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## 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 phenomena.

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, starting "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 Phutus 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 Phutus mine in Nevada, all the money herself and husband had saved on the desert. Mr. Hansen was not a Spiritualist 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 then have.

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; POVERTY 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 household. 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 manner "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 Thinker can tell. The Doctor ought to put the query to Miss Fay's manager; he may give the trick away and tell the Doctor how he was fooled.

P. A. JENSEN.

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.

The "New Age" is a Masonic and 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 yoke of 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.

The hardships that must now be borne by a very large class of people in France, who are the victims of a vicious system, and who have 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 by the systematic greed of their superiors, who strut in pomp and profligacy, are made at once the victims and the cause of protest by the untold power that has fastened 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 ecclesiastical authority, and slaves to superstition and fear, the "Holy Orders" are completely ingrained, and freedom, with manly and womanly selfassertion, 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 freedom—but of their superiors and their heaping system, should arouse hatred and protest against the system itself. They are, one and all, the victims of clericalism.

Roman clericalism is the lucid descendant, and the complete embodiment of the Genius of the Latin race. Spain is to-day the most perfect object lesson of what the genius is, and what it can do for a people, where there is no confiding 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 president of the Holy Office, during the eighteen years of his Inquisition-generalship, during which 10,220 victims were burned, was simply a "pope with political power," whoever may have occupied the throne of St. Peter. In very recent 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 itself. France to-day is fighting against the fate of Spain, in trying to root out the disease that has been Spain's destruction.

The ambition of the Roman Caesars for conquest, and their dream of domination is precisely that of the Roman Pontiffs of the Church to the present 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 persecution and fears of the multitude, and by Jesuit cunning and cruelty, seeks to gain 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 Office" have imbued the spirit of the Nazarene, and "lived the life," while their "superiors" followed their lusts and their ambitions.

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 conception of the State, and of the relation of individuals to each other and to the State, differed in the same way.

The Greek was part of his commonwealth. No statute could be enacted to control the conduct of men without his voice. The authority of the State dwelt in the person of every Greek. Every Greek was one with his 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 conception of the highest human authority. Hence, Delly dwelt in his creature. 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 manifestation of the indwelling Deity, the same divinity that dwelt also in him. This divinity he approached directly as "Our Father."

Roman civilization differed radically from the Greek. The Latin was in no way a part of the State. He was not a sovereign, but a subject. With the Latin the highest human authority was the Emperor, the Caesar. This authority did not sit on a throne of dignity, and might, but approached only by a favored few.

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 a favored few. The necessitated line of mediators and priests to bear the petition of the subject to the Deity. "The Father, and the child had been separated." The 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, the Fatherhood of God, the Brotherhood of men, with all its beauties, were thus sophisticated, and distorted to the Imperialism of Rome, and the paganism of Egypt. Some two hundred warring Protestant sects, and the most corrupt political clericalism have thus usurped the place and the Gospel of the Nazarene.

The "Holy Father" with his organized clericalism, aims to form a despotism, 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 "Rationalism," nor to Scripture—that is "Heresy," nor to history—that is "Private Judgment." It is the avowed purpose and determination of Roman clericalism to do for America what it has done for Spain, and to do it with a holy face, subject to no appeal, to no human criticism or political interference, whatsoever, while at the same time she resorts to every political trick known to Tammany, and marshals her ignorant and degraded hordes to subvert her ambition.

This is the Latin Emperor, the Roman Caesar, with a vengeance, with "power to bind or loose on earth, in heaven or hell." Jesus is made the "mediator" between man and God, but the Pope alone can speak for him and delegate his office to his satellites, pledged to obedience. By the doctrine of the immaculate Conception and the vicarious atonement, the man Jesus is removed from the normal Brotherhood of man, and made a mythical protégé of "His Holiness the Pope," in strict keeping with the Genius of the Latin race.

Any benediction pronounced by the Pope or any of his satellites on American property, or on American Free Institutions, is pure sophistry, and always with reservations. So far as they permit the emissaries of Rome and her propaganda free space and opportunity, they are approved and abused to the limit of Jesuitry.

