argue that question with you. I don't believe this universe is as magnificent as you claim. God made it, and he told us in so many words, in the Holy Scriptures, that he made all in six days, and rested from his labor on the seventh. ' You claim to know more than God himself."

Thus a zealous churchman, whose knowledge of the sciences is bounded by the Bible, and has no conception of the great truths of nature not entertained by the priestly authors of that

So long as learning was limited to the priesthood, so long it was not difficult to restrain thought, and confine it within very narrow limits.

The time has passed, as we told our belifgerent friend, to "argue" these questions. They have become hard, substantial and unyielding facts, and as such we must view them. The telescope as a revelator of the mighty worlds wheeling in space, is a million times better authority than Moses, with a "Thus saith the Lord."

He whose knowledge of astronomy geology, and cosmogony is bounded by the Bible, will find his highest hapwas mostly manufactured by monks in | piness in the church, and there is where we are sure to find him. Most of the clergy occupied that position when they entered the ministry: but they who are not content to remain idle, whose knowledge expanded with study, observation and thought, and have drank in the spirit of the agethey have outgrown the fetters that bound them. If not already free they are quietly laboring to instruct and elevate their parishioners to the higher planes, whilst many others, tied down to the ignorance of thousands of years ago, will grovel on and insist that the Lord allowed Joshua to boss the machinery of the universe, and arrest the sun and moon in the course, quite ignorant of the law Alexander Pope recognized when he wrote:

"The least confusion but in one, not

all. That system only, but the whole must

Great Inexactness.

fall."

Did either lie, and if so which? "And the Lord God comanded the man saying, 'Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it; for IN THE DAY THOU EATEST THEREOF THOU SHALT SURELY DIE."-Gen.

There is a positive assertion on the one hand, and a positive denial on the other. The woman ate of the fruit and gave to Adam, who also ate, and both lived many years after. Adam 930 years. There seems to have been great inexactness somewhere, and, to the credit of the serpent, who is pictured on a Babylonian cylinder standing on his tail, with Adam and Eve close by seated under a fine looking tree while the colloquy went on, is was not he.

The First Step Towards Christianity

A very worthy lady was heard the other day to say, "I hate my husband." This is one of the first steps towards Christianity, if that declaration of Jesus to the "great multitude," recorded in Luke 14:26, is true. The second step would be to hate her children, if she is so unfortunate as to have any, and, lastly, she must learn to hate her own life, then the crowning act of felo de se should fol-

"I came not to send peace, but a the great teacher, and in this he was should forget it.

What Is Religion?

The standard dictionaries tell us the practice of morality without reference to a Delty is not religion. Col. J. Clement Smith, now of Topeka, was long a resident of Washington, D. C. and twice president of the Spiritual

## The New Ordinance.

Griffen, a Prominent Lawyer. Honest Mediums Need Have No Fears.

To the Editor; -In reply to your request "to explain the nature of the ordinance" lately passed by the City Council of Chicago, and now a part of the law of said city, permit me first to quote the enactment itself in full, as follows:

Be it ordained by the City Council of the City of Chicago: Section 1. That it shall be unlawful for any person or persons to advertise by display sign, circular, hand-bill, or in any newspaper, periodical, magazine, or other publication or publications or by any other means, to tell fortunes or reveal the future; to find or restore lost or stolen property, to locate oil wells, gold or silver or other ore or metal or natural product, to restore lost love, friendship or affection, to reunite or procure lovers, husbands, wives, lost relatives or friends, or to give advice in business affairs or advice of any other kind or nature to others for or without pay, by means of occult or psychic powers, faculties or forces, clarvoyance, psychology, psychometry, spirits, mediumship, seership, prophecy, astrology, palmistry, necromancy, or like crafty science, cards, talismans, charms, potions, magnetism or magnetized articles or substances, oriental mysteries, or magic of any kind or nature; and any person convicted thereof shall be punished by a fine of not less than Twenty-five (\$25) Dollars nor more than One Hundred (\$100) Dollars for each offense.

Section 2. That any person or persons who shall obtain money or property from another by fraudulent devices and practices. in the name of, or by means of spirit mediumship, palmistry, card reading, astrology, seership or like crafty science, or fortune telling of any kind, shall be deemed guilty of a misdemeanor and on conviction thereof shall be punished by a fine of not less than Twenty-five (\$25) Dollars nor more than One Hundred (\$100) Dollars for each offense,

Section 3. That any person or persons who shall hold or give any public or private meetings, gathering, circle or seance of any kind in the name of Spiritualism, or of any other religious body, society, cult or denomination, and therein practice or permit to be practiced fraud or deception of any kind, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not less than Twenty-five (\$25) Dollars nor more than One Hundred (\$100) Dollars for each offense.

Section 4. This ordinance shall be in force and effect from and after its passage, approval and due publication.

I presume it will be sufficient for present purposes to say, as to the legality of this ordinance, that it has been pronounced by the legal department of the City of Chicago to BE CONSTI-TUTIONAL AND WITHIN THE LIMITS OF THE POWERS CONFERRED UPON THE MUNICIPALITY BY ITS CHAR-TER.

It would be interesting to trace the history of the origin and growth of this legislation until it reached its present form, and to note the dramatis personae connected therewith, and the conditions and circumstances out of, and under which, it sprang, and has been gradually developed. It is not, however, my present purpose to present an historical review of this most interesting epoch in affairs spiritualistic in Chicago, more than to say that a crisis had been forced upon us by the several attempts at repressive legislation both in the chambers of the city hall and at the State Capitol of Illinois, which, fortunately, up to the time of the passage of this ordinance, had been successively met and thwarted by the diligence and WATCHFULNESS OF THE TRUE FRIENDS OF SPIRITUALISM, acting through its principal organizations in the state and city, the Illinois State Spiritualists' Association and the Chicago Spiritualists' League.

The last of these repressive measures to originate in the city council, if it had become a law, would have placed A POLICE CENSORSHIP UPON THE WHOLE SUBJECT, and practically turned genuine mediums, seers, prophets, palmists, etc., over to the tender mercies of a spiritually ignorant and perhaps, hostile constabulary, along with the hordes of charlatans, fakirs, and frauds that PLAY UPON THE CREDULITY OF THE PUBLIC in the name of Spiritualism, or some of the branches of occult science. This piece of proposed legislation was brought to the attention of some of the officers of the organizations named by a man whose relations to, and connection with, the city government were such as to place those officers in close connection with the law making power of the city, and through a friendly member of the Judiciary Committee—not a Spiritualist, but withal an intelligent lawyer, liberal and fair-minded-an opportunity was given these officers and friends of Spiritualism to frame a compromise ordinance which would satisfy the demands of the proposers of the original ordinance, and also protect the interests of genuine mediumship and Spiritualism, and at the same time be within constitutional limits as to religious freedom and individual rights. Many were the conferences and long and arduous were the labors of the men and women engaged in the work of separating the chaff from the wheat, and perfecting plans for presenting Spiritualism in its true light, and as a creature worthy of the protection of the law, discriminating between the false and the true in such a manner in the law as not to repress or hamper in the least the full exercise of the genuine gift while at the same time affording means whereby-the false, pretentious and fraudulent might be effectively dealt with by the law.

The first section of the ordinance relates wholly to advertising, prohibiting the particular things therein enumerated, most of which, it will be observed, are to be classed as fortune telling, or foretelling future events. The practice of palmistry, astrology, spirit mediumship, clairvoyance, etc., is in no wise prohibited or interfered with by this section, and mediums, palmists. card readers, astrologers, etc., may, so far as this section is concerned, advertise their business, with one limitation; that is, they cannot advertise to give "business advice or advice of any kind" by the means enumerated in the last half of the section. They may freely advertise in such manner as "So-and-so. Spirit Medium, ""So-and-so, Card Reader," "So-and-so, Palmist," and so on. It is likely, however, that an advertisement of "So-and-so, Fortune Teller powerld be amenable to the penalty prescribed by the section. Spiritual meetings, seances and circles of all kinds may be advertised, if it is not promised in the advertisement to tell fortunes, reveal the future, re-unite husbands and wives, discoverioil wells, locate gold mines, or to do any of the wonderful things so often heretofore promised by certain persons whom most readers can readily call to mind.

In short, when the section is closely analyzed it will be observed that it excludes only matters pertaining to earthly affairs, concerning which the credulous public are misled and induced to part with its money to pretenders who advertise much move than they can perform or expect to perform, while it places true mediumship on a religious or Spiritual plane and forces it willy-nilly clent space, and number of articles to produced a revolt which threatens an favor." He has now passed his soth to confine its operations and functions to that plane.

Section 2 simply forbids "fraudulent devices and practices in

# DO II NOW!

## A Critical Examination of the Same by A. M. Extend the Circulation of The Progressive Thinker.

NOW IS THE TIME.

THE PROGRESSIVE THINKER is practically the only weekly Spiritual. ist paper left in the ranks of Spirtained its circulation and influence during the long years of struggle in higher plane. It is the one GREAT EDUCATOR in our ranks, telling you exactly the nature of SPIRIT RE-TURN, its dark side and dangers, as side, its side that leads one to the us about TWO DOLLARS only. We higher spheres of spirit life. Thus tell you the WORLD NEVER SAW equipped, you are prepared to think THE LIKE BEFORE. correctly, to judge correctly, and to progress steadily.

Under these circumstance, THE PROGRESSIVE THINKER should in thousands of homes. Now, Spirvisit the home of every Spiritualist itualists, reciprocate this great favor, in the land. Those who do not take and extend the circulation of THE it are IN THE DARK in reference to PROGRESSIVE THINKER.

this GREAT MOVEMENT, and it wonderful possibilities.

Just think; too, of the 14 BOOKS we are sending out as PREMIUMS! The world never before SAW THE flualism in this country. It has main- LIKE, and may, never again after we have passed into the realm of souls. Thousands upon thousands of these our ranks to place the CAUSE on a FOURTEEN PREMIUM BOOKS have been sent out for 25 CENTS EACH, or \$3.50 for the fourteen, which otherwise would have cost each one at least FIFTEEN DOLLARS. We pay well as its bright side, its angelic the POSTAGE on the books, leaving

> This method-the DIVINE PLANis truly our own, and through it we have formed the nucleus of a library

GEORGIA GLADYS COOLEY.

From Hong Kong, China, She Writes to Her Many Friends.

Permit my soul to wander where it will I find it often leads me to the dear ones on the home shore.

When the sun is shining brightest for me, I know my beloved friends are in their dreamland, and when the moon is its "silverlest and biggest," I know they are all wide awake and sometime thinking of me who wanders far away.

As the steamer pulled out from Honolulu and I stood upon its deck with cablegrams in hand, I clung to little walls which kept men apart will those papers and that old ship for they seemed the last links that bound me to America, but on arriving here I find that time and space cannot sever the links of friends, and the chain of love grows ever stronger.

You'll never know the meaning of letters until you are ten thousand miles from home, and dear, sweet, encouraging messages to the number of sixty awaited me here. At present I am sitting on the bal-

cony, overlooking water almost cov-

ered with ships, Chinese junks, and smaller boats, the sun-kissed hills are on all sides of me, surrounded by the banyan trees, beautiful palms, ferns and ginger plants. Many bright-faced flowers are looking at me, some just touched by the gentle breeze enough to make their.

bow, as if in recognition of the sweet

and joyful vibrations these letters have brought to me. I want to answer them all right now, but limitation of time prevents ing of the universe, progress toward my doing so, and I'll just say to the a higher social ideal." He says that friends who read this paper, please accept my heartfuelt thanks as an answer to your good, dear letter at pres- true congregation, a brotherhood. ent, and-some day when I'm settled in seeking for instruction, light, inspira-New Zealand I'll remember each and tion."

every one of you. 29th inst., with renewed strength and erhood of man and loyal service to the hope because of your kind remem- Power not ourselves that makes for ranches, and feel that if ever a woman was blessed by good and loyal friends it is my unworthy self. I'll think of you often and keep the incense of sweet remembrance and

love burning until we meet again. GEORGIA GLADYS COOLEY. Hong Kong, China, Nov. 22, 1907. A CREEDLESS CHURCH.