If anyone imagines that any Roman clergyman is to do for America what he has done for Spain, and to do it with a holy face, subject to no appeal, to no human criticism or political interference, whatsoever, while at the same time she resorts to every political trick known to Tammany, and marshals her ignorant and degraded hordes to subvert her ambition, he is in for a long and painful journey.

Leo XIII., in his encyclical of November 18, 1891, said: "The Catholic Church is bound to adhere to the teachings of the Roman Pontiff, especially in 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 municipal affairs and elections" (as Catholics, 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 Church."

"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 the ecclesiastical power shall require the permission of the civil power in order to exercise the 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 religion of the State; to the exclusion of all others."

"She has the power of requiring the State not to permit the free expression of opinion. (From the Syllabus of Pius IX., December 8, 1864.)"

Speaking for the Pope, Cardinal Manning, in the Pre-Cathedral at Kensington, October 6, 1864, said: "I acknowledge no civil power. \* \* \* I claim to be the supreme judge and director of the conscience of men."

\* \* \* I am the sole, last supreme Judge of what is right and wrong."

Mr. Froude says: "So much only can be foretold with certainty, that if the Catholic Church anywhere recovers her ascendancy 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 the evidence will be forced to the ground which our forefathers conquered 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 the 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 hearts shall leap with Crusader enthusiasm. (Her 75,000 well-drilled "knights" might do to start the crusade.) \* \* \* "The 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 effect.

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 animus toward our "Free Institutions." She has not concealed her designs as to political power and influence through the massing of Catholic votes, 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. No. Reflect a moment on the meaning of the expression "to make America Catholic."

First: The Pope would be the autocratic 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 be the slogan word of the next world, and there to continue his inflictions (subject to such fees for Mass as the Pope might impose).

Third: His Holiness declares that he 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 ascendancy in 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 official boss, and by subsidizing, controlling, or boycotting the public press. All this is being stealthily, 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 fortresses to "protect our coast lines" and "guard against invasion by a foreign foe," and yet right in our midst is an organized, aggressive, cunning, unscrupulous, greedy, ambitious foe, whose declared purpose is to "make America Catholic." She 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 masquerades as the Vicar of Christ and God's Vicegerent. While making and abusing every liberty here accorded openly to the world, she distorts and deforms into political despotism. We boast patriotism, and bluster and fight to regenerate 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 paralyzing clutch upon her political life, and yet we sit idly, manfully, and as Froude declared, "pusillanimously," and allow this same octopus to pursue its designs here in America without protest.

We applaud and glorify the founders of this Republic, and yet betray their trust. This octopus is rapidly accumulating untold wealth and sequestering and 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 debauched, degraded and impoverished victims by the millions, to mass them here and add to her army of knights of volatiles. 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 "adversaries" 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, marshal her knights and arrogant ask "Free American Citizens" what they propose to do about it?

The genius of "Rome never forgets an injury, and never forgives an enemy." 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; in our boasted Freedom; in our fancied security; in our blustering patriotism, gentlemen, cry Peace! 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 encroachment of the Genius of the Dark Ages upon our liberties and our free institutions without a strong, persistent, determined and united struggle. 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 people 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 political power and influence through the massing of Catholic votes, 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 out that silver wheel of Latin, "In God We Trust," and go whirling around the vexatious circle regardless alike of both history and manifest destiny.

If the nation would speak as one voice, and notify Rome and her minions that they must let our politics severally alone, stop her encroachments on our schools, sever her 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 uncertain tones that her boycotts must cease, that her gag of the public press must be removed. Then, even her benighted intelligence, dragged 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, not Torquemada, is our "First Citizen," and govern herself accordingly.

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

I am addressing the Freemasons in "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 action with the practices of the "Holy Inquisition," it brutally 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 regarding their would-be exterminator, and the foe of all our institutions. If they, with all their advantages, allow a sense of nervousness 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 responsibility. Moreover, they have in the traditions of Masonry, no less than in its political history, the illustrious examples of men who not only did their whole duty, but instructed 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 protest against the union of Church and State, or the least encroachment of ecclesiasticism upon Political Freedom, Free Speech, and the Rights of Conscience.

The genius of Freemasonry is the genius of this Republic; while the genius of Roman Catholic Clericalism is the very soul of despotism, and would to-day destroy Masons as in the past. If it had sufficient 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 principle at every step of her preposterous claims. Masons would be first now, as in all her past, to feel her vengeance.

Here, and here alone, are the Cowards that threaten our sanctuary, and every true Mason should constitute himself a Tyer 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 ignorance of the whole meaning and genius of our sacred order is the most charitable thing that can be urged in their favor. Those who complain shrug their shoulders, or treat these warning signs with contempt are, perhaps, unconsciously,

though certainly not innocently, the aiders and abettors of the worldwide and eternal enemy of Freemasonry, which has trampled on every human right, disregarded every human impulse, 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, Archbishop 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 Cowards are in our very midst, we play "Tin Soldier" with drawn swords, and imagine that we are Free Men, just and upright Masons. If every Mason did what 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 political parties and all manner of things, would 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 as the devil hates holy water, and 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 on 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, profane everything decent or holy.

This impending crisis in America is further advanced than one Mason in ten thousand ever imagines or dreams. The fate of nations hangs in the balance, whether they tend to upbuilding 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, the action with advantage 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 conscience of men." Then, even her benighted intelligence, dragged 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, not Torquemada, is our "First Citizen," and govern herself accordingly.

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Here, and here alone, are the Cowards that threaten our sanctuary, and every true Mason should constitute himself a Tyer 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 ignorance of the whole meaning and genius of our sacred order is the most charitable thing that can be urged in their favor. Those who complain shrug their shoulders, or treat these warning signs with contempt are, perhaps, unconsciously,

though certainly not innocently, the aiders and abettors of the worldwide and eternal enemy of Freemasonry, which has trampled on every human right, disregarded every human impulse, 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, Archbishop 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 Cowards are in our very midst, we play "Tin Soldier" with drawn swords, and imagine that we are Free Men, just and upright Masons. If every Mason did what 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 political parties and all manner of things, would 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 as the devil hates holy water, and 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 on 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, profane everything decent or holy.

This impending crisis in America is further advanced than one Mason in ten thousand ever imagines or dreams. The fate of nations hangs in the balance, whether they tend to upbuilding 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, the action with advantage 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 conscience of men." Then, even her benighted intelligence, dragged 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, not Torquemada, is our "First Citizen," and govern herself accordingly.

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







# Jesus or Ingersoll.

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

In view of the fact that Christians are continually repeating 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 be true 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 whosoever shall put away his wife, saving for the cause of fornication, causeth 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 eat? 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 world."

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 mangled!"

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 any 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 passage 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 Infidelity 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 importance, when eternity and the judgment was so soon to see all these things pass away. In the shadow of the world's end,

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 brings their 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 economies 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 enclosed, 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 breath."

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.

### IT IS BECAUSE OF THE FRAUD.

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 concerning 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, HUMBUG, AND IMMORALITY 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 ninety-nine out of a hundred) a short stay would show them to be either frauds or of immoral character, until the better class of Spiritualists became disgusted.

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 as good as can be found, both in morals and work, but these were the exceptions. And we see no hope of bettering this condition until the people are educated.

I am often asked, "What test should a medium be put under to know if he or she is genuine?"

I think if all who attend a seance or

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 people are to 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 his mother will not get it for him.

Let the people test themselves, and 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 subject, and but for taking up your time, could write about it.

In my opinion The Progressive Thinker and the N. S. A. are doing the greatest work that even has been done for the cause of Spiritualism, in trying to teach the people to use judgment and reason in dealing with phenomena, and in learning that lesson they will after awhile learn to use reason and judgment with their own souls and characters.

There can be no doubt The Progressive Thinker is the greatest missionary, and I only wish I could order a hundred copies to be sent yearly to people 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 paper, and that personally you may have success, health, and happiness.

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 before 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 robe, while on her head was a wreath of white roses and lilies.

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 called.

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 had last met, but the spirit told her she had "just passed on to the other side of life," and then immediately vanished from sight.

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 comrades 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 WORK.

The Oklahoma State Federation of Labor, 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 at 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 representative body.