As It Is Graphically Pictured by a Pittsburg Paper.

To the Editor:-I inclose herewith for publication in your esteemed pa-

"A Creedless Church." If the Great Brotherhood of Man

were honored by the creation of such an institution, there would be entirely wanting the present universal query of doctrinal ministers, "Why are we preaching to empty pews?"

Very Respectfully Yours,

A Creedless Church.

The Pittsburg Gazette Times has the following:

Deep in the human heart a feeling lies that when the final trump shall sound, and mortal glories wither in the blaze of eternal truth, all the be pulled down, all the bulwarks of bigotry will fall. Somehow we know, we feel, that the creeds we hold are only crutches of our faith-that God is not a Methodist or a Presbyterian -that the truth is not all kept in one bottle-that everyone actuated righteousness and love will find a place in the Father's house.

This feeling finds a striking illustration in the account given by Chas. Sprague Smith, director of the People's Institute in New York city, of the "Creedless Church for Creedless People" which gathers every Sunday in Cooper Union. Mr. Smith, writing in the Independent, describes these meetings, which are always crowded and are addressed by the leading clergymen of all denominations, impressive and enthusiastic. To the entire services one might apply what he says of the hymns: "All breathe the spirit of democracy, faith in humanity, in an intelligent orderaway and all elements merge in a He declares that "if formulated, the creed of this creedless I know I'll start out on my journey, church would run, 'Faith in the broth-

It is in such movements that we may find justification for those high hopes which have in all ages animated prophetic souls. After the clash and discord, the narrowness and animosity, the prejudice and blindness, the stiffneckedness and strife have run their course, like a fever in the human frame, we shall have church union in the larger sense. Accidents will not be put above essentials; the foundation of faith will be found to be broader than theological definitions; and a holy life to lie deeper than denominational badgesuseful as all these externals are to per an editorial of the Pittsburg Reép the militant church in step and line.

the name of or by means of Spirit mediumship, "etc.," whereby money or property is obtained. No genuine medium need fear this section if he or she honestly practises mediumship and in no way resorts to trickery or deceptive methods in dealing with his or her patrons Persons who are not what they claim to be, and mediums who, though genuine, at times practice fraud, obtaining money by such fraudulent practices, if convicted under this section would be subject to the penalty, and such conviction may be brought about by the evidence of detectives and policemen, and without the complaint of the defrauded person, as now required under the state law against confidence games and obtaining money by false pretences.

The third section is simply an extension of the principle involved in the second section to persons in charge of, or conducting, meetings, or seances wherein fraudulent practices are permitted. There is added, however, a distinct recognition of Spiritualism as a religion, which is but a saving clause in the interest of, and to the great advantage and benefit of genuine mediumship in all its forms and phases.

The general effect of the ordinance, as I interpret it, will be TO ERADICATE FRAUD FROM SPIRITUALISM, and in a measure to decrease what is termed "Commercial Mediumship," for "fortune telling" and "business advice" may not be advertised. Instead of "business readings" mediums will be required to advertise "Spiritual readings," if they wish to advertise at all.

I can see no substantial cause for alarm to the true and honest. Spirit Mediums or Clairvoyants. The ordinance has yet to stand the test of the courts, and it may be misconstrued and misapplied or even be declared unconstitutional by some of the lower judicial tribunals, and persecutions in individual cases may some times result; but it is confidently expected by those instrumental in its formulation, that it will be ultimately found to be not only constitutional and within legitimate judicial power, but wise and beneficial in its practical results to the cause of truth and Spiritualism which are so precious to us all.

A word in conclusion, and that is that the wise course to bursue at the present juncture of affairs, as seems to the writer, is for all leval Spiritualists and true mediums to band themselves together in Spiritualist organizations, for the purpose of meeting exigences as they may arise, as they surely will, under the new order of things which this ordinance is likely to bring about,

A. M. GRIFFEN.

#### SPIRIT INFLUENCE.

Manifested in Every House re "Divine" Service Is Held-Mrits in Vast Numbers are Presat Revival Meetings - They quent the Orthodox Churches, the Same as They Do Spiritualist Mostings.

To the Editor:-Yes, spirit influice is common the world over. Mildons, of spirits are ardently at work to sustain the Catholic church as an instrument of power on earth an instrument to hold in bondage the people. As an illustration of spirit inficence, the Free Press, of Ottawa, hada, says that religiously disposed aple on the Glebe are earnestly disclasing some phenomena which have recently been manifested among them and which many believe to be the 'gift of tongues" frequently referred to in the New Testament. Certainly the story they tell partakes of the

The demonstrations having occurred in connection with the Second Con-gregational Church on Third Avenue, a Free Press representative waited on Rev. H. I. Horsey, the pastor, for in-

In substance the reverend gentleman admitted that the incidents referred to had occurred; but he expressed himself as shrinking from giving them publicity at the present time lest more harm than good might be done. Further than regarding them as strange signs of spiritual condievents which had taken place.

His immediate attitude he declared

to be one of investigation, coupled with a disposition to defer judgment until further observation should guide him to a sound conclusion.

Prayed in Unknown Tongue. It appears that at a prayer service in the church one Sunday morning at the close of October, in which some ten or twelve persons participated a congregation, but well known to all present, suddenly began to pray in an

and with a musical intonation. There was nothing whatever of an emotional sentiment shown at the meeting, and the service throughout was marked by orderliness and calm, nor did any excitement follow the demonstration; but at the close of the meeting this gentleman explained that this gift of tongues had come to him some time before in Toronto. At, intervals, quite unexpectedly, it had been manifested.

unknown tongue. He did this fluently

He was able, he said, to interpret the words which he used, although he did not know to what language

#### According to Prophecy.

This was, however, but the commencement of similar phenomena on the Glebe. A week or two later the same gift came to a devout and wellknown lady in the congregation.

At several meetings in the church, and at others held privately, she has both spoken and sang in a strange tongue. At first the words came with apparent difficulty, but subsequently quite rapidly. She herself accepted the thing as the gift foretold in the

At one of these meetings, both the gentleman and the lady referred to prayed in different tongues, and each

was able to give the interpretation.

The lady has told her friends that she prefers to await developments rather than to discuss with them what her new endowment may mean, and, out of deference to her feelings, they are talking as little as possible about the matter.

Forerunner of Great Revival. Very naturally, these occurrences have brought out wide diversity of opinions. Some are pointing to retions in New York, and at Old Orchard in connection with the Christian Alliance, meeting, and reverently holding that they indicate the near approach of a great religious awakening. Others are disposed to associate the phenomena with Spiritualism.

Even from the Glebe there are numbers who believe that more surprising signs will soon follow; while others shake their heads in disapproval and in doubt.

Rev. Mr. Horsey, while preferring to be silent as to the real meaning of these events, said there was just now a most pronounced spirit of religious revival stirring his people. Whatever may be either the cause or the outcome, it is certain that the Glebe community has been profoundly stirred by these instances of the "gift

All there is to these manifestations, they are simply the result of spirit influence—that and nothing There are as many sects in spirit life as on earth. T. RUTH.

#### The Golden Wedding of Mr. and Mrs. W. H. MacMeekin at San Jose, Cal.

The golden wedding of Mr. and Mrs. W. H. MacMeekin was celebrated on Sunday, the 29th of December, at the home of a neighbor, Mr. and Mrs. MacCausland, 637 N. 2nd street, they kindly throwing open their doors for that occasion, as the MacMeekin's new home is yet in the course of construc-

The color scheme of white and gold was perfect in the decorations. The immediate relatives were present. Mrs. F. R. Husted, an intimate friend, assisted the venerable couple in receiving the many guests who represented nearly every church in San Jose, as Mr. and Mrs. MacMeekin are respected and loved by all, regardless of creeds. They all know that they are Spiritualists and mediums, teaching the truth and working for the uplift of humanity.

At four o'clock the wedding march was played by Mrs. Crosby, of San Francisco, and all gathered in one room, and the Rev. Geo. W. Foote of Trinity Church 30 years ago read the marriage service. After congratulations the march continued until all were seated in the dining room, where flash-light picture was taken of those seated at the table and standing around. A 12-pound cake graced the center of the table, the gift of a friend, the other delicacies were in abundance, Remarks on the occasion were made by several, and an informal program of music was carried out later in the evening. It was certainly an enjoyable affair, and one long to

MRS. H. L. BIODLOW.

#### Death Song of the Old Year.

My pulse is growing weaker, And fainter grows my breath ike the mortals, I have ushered here, I must know the pangs of death, like them I know the meaning Of the fleeting things of Time, As I bow before Death's icy blast, My locks are white with rime.

would shun all retrospection. For I view my work undone Through the rays of yonder sinking

Life's low descending sun. Aye! as mortals shrink from drink-ing,

Of compensation's draught, Until the bitter dregs I brewed, Like their's my lips have quatted, behold a world of ruin,

wrought,
And my palsied brain is maddened,
With my retrospective thought. looked upon the ocean And beheld its waters rise In billowy foam, until its waves,

That my ruthless hand

While Neptune in his sinewy arms A strong ship claimed, his own, Hearts grew cold as Parlan marble Faces whiter than that stone.

Seemed to meet the stormy skies.

Within my life a monarch's form By Death's hand was laid low Where mythologic lofe had given Thor, an empire long ago and saw that pain could beat against The royal vestments, too, And Autocrats as Plebelans eyes

Grief's moisture could bedew. brought to sunny slopes in France Where grew the fruitful vine With purple clusters of rare fruit Full of the sparkling wine, The rage of vineyard workers That toiled beneath the sun,

Whose warm and fervid glances

inflamed their righteous anger Till a hot white fury came against the law set o'er them And Hate's torch fled the flame

Should have melted hearts as one

turned and rocked a city With seismic shocks, until he affrighted people saw the seams Their mangled forms would fill, And then I saw a city regal, proud, And haughty, in her mien, Fair queen of a mighty harbor

Envy of the Old World, east I ween

and I tempted two mad victims Of the greed of gold. They fell, And Finance in her great kingdom Tottered, and grew faint, a spell, slew a Trust with the arm of Landis Till at last Finance Kings saw That Law was made for the people, Not the People for the Law.

Then I heard an angry Croesus Saying, far away across the sea, He, the chief of your free millions Fettered in his speech should be. ve seen the brilliant name of Morse Who electrified the world Borne and smirched by a deceiver Shamed by scorn that all m

hurled. Heard the name of Patrick Henry Coupled with a city's shame, He who bore it a degenerate Who has stained a patriot's name

was full of moods, and seeing Labor, strong of arm and speech Saw her cleaving Earth's deep bowels Miles, her hands Earth's treasures

Then the dusty coal-black arches, Gleaming torch, and hewed-out

glances Of a stronger power than mine. and the cries of Grief and Terror Helped to blanch my hair to snow

am dying, but I'll carry Awful memories where I go. World-wide is my pain-fraught har-But I've wrought my Maker's wil

As with each of my successors
Till the world's great heart lies still. -Julia M. Walton, Jackson, Mich

SCHOOLS AND MORALITY.

Showing the Defects in the Secturian and the Public Schools.

I am not disposed to dispute the efficiency of sectarian schools, be they Protestant or Catholic, in educating children in the knowledge commonis taught in the public schools: but there is a deficiency in the teaching of such schools of a correct basis of morals. system of ceward and punishment in another world as an inducement to moral rectitude in this, belongs not to the intellectual development of this enlightened age. Superstition should have no influence in determining our conduct through life.

Our common schools are deficient in the matter of making moral citizens. as they do not teach an intelligent knowledge of why people should do good rather than evil. We educate children to make them as men good citizens, and yet we do not teach them the obligations of citizenship, the natural ground of mutual obligations by which just conduct is determined and becomes obligatory on all who come into social or business relation with each other. We assume that education is conducive to intelligence and therefore tends to make people moral. Many uneducated people are moral, and many educated people are immoral. Education is the means which intelligence may use to do good or to do evil. as they may determine This depends on the inclination of the person. Hence in order that man's proper relation to his fellow citizens be understood, it is necessary that a deep moral impression be made in the minds of youth at school. Not the tear of God, but the love of man

should be taught for this purpose.

The public schools are immoral, they give the children no reason why they have a moral obligation. The church proposes to remedy this, but as they teach a system that is not intelligent, it is worse than useless, as it results in mental perversion which may cloud the mind for life. Religion recognizes forgiveness for sins, but our laws hold people responsible for crime committed. God's forgiveness does not

prevent the punishment of the law. J. F. BAKER. 1113 College, Ave., Indianapolis, Ind.

"Handy Electrical Dictionary." practical handbook of reference, contrical terms or phrase. Price, abets.

## Beauty and Grandeur (1) of Spiritualism.

A Lecture Delivered Through the Instrumental ity of Mrs. H. L. P. Russegue, Before the Convention of the National Spiritualists' Association, Washington, D. C. Reported Especially for The Progressive Thinker, by I. C. I. Evans.

The time for exhortations is always present with us. The form is here still. To-night I will take for my subject the 14th verse of the 3rd chapter of the Second Epistle of Paul the Apostle to Timothy:

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." This exhortation is as true and imperative to-day as when uttered from the lips or pen of Paul. It is as true, because adepts must make the way in which they must travel, and if they wish to attain any height they must continue in the way that they have been assured of what they have learned, and knowing from whom

Modern Spiritualism is by no means new, only in name. It is as old as thought. It is one of the products of nature. It is one of the manifestations of spirit. It is one of the rounds on which man has ascended to his present height. It is the prophecy of still greater heights to climb. It is but the fulfilling of the old law and the prophecy of a new revelation.

Spiritualism comes to mankind not as a means of salvation from the external world, but it comes to man as the means of salvation from ignorance, which means sin, disease, immorality, weakness in all its aspects, and redemption from these conditions. It comes as a continued revelator, continually unfolding something new, because it is the voice of mind to mind. It is the expression of spirit. It is the utterance of divinity. It is not a balance to the souls of humanity because they are upon the highest pedestal of intelligence.

Spiritualism, in whatever phase it may come, its manifestations continually bring the mind in closer touch with its fellow creatures, not only here but in the land just across the way, -just over the threshold. It means unity, and unity means the whole, the whole circle or universe. It opens the possibilities of human intelligence that man may ascend to a greater and broader knowledge that shall come to him. Spiritualism has driven out of the mind of man the fear of death. It has taught him that there is something greater awaiting human consciousness than he has ever done upon the earth. It is the prophecy of the fulfilling of his spirit, the fulfilling of the law, the fulfilling of God's will, the fulfilling of the prophecy of the ages, and it is bringing out of darkness the light that shall illumine all the world. It has come as a beacon beckoning us onward and upward. It has come as the welcoming spirit to comfort the hungry, feeble soul. The way through which it has made its manifestations has required many avenues. It has come to the world in various lines and through various phases of manifestations. It has come to the aged; it has come to the youth; it has come to the middle aged; it has come to the ignorant; it has come to the wise; it has found its way to those in high places; it is percolating the great world of thought in every direction, in science, religion, and through these channels the human intelligence is pregnant with this high

Why is this? Because Spiritualism is simply the outlining of the spirit and of the future, therefore we will call it the destiny of Modern Spir- felt. itualism.

Modern Spiritualism is by no means embraced in a cult. Spiritualism is not confined to a sect. It has percolated all thought. It has gone into all beliefs. It has undermined all things. It has impregnated human intelligence with its force, with its laws, until with Whittier we may affirm that all souls that struggle and aspire, all human hearts, by it are led.

And so this light has spread its radiance over the whole earth, and it is in union with the great luminary that is shining in the spiritual world until humanity is coming into the knowledge that the spirit world beyond the grave and the spirit world this side of the grave are one.

Modern Spiritualism is teaching man not only the anatomy and physiology of the body upon a higher plane, but it is unfolding to his consciousness that the same organization exists in spirit; that the same tendencies, the same characteristics, the same organic laws, the same divine principles that command in you and me the highest thought are to be met with on the shores of the immortal; that we are to grow and expand, that we are to unfold in that higher expression and earry you to loftier ideas.

What is the mind? It has been said that the brain of man is the mind, but it is only the battery or instrument through which and upon which the mind is acting. It is only the formulated organ that is manipulated by something or other just the same as you behold all life. It is beautiful in its coloring, its shading. It attracts your attention when you come in contact with it, when you behold all its beauty. The mind speaks through this formation, this organism of the brain, and is telling the story of its law. of its love. It is susceptible to the laws of nature. It is susceptible to the laws that are bringing forth the presentation of its inherent love, and just as the same sun, the same dews, the same rains, the same atmosphere, the same soil, will bring forth the flowers that rejoice your vision, each one endowed with its own organism, each one endowed with its own spirit, each one endowed with its own life, its own law that is speaking through it. And what is that law?

And what is that law?

It is the divine spirit. It is as divine in these flowers as it is in the heart of the man, or in the heart of the childner in the heart of the almighty: It is as beautiful and as feasible to the consciousness of the thinker, or the observer of nature as any that ever can be revealed to us in our observations, and the same majestic laws are existing all around us. There is nothing, however small, that is not embraced in this law.

Modern Spiritualism tells you there is a voice of nature that if you were spiritually attuned to it you could listen to that voice and it would unfold to your observation the intricate pages of nature.

- Modern Spiritualism tells you there is nothing in nature that is not divine. It is wisely instituted for the benefit of human thought; for the benefit of human progress; for the benefit of a greater revelation to come—the divinity of man in nature and the divinity of nature in man. You are standing in the presence of divinity itself. It is per-

vading our natures. It is inspiring us to our duties. It is exalting us to our highest responsibilities.

Spiritualism is in its childhood and its manifestations are in Excellent. Price 10 cents.

their childhood. They came to you through various phases, but each one bringing its own peculiar methods to suit these peculiar natures. The receiving of a message from those who have passed away proves to you that there is a world beyond the grave, but that does not constitute all there is in Spiritualism; that is not the whole of Modern Spiritualism. I TELL YOU THAT SPIR-ITUALISM HOLDS WITHIN ITS GRASP ALL THERE IS IN SCIENCE, ALL THERE IS IN MIND, ALL THERE IS IN MATTER, ALL THERE IS IN THE DIVINITY OF THE UNI-VERSE, HERE AND HEREAFTER.

The world is hungry, hungry for a sound that is familiar from those whom we have considered still. They are listening for the sound of some familiar presence. They are waiting for the touch of some hand with which they have been associated. The world is hungry for the continuation of this revelation. There has been a sound purporting to come from the spirit world, and man and woman are stretching forth their hands, are opening their hearts and are thinking, wishing, hoping it may come to them. The mediums of the world are sought in every direction, and he or she who profanes that gift, who blasphemes the god within, who ignores the spirit of righteousness, who is not assured of the way in which he has learned, and does not continue in the way that he has learned, is the man or woman that should be shunned. He or she who will blaspheme God by the falsification of this wonderful gift, there is no punishment too severe to be visited upon him

Modern Spiritualism has come to lift you out of all this mire, and its mighty truth is springing up in our minds, foretelling of the coming of a brighter day. It applies to every reform. It applies to the whole world. It applies to all human nature, to the children of Isaac and of Jacob. It belongs to all society, to the high and to the low; to every race, the black and the white. It applies to every condition of life. It applies to animals, to nature, to man, to the spirit world. It applies to everything that is. It enters into and becomes a part of the great spirit that per, meates all human life. It means a larger justice. It means a higher standard of righteousness between man and man. It means a higher morality. It means the putting away of vituperation. It means the sending out to our fellow creatures the true teachings of nature. It is the messenger from the world beyond to tell him of the divinity of mankind. It teaches us that we can injure or benefit those upon the earth more by our thoughts than by what we say. It is that mighty lever and fulcrum upon which the immortality of human nature can be elevated to a higher standard of activity.

Spiritualism comes as the arithmetic of nature. It is the aviour which redeems your every thought. It is the unfolding of your nature, the development of your intelligence, your religion, your philosophy, your everything of which you are and that which you may be is involved in your spiritual lives. You are only the prophecy to-day of what you may become; you are but the beginning to-day of an eternity. You are on the lower rounds of the ladder and it goes far, far above even Jacob's vision, and the world is climbing to its greatest height. It means that the policy and emblem of the land shall be "Justice, one to the other." It means that mind to mind shall be the lever shat the world shall use in its progress forward, and this must be accomplished by individual and united effort.

NO MAN OR WOMAN CAN BE AN EARNEST AND TRUE SPIRITUALIST AND BE IMMORAL. No man or woman can be a true Spiritualist and stultify a life of any kind. Any man or who woman who is a slave, or is fettered by anything, shuts out

the sunlight and the glory of progress.

Carlyle once said: "There is a light to which my soul aspires. There is a truth that I have been fain to possess, and I suppose sometime I shall attain to it."

Do we not all believe that there is a light brighter than any that has ever met our vision? Do we not believe that there is a world larger and brighter than this? That the time is coming when the world shall rise from the depths and go up to the mountain tops when all shall be recognized as one? One spirit, one brotherhood, one life, one in the great unity of life. Aye, the time is coming when Spiritualism shall have embodied us in our its various manifest methods. We have found it in the prophecy lives, when we need not utter a word but our influence shall be

Julian Hawthorne has declared that the time is near at hand when man shall understand man without the utterance of a sound. There shall be a spiritual illumination go forth from every human being that shall be understood, that there shall be a language that is without sound, that shall be comprehended by the spirit who receives it. You are doing this largely now. You are accepting the thoughts that are coming to you. You are being felt and known as you are. You are being realized aright without the utterance of a sound, and the time is coming when you can consult yourselves, your real selves. You will speak in a voice that will sound throughout the universe, and you will send out a radiance that will go out to the darkest points of the earth. It is your spiritual being that is speaking and the voices that have been heard from over the way, are speaking through all mankind. That voice is being heard in every nation and the world is coming into a better state than it has ever been before. Charity is larger, justice is sweeter and truer, more divine in its application, than it has ever been before. The riches of man are being recognized, and they will become useful instead of harmful, for every man will have and own only what is his and what he earns, and he will be dealt with justly and honestly by his fellow

All hail the day! God speed the day, when the world shall be better because it is truer, and because the spirit within is shining without, and our lives are more luminous and helpful than ever

This world will be a better place In a hundred years. We'll be a brighter, happier race In a hundred years. The ancient wrongs will be wiped away, The evils of old can never stay, But will give place to the brighter day In a hundred years.

There'll be more substance and less of form In a hundred years; More love will make the world's heart warm In a hundred years. All laws will lead to the common good, Religion will be the brotherhood. And toil will be done as it really should, In a hundred years.

There'll be less of mistake and less of wrong In a hundred years. There'll be more of gladness and more of song In a hundred years.

We'll speak of a new humanity, Each man to man will a helper be. And toiling millions will all go free In a hundred years.

"Materialization." By Mmc. E. 6. "The Jesuits." By Rev. B. F. Esperance and Rev. B. F. Austin. Austin. A. M., B. D. An excellent

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Mr. S. M. Walker, corner Caroline and

experiment, but is reliable. The following letters are but samples of hundreds we receive. The following letters are but samples of hundreds we receive. All the following letters are but samples of hundreds we receive. Mr. S. M. Walker, corner Carolina and Palmetto Sts., Los Angeles, Cal., writes: "About two years ago my sight began to fail rapidity. I consulted so-called scientific oculists and had special glasses made, but all to no avail. I bought an Actina and in less than thirty days throw 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 wrought since the treatment began. My eyes gradually gained strongth and power, and now my glasses are no longer necessary, for I 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."

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

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As the title implies, itcarries one from the mortal to the immortal life;

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

THIS GENERAL SURVEY DEPART 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.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

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

The third grand Prize Masquerade Ball, under the auspices of the Golden Rule Pleasure Club, Star Lodge Hall, 278 So. Western avenue, will be given Saturday evening, January 18, 1908. Prize March at 11 P. M. Music by W. W. Kirtland. Tickets, 25 cents a person.

Mrs. W. H. Dean writes from Galveston, Texas: 'Dr and Mrs. Noyes have left for new fields. Their stay with us was not only one round of work, but one of pleasure, and we regret that we lose two such earnest, faithful, energetic and honest workers. We have never had workers with us before who tried to develop the members for mediumship. Our developing class every Thursday evendifferent members and their friends. The old saying, "What is one's loss is another's gain," and I trust wherever they may cast their lot, it will be one of success and comfort."

Correspondent writes: "The Golden Rule Spiritualist Society held its annual meeting and election of officerrs Tuesday evening January 6, and, although a part of the proceedings por-tended inharmony, the oil of human kindness, and the larger love for the Cause prevailed, and all settled down to business and peace. The new ofcial board, after the mists have rolled in splendor to the beauty of the Hills, stands as follows: President, D. G. Hill; vice-president, Dr. J. H. Randall: secretary, W. H. Fludy; treasurer, Dr. T. Wilkins; trustees, Mrs. Alice Sexsmith, Margaret Avery, E. E. Clybourn; finance committee, Dr. C. A. Burgess, J. E. Sexsmith, and Robert Rutledge. There can be expected a revival of interest in this direction, to begin immediately, and some of the best talent in the country secured and placed upon the ros-trum at intervals during the next year. Mr. and Mrs. Hill deserve a vast degree of credit for standing at the helm of this society "when all but them had fied," as it were, and kept the ball rolling. Brother Coe and many others have also been very faithful in their work, and all deserve praise for the good in their rightful proportion. We need more well attended, harmonious, entiusiastic meetings in the city. The Gol-lien Rule Society will soon have its charter from the State Association." Mrs, R. S. Sparks writes from Lincoln, Neb.: "I have been thinking

for some time back how to express my heartfelt appreciation of your people telling things that I am sure the angels help them to understand. If all the readers of The Progressive Thinker would concentrate every day, or wrenever they are alone, they would develop more strength and new thoughts that would help the inner understanding to grow. I have been a Spiritualist only a short year, yet I would not take all the wealth of the earth for what little I know of the blessed truths of its

glorious philosophy." F. H. Parker writes from Santa

Cruz, Cal.; "Among the latest Spiritvalistic arrivals is M. E. Sylvester, who with her mother came from Seattle, Wash., and have purchased a grocery business at the corner of Mission and Laurentz sts. W. J. Colville is expected to return for an engagement in February to hold some public meetings and lecture to a class of twenty or thirty. Mrs. Katie Huessmann-Harveston will likely be with us again for a couple of Sundays in March, while on her way to fill an engagement for the society in San Diego, Gal. Mr. and Mrs. Longley will serve the First Spiritual Church here for the month of January. Mrs. G. B. Campbell, a trance speaker is lecturing for the church for December, assisted by her husband and Mrs. May Fanning, all of whom are residents of Santa Cruz, and help whenever and wherever needed at the crurch meetings and parlor circles

Correspondent writes: "The Metropolitan Spiritual Society opened its meetings Sunday, January 5, at its old quarters, Unity Hall, 434 31st st. The Hall was well filled. Mrs. Alice Case, a coming worker in the field, opened the meeting with an instructive speech, followed by another new worker, Mrs. Bansback, who gave some of her experiences in the work, followed with a few messages. A gentleman, an old-time worker, also gave a fine talk; then a solo was rendered, which called forth an encore, after which the pastor of this society, Mrs. Maggie Waite, gave spirit messages. On Sunday evening, January 12, Dr. Randall will deliver the discourse; he is always welcome. On the 19th of the month Dr. Cross will favor this society, and will also be welcomed. These lectures are al-ways followed with demonstrations of immortality by Maggie Waite, who will celebrate her 21st year of public work on the 9th of February, and a most excellent program will be ren-dered on that occasion."

Association of Spiritualists of New York City, Mary A. Newton, president, Margaret Gaule Riedinger, psychic, which closed its 45th year, ive Lyceum, the 25h of the same culation of the paper could be more month. Sunday, January 5, 1908, than doubled each year."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise 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 one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

we celebrated the 46th anniversary in the well appointed Elk Hall, Co-lumbus Circle. 8th and 59th streets. Mrs. Newton, president for the past twelve years, has been absent two Sundays through illness. Mrs. Emma L. Arbecam, a recent member, president. Her first address and poems delivered in a clear voice, was well received; I say breif, because she is well aware that most of the fine, intelligent audience are anx ious to hear from the remarkable psychic that has served this society so acceptably for nearly ten years, Mrs. Margaret Gaule Riedinger, Her husband, August Riedinger, is in full sympathy with her, and aids her in every way, possible. The Ladies Aid, auxiliary to the society, is doing a good work. Mrs Riedinger, treas urer. They meet at her residence ing was devoted to experiences from Fridays. They are assisting Ferdi nand Fox Jenckin, son of the late Katie Fox Jencken, the only survivor of the Fox Sisters. He is too ill to provide for himself. The command or affirmation, "Give us this day our daily bread," was fully complied with. Fine address, and reading the decla ration of principles adopted by the N. S. A.; fine messages from loved ones; fine music from Professor Longley's "Echoes From the World of Song." A happy New year was well commenced.

B. C. Tabor, M. D., of Dennison, Tex., writes: "The Progressive Thinker is the only spiritual paper I take, and at my old age, now near 97, it gives me much satisfaction, for I ge many views of others, and see much mental advance. I have a

written now."
Mrs. Ella Dare, well known in Chicago, writes from Biloxi, Miss.; hope for you and your work all the good things during this new year, press, as it has so ably in the past, the Progressive Thinker continue to express, as it has so aly in the past, the great Spiritual Uplift, which has come to the world, and which is voicing itself along the highways and by-ways of life. It is wonderful how one comes upon evidences of liberal thought in places where one would least expect to find it. Seeds seem to be sown here, and there, and everywhere. We are on the shore of the Gulf where vessels pass, and where tides come and go, where salt air invigorates, and where the breath

of Pines soothes with healing balm."
H. J. Howell writes from Bristow, Okla .: "I am getting hungry for some Spiritual Literature, so I have de-cided to take The Progressive Thinker again. I took it for some years, precious paper, as it seems to be the when in Texas, and have ever rethe inspiration of so many different garded it as the best spiritual paper I eyer had. I took the Religio Philosophical Journal for 20 years at pressive ceremony claiming the atten-\$2.50 per year; also the old Banner tion of the entire audience. Among of Light for several years, and have seen copies of all the other spiritual pal, a young medium of rare ability papers, but none ever suited me so vell as your paper. Some years ago I found so much fraud and deception in Spiritualism I decided I would have nothing more to do with it, or at least until there was a change for the better. I do not know if it has come or not, but hope so. I know that Spiritualism in the main is true. There are some vagaries I do not endorse

or at least they seem so to me. have had fine experiences through myself that have never been published, that I may write out sometime. G. H. Brooks Writes; "I arrived in Columbus, Ohio from Pittsburg, Pa., on Friday afternoon. - I was most pleasantly entertained for several days at the lovely home of Mr. and Mrs. Saile, who did all they could to make my stay pleasant. Sunday morning and afternoon I attended the session of the Ohio State Society, at the West Side Church, and met a goodly number of old-time friends I enjoyed the session very much. Sunday evening I began my three month's engagement at the stone church, corner 6th and State Sts. I had a very nice audience and was

greatly helped by their influence. I am now nicely settled at 190 South 6th Street, where all mail and telegrams should be sent. Will respond to calls for funerals, also for midweek meetings, within a radius of one hundred miles. I trust the friends through the State will get up meetings. I can go Thursday and Friday evenings. Let the good

work go on. Correspondent writes: "The Spiritual Harmony Society (such the corregular services, Sunday evening, Jan-uary 19, at Bock's Hall, 11526 Michi-Maggie Henry write: Mr. Ja gan avenue, but have taken the name of the "Roseland Spiritual Culture Club," under which they will be chartered. This society starts out with the right determination to succeed. and knowing those at its helm your correspondent has no hesitancy in, but really takes infinite pleasure in asking all lovers of this grand and beautiful truth to go and join with them, if living in the vicinity. We

certainly foresee success for them. Mrs. Cora L. V. Richmond visited Titus Merritt writes: "The First Whitewater, Wis., on Tuesday of this week, delivering three lectures be fore the students of the Morris Pratt Institute.

L. E. Burnham, of Cortland, New December 29, was commenced by our York, writes: "I am more than mutual friend, Andrew Jackson Davis, pleased with the paper and the firm January 4, 1863. I, my wife and stand it takes against fraud in the two children were present at the dark room seances, and for the stand opening, also the Children's Progress- for honest mediums. I wish the cir-



Mrs. M. V. Arris, the medium who et. She will be pleased to hear from her friends.

Mrs. Julia French writes from Washington, D. C.: The Spiritual Science Society of Washington, D. C., holds meetings Sundays at 8 p. m., in Wonn's hall, 721 6th St., N.-W. Mrs. May A. Price, president and pastor, is giving yery instructive lectures to a good audience. She is teaching the philosophy of Spiritualism, the power of spiritual or spirit forces from a scientific point of of view, so plain and simple that skeptics have to believe, proving her teaching by tests, spirit messages, and psychrometric readings which follow the lectures. The Society holds weekly meetings at Mrs. Price's home, 234 First St., S.-E., for the scientific study and demonstration of the phenoment, both mental and physical. All Spiritualists visiting the city are cordially invited to come out and visit us. Ferd, C. Suhrer writes: Mediums'

Day at the Fraternal Order of Spirit-ualists, Sunday, Jan. 5, was the incentive for bringing out the largest audience we have had in some time. It was good to see the smiling countenances of the large congregation, but it was better to see the happy faces of those receiving their sealed letters. Another class was initiated, the imthose initiated was Mr. Gustav Tamwhose readings were out of the ordinary for directness and accuracy. Mrs. Alice Sexsmith delivered a brief address which contained a message of cheer and hope for everyone present. Your attention is again directed to Sunday, Jan. 26th, when Mrs. Ada. T. Knapp will recite her life's history from childhood as a medium. Another class for initiation is being arranged and those who contemplate joining us are requested to attend the first meeting as soon as convenient and make themselves known to Dr. Caird or the secretary. Election of officers occurs on the evening of Wednesday, Jan. 22, and all members have a voice in that meeting. We will meet in Atlas hall, 406 Ogden avenue, corner Robey street, second floor, at 7:30 o'clock. We feel elated in meeting someone at almost every meeting who find in the Fraternal Order principles just what they have wanted for a long time, and are desirous of lending'a helping hand in their respective ways, and we are more confident now than ever of our success and of establishing the Fraternal Camp.

Prof. John Gibson McLane, a prominent Spiritualisst and medium, passed to spirit life Dec. 14, 1907, at Los Angeles. Cal. The Professor was a wonderfully gifted man, and became a be liever in Spiritualism 35 years ago: When he first discovered that his loved ones could return to this earth, he had many hard battles to fight, being compelled to live almost in exile from some of his dearest ties on earth because he was true to himself and the cause he so dearly loved; but he was no coward and preferred to respondent was impressed to call tread the wine press alone, rather this society, last week, as a name than sacrifice the beautiful life which had not yet been selected when the charter was applied for) will hold its funeral services, held on Dec. 17, was

Maggie Henry write: Mr. Jas McC. Williams delivered a very interesting and instructive Jecture on Health, at Universal Occult Society (old 77), 31st St. Spirit message were given by Mrs. ZaZell, Mrs. Hat-ten, Mr. H. S. Fraser and Mr. Linndeafer. The large and intellectual audience was very appreciative. Do not forget our conference meeting at Meetings conducted Mrs. Maggie Henry, who resides at 3103 Prairie Ave.

A. C. writes from Syracuse, N. Y.: The Lone Star Spiritualist Society, organized and chartered last June, is in a flourishing condition. Mrs. Adaline Cooper is the regular speaker. We have all of the personal property paid for, and some money in the treasury. Three have been a few develoned so they can give messages. Helen Stuart-Richings is speaking

BENEFIT FOR THE WIDOW OF is sick at the County Hospital; wishes PROF. JOHN McLANE, WEDNES-to thank those who responded to the DAY EVENING, JANUARY 29, 1908, call for assistance in her behalf. She AT STAR LODGE HALL, 378 SO. has had a relapse, and will probably WESTERN AVE. A FINE PRO-be confined to the hospital some time GRAM. TICKETS, 25c.

tures and psychic demonstrations throughout Michigan and contiguous states. Address her at 94 State St., Grand Rapids, Mich.

Ferd, C. Suhrer writes: Rev. Will J. Erwood ased the term "Modern Spiritualism" to good advantage on Sunday evening, Jan. 12, before the Fraternal Order of Spiritualists, and despite the blinding snow storm quite an audience greeted the speaker, who, by his easy, happy manner, at once enlisted the approval of his hearers. His remarks contained words of value to mediums and to investigators. Your last opportunity to hear this gifted orator will be on Sunday, Jan. 19, at 8 p. m. at Hygeia hall, 406 Ogden Avenue, corner of Robey Street top floor. A public reception will be tendered Brother Erwood on Wednes-day evening Jan 15, in Atlas hall, same building, second floor, and you are invited to participate.

Correspondent writes: "The awful Sunday weather prevented the usual-full house at turnout at the Spiritualist meetings, and the Progressive Spiritualist Society, at the corner of Burling st., and North avenue, was affected the same as others. Dr. T. Wilkins talked of many interesting things, and Mrs. Hilbert gave real spiritual messages, all of which were acepted as correct."

The Third Grand Masquerade Ball, inder the auspices of the Golden Rule Pleasure Club, Star Lodge Hall, 378 South Western avenue, Saturday evening, Jan. 18, 1908. Prize March at 11 p. m. Music by W. W. Kirtland. Tichets, 25 cents a person.

Carrie L. Hatch writes from 9 Apoleton St., Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. Mattie-E. A. Allbe in the chair. The committees were appointed for the year. The evening entertainment was enjoyed by a good audience. Among those taking part were, Mrs. A. S. Waterheuse, Mr. Gowan, Mrs. Annie Morgan, Mrs Dueln, Mrs Shackley, Mrs. A. Chapman, Mrs. Morse and Mr. Harwood. Mrs. Morgan sang several selections. Mrs. Mary F. Lovering, planist. We hold meetings every Friday. January 31, we will hold a public circle in the afternoon at 3. Remember the date. Correspondent writes: "The Gol-

den Rule Society held its regular Meetings, Bunday, January 5. The afternoon service consisted of a short talk by the pastor; messages followed. The evening brought a surprise to our meeting, and a cheerful one, in the person of Dr. Geo. B. Warne and wife. The pastor gave a short address with words of encouragement, and wishing us success for the furthering of our work and future unfolding of the right principles of Spiritualism. In fact there is a brighter and better outlook for the Golden Rule Society than at any time before. The Speaker for January 19, will be Dr. J. H. Randall, and on January 26, our National President, Dr. Geo. B. Warne. Everybody welcome."

A GOLDEN SHEAF.

The Late Work by Hudson and Emma Rood Tuttle.

The complement of fifty years of work in the fields of life, has been is seed in book form by Hudson and Emma Rood Tuttle That book contains the soul and much of the body of all of theibowritings. It is, indeed, a splendid memorial of these two workers in the field of spiritual and mental cultures

I rejoice to report that these friends of the N. S. As have deposited a copy of "A Goldeni Shede" in the library at headquarters o It will be here in the archives and Horary of the N. S. A. for future generation to read and en for future generations to read and get en rapport with their inspiration of this fifty years of the history of Spirit-

Other donation of books are always in order for the N. S. A. library.

The library now embraces over 700 for the Grand Rapids Psychical Re- volumes of choice spiritual and libsearch Society this winter, and will eral literature. Works now out of

Mass-Meeting, **Annual Convention** Spiritualists'

Association

To the Spiritualists of the State of

Illinois, Greeting:

Be it Known that the Annual Mass-

Meeting and Convention of the Illi-

nois State Spiritualists Association, will be held at Handel Hall, 40 Ran-

dolph, street, Chicago, Illinois, be-

ginning Tuesday evening, February 18, and continuing through Wednes-

day and Thursday following. Auxiliary societics and individual members

will please make a note of this fact,

and be on hand in full force, and let

us have the best Convention we have

ever held, and so adjust ourselyes to

the Cause as to make ours the banner

State Association in the United States.

Good Speakers and message talent

GEO. B. WARNE, Pres. . By DR. T. WILKINS, Sec'y.

Persons with books to donate where

they will be of practical use should understand that the N. S. A. head-

quarters will serve in that capacity for

an unlimited future: indeed is the

promise of a permanent library of the

GEORGE W. KATES,

Letter From Geo. H. Brooks.

I have been waiting ere I sent an-

other letter, hoping I could tell the

many readers of the dear old Thinker,

just when my trial was to come off,

but am unable at this time to say

just what the date will be. In the

meantime I desire to impress upon

the Spiritualists of Pennsylvania, the

great importance of their coming to-

gether in a State organization.

Secretary.

literature of Spiritualism.

ing of a spiritually harvest.

Fraternally

PURPOSE NOW.

Illinois State

Every one regretted the absence of

surance that the angel world would sustain him in his sorrow.

The Progressive Thinker a Happy New Year, CARRIE L. HATCH, Boston, Mass.

BULA, OHIO.

ning of the new year we feel impelled to outline the progress of the work here. Everything is moving along nicely. An upward tendency seems to brighten all our efforts, and success so far has been ours. We have many things to be thankful

are already engaged, and the program will be published as soon as it can be arranged. Of all the years of its existence, this is the most important for uniting Spiritualism, and IT MUST Our greatest and grandest accom-plishment in the past year is our beau-tiful little temple. It stands as a BE UNITED IN SPIRIT AND IN

ers who caused it to be. Every member of our society is entitled to credit for the loyalty and fidelity shown in the work. The liberal spirit manifest-ed outside of the Spiritualists was very marked. The aid received from this source has been very generous, and in return for their generosity, we not only welcome them to our temple, but give them soul food that they are unable to get elsewhere.

This library is being made of praceduce it to a point where it won't be tical use by persons who are in Washngton, and can be by any visiting burden.

That in itself will become, if not already, a golden sheaf in the garneralways well patronized.

pense of carrying on the work.

There is a great need for a State ociety, and for the large number of Spiritualists throughout the entire be obtained. The question, "Is Spiritualism de-State to come together in convention as soon as possible to organize a State society. Blanks have been sent to different societies asking them to unite in the call for a State meeting to be held in Pittsburg as soon as possible. One of the questions that was asked by our lawyer, was: "Have you a State Society?" and he felt there was great need for one. So there has been a call made for all Spiritual Societies and all Spiritualists to meet later when the date can be arranged, to form a strong so-

I never more fully realized the value of our people being organized, Our cause never stood on a firmer than I have since this last experience, foundation; never was more free from and I have always been a worker for organization. I have helped to organize many local societies, and two State Societies, yet to-day, never fully realized their value until called upon to pass through this most unpleasant I also desire to impress upon all, that this fight is not against me-no, not at all; I am simply the instrument, that's all. It is a fight for mediumship, for Spiritualism, and the rights of the people, and this fight is yours as well as mine, especially in Pennsylvania, and every one should feel a deep interest in this matter, and come forward with their contri-butions. Send either to Mr. C. L. Stevens, 213 7th street, Pittsburg, Pa., or to myself, 190 South 6th street, Columbus, Ohio.

I desire here to express my heartfelt thanks to the many friends who have strife, to victory and peace. written letters of sympathy and help, and many of them sending financial aid. I am answering all who respond with help, and desire to thank one and all for their work of help and comfort. It has been of great assistance to me. Later there will be published the names and amount sent, and an accurate account will be kept, as well as report made of all expense. In my next I hope to give the time when the trial will come off. Again thanking one and all for their kindness, I am, as ever, the well-wisher of all . G. H. BROOKS.

190 South 6th St., Columbus, O.

Massachusetts Association

At Friendship hall, Odd Fellows uilding, Boston, the annual meeting of the Massachusetts State Association of Spiritualists was held. A good attendance was present, weather being pleasant in the morning the members responded to the call In the absence of President Dr. Geo. A. Fuller, the meeting was opened on time by Vice-president J. B. Hatch. The secretary's report told of the work of the year, of the plans and purposes of the organization, of the finances received: more work in certain directions had been accomplished. and much more money was received than last year. All reports were approved and accepted. officers were elected for the coming vear:

President, Dr. George A. Fuller; 1st Vice-president, J. B. Hatch; 2nd Vice-president, Hebron Libbey; 3rd Vice-president, J. Q. A. Whittemore Secretary, Carrie L. Hatch; Treasurer, Carrie F. Loring. Directors, Simeon Butterfield, Mrs. Maude L. Bishop, R. F. Churchill.

After election, speeches were made

of the work, by Mrs. Abbott, Mrs. Carrie F. Loring, Mrs. Belcher, Mr. Litchman, Mr. Churchill, Mr. R. T. Churchill, our new director, president Lake Pleasant camp meeting, promised the M. S. A. a day at Lake Pleasrespond to calls for week-night lec- print are to be found here. For fu- ant camp in August. The M. S. A.

Thanks were extended to all speakers, mediums and musicians for their courtestes during the year, and to The Progressive Thinker for space and courtestes of the press.

It was voted in directors' meeting to

hold anniversary exercises on Tuesday, March 31, hall to be announced later; that it be a union meeting under the auspices of the M. S. A. Chartered societies of the State are requested to send address of secretary to Carrie L. Hatch, 74 Sydney street, Dorchester,

our President, Dr. Fuller, and of the fatal illness of his wife. Our sympa-thy was extended to him, with the as-

Wishing the editors and readers of

A BRIGHT OUTLOOK AT ASHTA-

To the Editor:-With the begin-

for, so much to look forward to that we feel the spirit world has been guiding us, and assisting us in our work. monument to the few faithful work-

Our debt is larger than it should be, but by persistent effort we expect to

The Ladies' Aid serve suppers every Saturday evening in their well arranged dining room. These suppers have become very popular, and are

Thursday evening conferences are well attended; this with our regular services combine to help pay the ex-

Our temple is not large enough, because our cause is so large; but in point of beauty and stability it is superior to any building of its size in our city. Truly we are proud of it, and the question comes to me, are we worthy? If every society would create a building fund at once, and then give it ordinary attention, the results would be surprising. Try it. In this way you can have a house of your own where you can get full value for your efforts, and where the best results can

clining?" seems a foolish one to us. for we all know that nothing of an immortal nature can ever die; but some of our prominent speakers claim we are standing with our feet in the mud and mire, and making no progress whatever. Some go so far as to advocate the dissolution, the complet destruction of the National Association, this being essential for the success of the work at large. This idea is so laden with selfishness, it will not be even recognized by progressive Spiritualists. From all points of the compass comes the evidence of progress. the leeches and vampires that has infested our ranks. Our philosophy is being recognized and understood by the thinkers of the world, and as good Brother Schirm says, "With the splen-did array of names behind us, we will need no longer apologize to any man." In union there is strength. Let us as far as possible support our National and State Association, also foster and encourage local organization. Patronize the spiritual press. Every good progressive Spiritualist should subscribe for a Spiritualist paper. Let us take up the watch word of The Progressive Thinker, "Weed Out the Frauds!" Let us practice our Spiritnalism by example as well as precept and our beautiful cause will grow in strength and beauty, and we will all be lifted up out of our selfishness through the seeming discord and

Our regular speaker, D. A. Herrick. is now, permanently located here, and gives his entire time to the work. His inspired discourses attract the attention of many outside of our society and the attendance is always good He has been somewhat indisposed, but is now vigorous once more, and doing his work to the satisfaction of all. JOHN WALLACE.

Ashtabula, Ohio.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, December 29, 1907. Mrs. Harriet Passmore, of Hardin township, Pottawattamie County Iowa. Her husband and three daughters, survive. Mrs. Passmore had been a Spiritualist over 20 Funeral services by C. O. Kempster. Sr., Council Bluffs, Iowa.

Transferred to the higher life, December 31st, 1907, at St. Paul, Minn., Mr. Amos W. Hall, age 84 years. He was an honored worker in the Cause of Spiritualism. He was always ready to stand up, take off his hat and be counted a Spiritualist. He was what might be called a starting station to spirit life, and was a light to whom these souls came before they could progress in spirit life. Mr. Hall was a man that lived the true spiritual FRANK E. IRVINE.

Passed from spirit life from the Na tional Home of the Typographical Union, Colorado Springs, Colorado, Dec. 24, 1907, Mr. W. S. Wagner, of Topeka, Kansas. He had long been a sufferer from the fearful disease of tuberculosis. Mrs. Inez Wagner, his wife, whose home is in Kansas City. Missouri, made the trip to Colorado Springs and brought back his body to Topeka to bury it. The funeral services were conducted at the home

has not had a day there for ten years, not since our Vice-president, Mr. Hatch, was director at Lake Pleasant. America. Sympathy is extended to his wife by all of their many friends. ETTA S. BLEDSOF.

NOTICE TO LEAGUE MEMBERS

The Annual Meeting of the Chic go Spiritualists' League will be he Thursday, January 16, 1908, at 8 AL m., sharp, in hall on 2nd floor Grand Pacific Hotel, Clark St., a (no Jackson Blvd. Every member shot) or be present, as matters of great scu-portance arising from an Ordina with recently enacted by the City Couroot javolying the relation of spirit mil 40 unaship to the public must be co; and ered. DR. C. A. BURGESS, Pre-J. H. RANDALL, Sec'y. J. H. RANDALL, Sec'y.

The Ohio Spiritual Association The board of officers of the O. S. A. met at Columbus, Ohio, January 4th, 5th, 6th. Business meetings were held Saturday, January 4th, and Mon-day, January 6th, and three public services at West Side Church on Sunday, January 5th. The officers were assisted at their public services at their public services by Rev. Geo. H. Brooks, the State President of the Wisconsin Association and serving the

Stone Church for thes month. A great deal of important business was transacted. Rev. M. C. Ward of Ashtabula, Ohio, and Mr. John Wagoner of Cleveland, Ohio, were granted missionary Certificates.

The ordination papers of Mrs. Anna E. Baird, Elyria, and Mrs. Myrtle Davis of Columbus, Ohio, were revoked.

The spiritual part of this meeting will be remembered by all who attended for some time to come. The greatest harmony prevailed. The financial expenses were \$38.90, and receipts in cash were \$92.91, and more

money pledged. The next state convention will be held the last week in May at Columbus, Ohio, and it is expected to make this the banner convention since the existence of the O. S. A., as the people

of Columbus have already begun preparations. Hoping to hear from all auxiliary societies as well as from those who not at present affiliate with the State,

Kindly address, C. A. SOLLINGER, Sec. O. S. A.

CHICAGO SPIRITUALIST LEAGUE.

There will be a meeting of the Chicago Spiritualist League held in Breakfast Room, Grand Pacific Hotel, Clark street and Jackson Blvd., on Thursday evening, January 16. All members of the League are hereby notified to be present promptly at 8 clock. Business of vital importance is on hand and everyone entitled to representation as a member of this organization will be needed. It will be a good time also, to hand in your name and dollar, and become a mem-Remember the date and place. DR. C. A. BURGESS, Pres.

SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetings 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. Rich-mond 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 at Buren Opera House, corner Madison street and California avenue. Service The Fraternal Order of Spiritual-

ists, 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 Butler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence

The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. mediums' meeting and 8 p. m., lectures, music and messages. Mrs. W. Brockway, pastor; rest dence 2962 Prairie Avenue.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m., at Unity Hall, 434 31st st., cor. Wentworth Ave. The Church of Progressive Spirit-

ualists, (colored) holds services at \$329 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 &p. 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 7:30. Lecture, music and messages, 320

tor.
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-

Flournoy street. Mary B. Hill Pas-

day evening at 8 p. m. at 239 Lin-coln ave., conducted by F. E. Loner. The Church of Spiritual Revelation holds services every Sunday even ing, 8 p.m., 2963 S. Halsted st. The public cordially invited. Conducted by Edward Dierkes. The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th street. Good mediums

Biblical Spiritualist Society holds meetings every Sunday, evening at Conducted by Rev. Esther M. Cahoon, and other mediums.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two huadred illustrations. Cloth, \$1.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it with-out pleasure and profit. Price 500.



This department is under the man

HUDSON TUTTLE. ess him at Berlin Heights, Ohio.

OTE-The Questions and Answers called forth such a host of re-dents, that to give all equal heardents, that to give an equal to the possibly as blind and automatic in the possible are possible as a possible are poss dess is perhaps sacrificed to this animal man, with every step of advance it may become more and more ited, and the style becomes thereited, and spiritual needs, and free
ited there ited the style becomes the sty ance of their questions and write let-before marriage is celebrated, a guide ters of inquiry. The supply of mat-ter is always several weeks ahead of appointed committee of scientists can space given, and hence there is una-voidable delay. Every one has to

wait his time and place, and are and treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be mullished. 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 am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

J. I. Hollingsworth: Q.-Who is or was "Phylos, the Thibetan," men-

tioned by Prof. Larkin?.. A.—He is a spirit who is claimed to have written a book, "The Dwellers on Two Planets," through F. S. Olivelt. He was an inhabitant of the fa-bled Atlantis, to which the book is

U. Argra: Q. What is the meaning of "Spiritual Guides?"

A.—The old belief in guardian an-

gels reappears in this form. It is presumable that spirit friends, those near and dear to us in this life, will retain the same interest for us, and as far as possible influence our thoughts and actions. There is no arpitrary assignment of a special "guide," and the office is dependent on the affection and harmony which brings them in rapport with us.

"Progress:"-Q.-What is opinion of the Q. and A. Department as to the attempt to improve mankind along the lines of correct breeding, as applied to animals and plants, and for which a committee has been appointed with David Starr Jordan, president of the Leland Stanford University at its head?

A .- It is true that wonderful results have been obtained by stock breeders and horticulturists and gardeners, by selection and crossing. They have moulded the species they have dealt with to suit their fancy. There are certain laws which hold in the crossing of different stocks, which, if followed, show encouraging results. Some of these have been clearly defined, while others are vaguely determined.

Burbank, who has been called the winard creator of new forms of vegetable and fruits, has discovered several leading principles, and by following them has achieved wonderful fundamental law, is a revival of the discovery of a monk, named Mendel, almost a half century ago, and known be thus stated. Characteristics dominating in both parents will be transmitted to all their offspring, while characteristics of one parent not possessed by the other will be transmitted

to only half the offspring. These theorists who have taken the culture of mankind in hand, would apply the rules of the stock breeder. and as they affirmed that the science of such breeding has reached such per fection-that give a breeder an ideal, he can realize it perfectly, they promise to weed out all objectionable features in the coming generation, and produce men and women perfect in form and health, with ideal mental and moral endowments.

As there can be no high court for the assignment of parents in this "scientific" procedure, the promoters rely on educating the people, so that marriages will be contracted in accordance with the laws of transmission of characteristics. The bonds of matrimony will not be taken in a haphazard way, but with careful circum-spection. The central "committee" of scientists, will give every young man and woman a chart of character, with an accompanying one of that of the mate to be sought, and courtship will become a complex problem of compar

Intermarriages have met condemnaion from remotest time, because it inuch alike, the offspring were weakened and the characteristics abnormally intensified. The savage went out of his clan or tribe and captured a wife from another. The wonderful progress of the American people has pen assigned by eminent sociologists to the blending of diverse nationali-

In this blending, and the present methods by which marriage is consummated, there may be many mistakes and failures, but as a whole there is marked improvement with each generation. This shows that the instinct of right matchood, even when it is, as now, made subservient to selfish interests, schemes for advancement, or pandered to lust, predominates over

Free it from these ensuaring devices, educate it to know its purest and future needs, will it not be the

union which promises most to offspring may be repulsive to the parties concerned, and even "Scientific Breeders of Humans," would scarcely de-mand such sacrifice of the parents to

Exploit their theories.

We believe in the unity of creation. That laws in however diverse proinces, never conflict.

Nature hastendowed all creatures

with mating instinct for one object. Man' has this in supreme measure, and it is surrounded and interwoven with all the qualities which make up his social, intellectual and spiritual life. Is it presumable that the normal result of this endowment will otherwise than consonant with the purpose for which it was given? furnish. From the foregoing corol wait his time and place, and all are is the best for the offspring.

In other words, we believe in na-

ture's way; nature's way as developed in the spiritualized man and woman.

SYCAMORE RESEARCH CLUB. Interesting Report of Occurrences at the First Meetings.

The Sycamore Research Club was formed for the purpose of holding regular meetings once a week to underthe thorough investigation -of spirit return in its different phases, and we thought perhaps it might be interesting to readers of The Progressive Thinker to know just how our circle is conducted and just what we earn each week. ...

Our club is composed of six mempers, who are all interested in seeking for the truth of the great phenomena; there being no inclination on the par any one to practice fraud on the others."

Our meetings are held'every Friday evening at 7:30 sharp, each member is required to be present at least ten minutes before that time.

Our room is 12x14 feet, having a 10 %-foot ceiling. The windows are

covered with heavy paper; strips of wood being made especially to hold the heavy paper tightly on the four sides. One gas jet hangs from the center of the room. All parties having taken their places in chairs form ing a circle, the gas is turned out and we are in black darkness.

At our first two meetings there was nothing special occurred; except when we formed a battery by taking hold of hands a strong current was sensed which caused two of the parties present to have the "jerks."

Our third meeting was conducted in a similar manner. One of the ladies present was controlled by what was said to be an Indian girl, who gave the name of Naoml. This spirit, being asked, gave a short history of her life, which was a very sad one. She said her husband was a Mississippi hunter, her father, who 'was a' chief, trouble for them, which caused her to drown herself in the river, and this she has much regretted since, as it hindered her progression in the spirit life. Her husband, she said, was still

living, but a very old man. One of the gentlemen was also controlled this same evening by what was supposed to be an Indian who could talk no English, but did a great deal of it in his own tongue. The first party controlled knew nothing of what was said or done, while the latter claimed to know and hear everything. During the evening three lights

were distinctly seen by all present two being sharp flashy lights while the other was misty or dull The light being turned on, we tried

the "letters" and received several names and tests from ones we used to know in earth life. At our last, or fourth, meeting, be fore the light was turned out, we suspended a trumpet in the center tied

by a string to the gas jet. We then formed the battery by taking hold of hands, and several hymns were sung. The same gentleman was controlled, this time by the spirit of a woman who came weeping and sobbing. When asked why she came in that manner her answer was "that it was the past recollections of her life while here on earth that made her sad." One of the parties in the circle notice the trumpet tapping her gently on the head, but it was decided this might be caused by its swinging around on the

string which it was suspended from. Several very distinct lights were seen by all present; some of them came in flashes, while others were of a pale misty kind, same as the previous evening. They all seemed to be near some one of the circle.

We then set the trumpet on the floor and touched the ends of our fingers to it. It rocked about and struck one of the parties three times. It was then moved about violently and would answer "yes" and "no" by giving raps. was found by experience that relatives | This became very interesting, and we heing of the same strain, were so asked them to speak through it if possible, but we could hear nothing. then asked the influence to lift the trumpet from the floor; this was done very slow at first but finally carried up in the room as high as our heads; then suddenly dropped to the floor. This was done only while the ends of our fingers were on the trumpet, : We tried it otherwise and it would not

> We then suggested lighting the gas and trying it in the same manner. The result was almost the same, as far as raising the trumpet was con-cerned, but the influence was not nearly as strong, and finally left altogether, We were all satisfied that no mortal present was lifting the instrument unconsciously, and that no one had more than a finger on the trum-

pet at the time. We then turned on the light and and future needs, will it not be the tried, the "letters," and got very satis-most reliable guide in selection? The , factory results. Names were spelled

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hud-

BOD Tuta a Price 35 cents. Address him at

DR. T. A. BLAND.

His Noble Life, Work and Transition

The passing of Dr. Bland to higher and wider field of activity re-calls to every one familiar with the history of the last fifty years, the many fields of active work and reform for the amelioration of the condition of the human race that have been epened during the half century, referred to.

The lifetime of Dr. Bland extended over that period; and he, being ready, became an active participant in the work going on all around him-in many instances leading, in others joining the ranks where others had taken the initiative.

Born of Quaker parents, it is not strange that his mind was cast in the mold of the pioneers of human progress and thought, and this coupled with great kindliness of heart, made him a true philanthropist as well as reformer. The mother side (as some one has said of all who work for humanity) was strong in him and he often declared that his mother was the one who sustained and encouraged him in all he was to be and do. Dr. Bland's record extends from be-

fore the war for the preservation of the Union, when he was given on especial appointment by Gov. Morton as surgeon in the army, through all the complex history following the closing of the war—the assassination of Mr. Lincoln, the desired lessening of the standing army by Gen. Grant (when he was president) the better treat-ment of the Indians. Gen, Grant sent out six different commissions to negogotiate with the Indians and report progress to him. This resulted in a peace policy that, had it been fully carried out by Congress, would have made war on the frontier impossible. The writer was in Washington during those years, and when Dr. Bland came back from working and investigating among the Indians, he was one of those who favored Gen. Grant's peace policy.

As editor, writer, physician and reformer, his works are too well known to be recapitulated here. He was the author of many books and pamphlets covering a wide range of subjects, from the reforming of our care of the physical body to the life beyond the change called Death.

A full amount of his literary work is published in the introduction to his latest book, "The Ploneers of Pro-This introduction was written by his many-years' friend, Rev. Dr. H. W. Thomas, and is indeed a fine biographical sketch of Dr. Bland. This latest and one of his most earnestly espoused reforms was in the of medicine.

He believed and knew that the present system of materia medica as approved and enforced by legislation are oppressive and harmful, and the Medical League, which is in active operation, is especially intended to correct these evils and make medical science as any other system of science.

Dr. Thomas says in the introduction referred to: "As a reformer the work of Dr. Bland has been large, wise and helpful. Large, in that it has not been limited to any specialty; his wide vision has looked upon the whole field of the needs and sufferings of a world.

Wise, because his judgment has been that of a well-balanced mind. Helpful because his sympathies have been with the sufferers; he has not stood as one apart from them, and talked at them: but has been one with them, who has known hard work; what it is to sweat in the field, and live in a cabin, and all his life to be comparatively poor.

Looking at this life we can but be impressed with its noble and heroic simplicity, purity and integrity; and Divine, to see this husband and wife (Dr. Thomas refers to Dr. M. C Bland, the gifted wife, helpmeet and life companion of Dr. Bland), who have so long been one in thought and work growing old in a love that is deeper, diviner than was possible when together they essayed the task and journey of earth and time. Beautiful as they so joyfully toil on in the

brighter hope of the blessed forever.' Dr. and Mrs. Bland have been known to and the warm friends of the writer for many, many years. Their knowledge of the spiritual realm and the new philosophy and religion inci dent upon that knowledge has been their strength and support in many an hour of trial. The writer visited them often in this city, and when the summons came that the ever watchful wife knew was the Divine Messen. ger sent to set her husband free, she asked for the presence of the writer to conduct the services at the humble home where they had dwelt the past PAW VERTE.

Dr. Bland, besides his loved and love ing wife, has a brother in the southern part of Illinois-who could not be present at the services held Sunday, Jan. 5th.

Beloved nephews, nieces and cous ins, as devoted as if they had been his own sons and daughters, rallied around him and his dear wife, and the writer heard Mrs. Bland saying to a niece with broken voice: ple have always been my people-so good and kind and true.

The medical students and profess ors who had worked with Dr. Bland for many years gathered lovingly around, and were among the earlies and latest in attendance upon him and in their manifest sympathy for Mrs. Bland.

He could not do all the work there was to be done, so, standard in hand, he shouts back to those still toiling for humanity: "Do not falter; do not turn back; go on."

It was a privilege to minister at the transition service of Dr. Bland. CORA L. V. RICHMOND.

out which were recognized as people who had long since passed to spirit In our next report we will try and give some of these messages as they are given to us.

We intend to try the cabinet at'the proper time, and shall report what we have given to us, and hope that by so doing it may be the means of help-ing others in this great truth.

SYCAMORE RESEARCH CLUB. Sycamore, Ill.

CULTIVATION OF PERSONAL MAGNETISM. A treatise on HUMAN CULTURE By Leroy Berrier, Anthropologist and Author. A very suggestive and in-

structive book

== NEW YEAR'S DREAM.

I'd like to be how again upon a New Year's Eve. So many calls I'd like to make, and some I should receive. I'd like to wipe out all the past that gives me only grief, And blow a torn again, and shout, and get some sweet

I'd like to call upon that girl who looked so sweet to me, And have a youthful spell of joy-a spirit full of glee. I'd like to see that pretty face, those sparkling eyes of

blue. I'd like to tough that hand again, and kiss those dear lips,

Twould be a pleasure fond and deep to climb the eastle

I builded o'er and o'er again of nothing but the air, And swell with pride and hopefulness upon the prospects bright :

That fell to earth and passed from me and left my hopes in blight.

There is a vast expanse of time betwixt that day and this, With storms of sorrow and of woe, and compensating bliss, But I would fly beyond it all, to grasp that hand once

With all the rapture of first love, back in the days of yore.

I'd like to be a boy again, and I will tell you why: I'd like to have a great big plece of mother's pumpkin

I'd like, also, to go and skate upon that little stream, And like that dear old moon above, just let my young

Those days have gone—I'm passing on, and though this form grows old. There still rendin upon this plane sweet pleasures to

unfold.

The mighty horde that follows me must profit by my stay, And so I feel there yet is weal for me along the way.

If all who live would gain and give, more pleasure and If all would try to help someone the higher heights, to

gain. This world would be from paupers free, who hungry now

must roam, \_ . And those inclined would always find right here on earth

DR. T. WILKINS. a home.

RECENT TRANSITIONS.

Gerald Massey.

Word comes to us from over the sea that Gerald Massey, the venerable poet, philosopher and friend of labor, has taken leave of earth at the ripe

Mr. Massey held a high place in the annals of Englishillterature: In all of the school text-books bearing on the subject he was placed among the first poets of his time and accorded the honor that was so justly his due by reason of the beautiful expression of his thoughts, His attacks upon the Christian religion without doubt lessened the regard in which he might have, been held by the masses of the, people, yet no one among his most bitter opponents doubted his sincerity; or questioned his integrity. His books will live so long as the English language is spoken, and the impress of his great soul will become a greatenipower for good as the centuries roll away, The man

"This world is full of beauty, As is that bright world above, And if we did our duty, .It would be full of love."

He was a good man and true, and passed to his reward after a spent in good and noble deeds.

Dr. E. F. Butterfield.

From Syracuse, N. Y., comes the sad intelligence that Dr. Edward F. Butterfield, the well-known magnetic, clairvoyant and Thompsonian physician, has returned to his home in the spirit world after an earth visit of about eighty-four years. Dr. Butterfield has been a Spiritualist for almost sixty years, and has devoted the greater-portion of his life, under the direction of the invisibles, to the service of suffering humanity. He supported the cause of Spiritualism most generously in the early days of our movement, and for some-time was an officer of the present New York State Spiritualist Association. He took great delight in assisting worthy young men and women in their efforts to, obtain an education, and treated the poor and needy without money and without price. His home was open to those who were shelterless and "his pity gave ere charity began," as Goldsmith says of the village preacher. About one year ago Dr. Butterfield began to lose his mental and physical strength. The great mind and strong body that had done such valiant service for humanity could no longer, endure the strain. After one year of struggle his soul self has recalled unto itself its earth child. His physical form rests from its labors and his mental forces are once more free. Peace and joy be with him in his new life.

William Speer.

It was with a heavy heart that I read of the departure from this life of ours of that generous friend of our Cause, Mr. William Speer, on November 25, 1907. He had made this earth of ours a visit ofothree and seventy years, which he spent in one continuous endeavor to live and do the right. He was a patriot in those years when men's souls were tried by reason of honest differences of opinion upon the great questions that agitated the citizens of the Union, North and South. He lovedotheeflag of his country and endeavored to siphold its integrity in every relation of life. He was the personification of honesty in all his business dealings, and will ever be held in grateful memory by all of his associates in the banking fraternity by reason of the spleadid example he set them during his long association with them. He was frequently called upon to hold official positions of trust by the citizens of Mercer county, Missouri, and never failed to render faithful account of his stew-ardship. As sheriff and treasurer of said county, he brought to both positions a conscientious fidelity to duty not often found among office-holders of the present age. Mr. Speer be-longed to the old school of Americans who believed in doing right for right's

own sake, and in being honest for honesty's sake. He despised policy and hated shams. He was a Spir itualist from conviction, and he had good reason for the faith that was in him. He was a loyal friend to the N. S. A., and believed most thoroughly in systematic organization. He will ever be held in loving memory by all who knew him. The sympathy of his many friends goes out to his devoted wife, the sole surviving member of his family band.
HARRISON. D. BARRETT.

MORRIS PRATT INSTITUTE.

Having of late received letters asking: "How is the Morris Pratt School the Spiritualist papers for a report of its work," I will fall back on the old maxim, "Better late than never," and give the friends of the school & brief report of its present condition.

fine school, never better. A more promising class of young men and wowho could write these beautiful lines men cannot be found in any school. could not help making this world of All are in earnest to reach the goal ours better because of his having of their desires, a more complete eduadvantages to be found in a school of this kind where the broken threads can be taken up and carried forward by those who under adverse conditions have been deprived of schooling, it may have been for years, and who can make up for lost opportunities and

obtain a liberal education. A few days since I overheard one of our brightest students say to the the worth of my tuition, \$50.00 in the mar lessons alone." Others say the same in their oratory work, while others greatly appreciate the psychic absolutely authentical instances, and dreams and divination of the future work under the instruction of Mrs. Mattie Hull.

The study of music is interesting many of our students, one of whom is a musician of very fine attainments. who is giving instruction to several in the school. Having two pianos in the Institute, they have ample opportunity for practicing.

club all questions relating to civic and moral reform are discussed in a manner which would do credit to any body of young men and women.

Judge Wm. Smith of Janesville has been giving a course of lectures on Law and Its Uses before our students, which has been greatly appreciated and deemed beneficial.

We are beginning to feel the effects of the financial depression which has spread throughout the country. Some of our students have been cut off from expected resources to help them through the term. We have a very worthy and promising student who is in her second year at the school. wishes to graduate and enter the field as a worker on moral and religious reforms. We feel she will become an honor to the school in her public work. She is out of money. Who will help her to go through the term. I wish to make an appeal to those whom fortune has favored in worldly prosperity to come to the rescue of this student by sending aid in a grand and good work to tide over this winter of financial depression.

I desire to improve this opportunity to express our thanks to all those good friends who make up the list of names to help in furnishing the room bearing the name M. V. S. A. To one and all we extend cordial thanks.
MRS. L. S. WEAVER,

Asst. Sec'y. . THE FUTURE.

Out beyond us there as lying a year filled with fair to-morrows, In the silent past are dying swarms of

little, cast-off sorrows; Out beyond us here are .glowing heights on which our flags may fly; In the past the streams are flowing where we halted, you and I.

Out beyond us Hope is calling to the strong and to the fearless, In the past a veil is falling on the valleys that were cheerless: Out beyond us there are spreading

scenes where unclaimed glories lie; Why should we sit weakly dreading future bruises, you and I.

COMPRISING all that re-lates to the progress of the Christian Religion in the "Hise-tory of the Decline and Full of the Ro-A Vindication. (Never before Published in this Country.) of some pessages in the Fiftcenth and Sixteenth Chapters.) With A LIFE OF THE AUTHOR, Proface and Notes by PRIER ECKLER, including variorum notes by Guitot, Wenck, Milman, "an English Churchman," and other scholars. THIS volume contains Cisson's complete Theological writings, separate from his other works; and is, to use this own language, "an enquiry into the burnan courses of the progress and establishment of Christianty"—showing street, where, and thou it originated; sale were its founders; and what were the sentiment, character, manners, numbers, and condition of the primitive Christians.

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## Wonders or Science for 1908.

(Continued from page 2.)

age child at various ages. This discovered, they drew up tables of averages; and, thanks to them, they are now able to-make prescriptions definitely whenever a fresh subject arrives at the laboratory of experimental psychology.

Prof. Binet called in the assistance of a Parisian palmist, who surprised him with the accuracy with which he read the characters of the hundred boys who were presented to her. Prof. Binet hopes to see similar laboratories scattered all over the land and thus establish the foundations for a scientific breeding and development of the human spicies.

How Gates Got Strong Arm.

Prof. Elmer Gates of the Laboratory of Psychology in Washington is a pioneer along another line of human development which holds many possibilities for 1908. Placing his forearm in a jar filled with water to the point of overflow and keeping his position without moving, this investigator directed his thinking toward the arm. THE BLOOD SOON ENTERED THE ARM IN SUCH QUANTITIES AS TO ENLARGE IT AND CAUSE THE WATER IN THE JAR TO OVERFLOW. By directing his thoughts to his arm for a certain length of time daily for many days, he permanently increased both its size and its strength. He even instructed others to produce the same effect. Prof. Gates has also found that change of the mental state changed the chemical character of the perspiration. WHEN TREATED WITH THE SAME CHEMICAL REAGENT THE PERSPIRATION OF AN ANGRY MAN SHOWED ONE ODOR THAT OF A MAN IN GRIEF ANOTHER, AND SO ON THROUGH A LARGE CATEGORY OF EMOTIONS. THE

BREATH ALSO CHANGED WITH THE THOUGHT. Green Taste Is Really Pink. Anger produces a brownish substance in the breath, sorrow gray, remorse pink. The results showed that each kind of thinking produced its own peculiar substance which the system was trying to expel. Prof. Gates declares that every mental activity creates a chemical change and a definite anatomical structure in the animal which exercises the mental activity. The mind of the human organism, by an effort of the will properly directed, can produce measurable changes of the chemistry of the secretions and excretions. "IT FOLLOWS THAT ALL PHYSIOLOGICAL PROCESSES OF HEALTH OR DISEASE ARE PSYCHOLOGICAL PROCESSES, AND THAT THE ONLY WAY TO INHIBIT, ACCELERATE, OR CHANGE THESE PROCESSES IS TO RESORT TO METHODS PROPERLY AL-

TERING THE PSYCHOLOGIC OR MENTAL PROCESSES." Prof. Gates contined his experiments with anger until he had obtained enough of the brownish substance, which appeared in the breath, to administer to men and animals. In every instance it produced nervous excitability or irritability. In his experiments with thought conditions by jealousy he obtained another substance from the breath, which he injected into the veins of guinea pigs. The pig-died in a few minutes. Hate, he found, is accompanied by the greatest expenditure of vital energy. He says it precipitates several elemical products and that enough would be eliminated in one hour of intense hate to cause the death of four score persons. For the ptomaines of hate are the deadliest-poisons known to science.

Studying Energy in Reserve.

A new line of work in psychology Prof. James believes is opened up by his initial work in tapping the reservoirs of energy in devising means whereby deeper and deeper reserves of human force are made available. The fact that there are such reserves he illustrates by the familiar phenomenon of getting one's "second wind." Evidently we stop when we meet the first layer of fatigue. But if an unusual necessity forces us to press onward the fatigue gets worse up to a certain point, when gradually or suddenly it passes away and we are fresher than before. We have evidently tapped a new level of energy masked until then by the fatigue obstacle usually obeyed. There may be layer after layer of this experience, a third and a fourth "wind." Mental activity shows the same phenomena as the physical, and in exceptional cases we may find "beyond the extremity of fatigue distress, amounts of ease and power that we never dreamed ourselves to own, sources of strength habitually not taxed at all because habitually we never push through the obstruction, never pass those early critical points."

When we do pass either some unusual stimulus fills us with emotional excitement or some unusual idea of necessity induces us to make an extra effort of will. Excitements, ideas, efforts are

what carry us over the dam.

The difficulty is to use it, to make the effort which the word volition implies. But if we do make it, it will act. A SINGLE SUCCESSFUL EFFORT OF MORAL VOLITION. SUCH AS SAYING "NO" TO SOME HABITUAL TEMPTATION OR PERFORMING SOME COURAGEOUS ACT, WILL LAUNCH A MAN ON A HIGHER LEVEL OF ENERGY FOR DAYS AND WEEKS AND GIVE HIM A NEW RANGE OF POWER. The problem that Dr. James proposes to his fellow psychologists is, How to unlock our energies. This is another big question which we may look to the science of 1908 to carry toward solution.

· ADA MAY KRECKER. Chicago, Ill.

### A PERFECT TEST.

Illustrating Spirit Presence Without a "But" or an "If."

To the Editor:—Such tests as that reported by Mrs. Green in The Progressive Thinker of December 28, ought to dispel any doubts in reference to spirit return. I wish to relate an incident that confirmed me in the knowledge of spirit communion. Thirty years ago we held circles in Kansas. One of my neighbors was an automatic writer. One evening I asked him if he would consent to be influenced, as it was our customary way to get communication. "Well," he said, "what do you want to ask about?"

There were five grown people in the family. I was the only visitor present, and wanted positive proof of spirit existence, and asked, "Is there any spirit present that can give that?"

- "Well, I am glad to get in communication with such a good pirit friend. Please tell me your name." "Mary Quillan," was written:
- "Are you acquainted with this family?"
- "Yes." "Was she a single or married lady?"
- "Had you any children."
- "Yes, one boy."
- "Where is he now?"
- "With its grandfather."

Minneapolis, Minn.

- "What was your maiden name?" "Mary B."
- "Why, she is not dead," chimed in all the family. The spirit gave her age, which the family allowed was about right. But the mly way to solve the matter was to write back to Indiana and inquire about Mary B., for she was a girl of about 18 when these people moved from Indiana to Kansas. Well, the result of the inquiry was a confirmation of every thing the spirit wrote:

J. M. JORDAN.

LETTER FROM MAINE.

The Changes That Have Occurred in in the Last Fifty Years.

To the Editor: -As the time approaches to renew my subscription to The Progressive Thinker, which I should be loth to live without, I will give expression to a few thoughts as hey press upon my mind. More than fifty years ago I attended my first spiritual seauce, Many Spiritualists had gladly come out from under the shadows, dogmas, fears and threat-ening of the old church. The new-found fact of spirit communion with all its glorious teachings filled their souls with delight, and caused great enthusiasm, resulting in hundreds of social circles in homes, and in many comforting messages, and an education in spiritual truths that brought great joy and great happiness. I was then but a boy, but I took great pleasure in attending the circles and meetings. I had recently been called to part with a father, brothers and relatives, and knew nothing of their situation and condition in the unseen world. Messages from them, testifled that they still lived and loved; that they were happy, and had found no angry God and no brimstone hell. All these glorious things brought into my mind a peaceful rejoicing that was that time to this I have never wavered in my devotion and adherence to the grand ideas and inspirations that come from the land of arisen souls to bless humanity, and lead the world out of darkness into the glorious light of immortality and ceaseless

Many of those steadfast old plo neers have gone to try the realities of that better land, and their places have not been filled by their descendants only in a small degree. I have many times wondered why. There may be several reasons; its unpopularity, the absence of fear of future hell and schools for the young, the extreme in-dividualism pervading the minds of fluence. Home circles are now well nigh abandoned. THE CHURCHES HAVE BECOME SO LIBERAL THAT MANY SPIRITUALISTS FIND SAT-ISFACTION THEREIN. Still there has been a tremendous power at work, and millions have been made

Superstition, fear and bigotry have been largely driven out of the old system of theology, and all the world made better. When mankind shall have developed into a higher and more refined condition, the spiritual belief will become well nigh universal. It is a system of scientific-facts as taught by that great, noble soul, A. J. Davis, who more than 50 years ago taught mental and Christian science, faith cures and spirit healing, which modern students have taken up and elaborated, claiming honor for themselves.

I have received letters and circu lars from that eminent thinker and writer, R. A. Dague, with which I am much pleased. I enjoy his letters in The Thinker, and hope he may be spared to prosecute the good work of reform for years to come · I read Mrs. Longley's last letter

with pleasure, having spent the winter two years ago among the friends of whom she speaks.

The Verona Park Camp association is still alive, although its, friends, Dr.

Charles Ware, and many of his associates, have been translated, their good influences are with us, and w are apparently on the eve of greater growth and success. Many cottage lots have been laid out; some sold and more spoken for. The cold, wet, backward season last

year was a hindrance to the sale of lots. I hope The Thinker will suc cessfully purge our ranks of impos-tors. FREEMAN W. SMITH. Rockland, Me.

THE MOTHER OF A PROMINENT LECTURER PASSED TO SPIRIT LIFE.

To the Editor: -- It was my privilege to listen to the finest funeral oration which ever came to my ears from one of her sex, when I heard Miss Elizabeth Harlow speak over the mortal emains of the mother of Rev. G. Tabor Thompson. I know that all who read these lines and are acquainted with the gentleman, will realize his great physical loss—although his spiritual gain—in the transition of

one so near and dear to him: On Thursday evening the nineteenth of December, we gathered at the residence of the noble leader to bid farewell to the mortal of his beloved mother, and in honor of her entrance to the higher life. She was a most unassuming, quiet, a dear old lady, and although we had known her but short time, and only then through our acquaintance with him, we found her to be a worthy mother of her most devoted son. Those of you who know him have this one to add to the other good qualities which every one of you could not fail to observe. Mrs. Thompson's admission into that higher life and reunion with old friends and relatives, including a spirit husband, who had preceded her. a. few days prior to her own, both of whom were at her side to receive her into the new abode of peace, most assuredly was an occasion of joy to

Most beautifully did Miss Harlow lead our thoughts up through and out of this and into that other sphere. How glorious it had been for the arisen to stay in the mundane abode throughout the years of her children's childhood, adolescence, and manhood and womanhood, to see them develop in life, and that son in public service gradually grow to his present breadth of mind, after journeying with him through all the years in orthodoxy, to be privileged to see him no longer bound by the mortal bands, but liberated and developed in science, Spiritualism, and liberating and develop-ing his fellow man; thus shall she have an abundant posterity, composed of those who learn from her son to be just, to be spiritual. May memory of her never fade from the minds and hearts of all who listen to his eloquent truth, and may it bring to their minds the sweet peace which is hers, as they contemplate the one but for whom they could not have been blest with his presence and teachings. As Miss Harlow remarked,

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After the ceremony the company assed into the dining-room and partook of a delicious wedding supper, about thirty of the near relatives being present.

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The groom is a -wood carver at Kelly Brothers Company, and a man who has built the foundation of his life on the firm principles of justice and-honor.

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dropped to the floor and formed bright round light five or six inches in diameter. It then slowly faded

at that time, would have thought the form came out of me, but I know it did not. The spirit drew something from me and applied it to its spirit body, and so became visible.

appointed, and especially under the form, but I am thoroughly satisfied with the proof of materialization.
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