It is proposed to increase the salaries of the New York City school teachers by three million dollars a year. It was claimed by the opponents of the equal-pay bill that, if the women were given equal pay for equal work, it would cost the city nine million a year. So, even if the three-million increase goes through, which is very doubtful, the women teachers

will be getting six million a year less than if they were voters.

### "SUNBEAMS."

As Expressed by Automatic Writing.

Scatter little Sunbeams  
Over 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 while you may.

Scatter little Sunbeams  
Along life's thorny road,  
Help your erring brother  
To lift his heavy load.

The above was given at a circle, but no name given. We call it from a guide of the young medium.

LOUISE E. SACKETT.

Springfield, Mass.

[Advertisement.]

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William Payne Cole, of Granger, Md., writes: "I do indeed thank you for the great 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."

From Alice Warden, Converse, Ind.: "I received my Horoscope and am well pleased with it. You have a wonderful knowledge of human life. It is the best Horoscope 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 is truly amazing how accurately he has given 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 your birth, and you will receive by return mail your reading and a copy of Mr. Postel's interesting booklet, entitled "Your Destiny Foretold." Address your letter plainly to Albert H. Postel, Room 908, No. 120 West 34th St., New York, N. Y. If you wish you may enclose 10 cents (in silver or stamps) to pay postage and clerical work. However, the reading will be promptly sent, whether you enclose the 10 cents or not.



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SATURDAY, JANUARY 18, 1908.

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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," says:

"I have devoted a great amount of time for the last fifteen years to this matter, explaining every source of history, positive and negative, as well as the Roman law bearing on the question, and now, I reassert, THERE IS NOT ONE SCINTILLA OF HISTORICAL 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 existence."

But, Judge, don't you know you are offered a crown of righteousness, a front seat in Paradise, and the privilege 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 clergyman declared the Inquisition should be revived to punish heretics. Kindly listen to a good old Methodist hymn:

"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 Foundation."

"Are not the dreams of Joseph the only evidence we have that Jesus was begotten by one of the Christian god-heads?"

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 privately; 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 worthy a reply, as the whole thing is 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 extremely ignorant. Finally, he concludes by saying: "He would reply if he could be guaranteed sufficient space, and number of articles to do his cause justice."

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 liar!" 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 remain.

The student 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 was mostly manufactured by monks in 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 the forgeries were concealed in old monasteries or other ancient hiding places, to be discovered by some prominent person when visiting there. Then the Christian press, faithful to its mission, supplies the needed proof of its genuineness.

The late Max Muller was approached 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 as 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 tyrannize over the people, and each with blameless effrontery, claims divine authority for all his devilry.

## Growing Liberalism.

It is announced that the Union Theological 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 liberty to determine for themselves their religious faith. A straight 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 brains need no such curtailment of their powers to think, or construct a faith to which they can subscribe. And yet power was gained by violence, and has been retained by wars and crime, so that youth was fettered ere reason dawned, and this condition has gone on until modern intelligence has produced a revolt which threatens an end to the religion of faith and hate.

## 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 old-time Abolitionists, with their arguments of brick-bats, rotten eggs and mob-violence, as evidence of the facts we state. They have repulsed Spiritualism 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 discovered 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 book.

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 belligerent friend, to "argue" these questions. They have become hard, substantial and unyielding facts, and as such we must view them. The telescope as a revealer 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 happiness 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 age—they 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 their 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 fall."

## Great Inexactness.

"Did either lie, and if so which?"  
"And the Lord God commanded 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. 3:4.

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, it 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 follow.

"I came not to send peace, but a sword," Matt. 10:34, are the words of the great teacher, and in this he was a magnificent success, and no one should forget it.

## What Is Religion?

The standard dictionaries tell us the practice of morality without reference to a Deity is not religion. Col. J. Clement Smith, now of Topeka, was long a resident of Washington, D. C., and twice president of the Spiritual Society. As such he considered religion as a curse; and he now defines it as "humane effort to obtain divine favor." He has now passed his 80th birthday.

## The New Ordinance.

A Critical Examination of the Same by A. M. 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, clairvoyance, 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 CONSTITUTIONAL AND WITHIN THE LIMITS OF THE POWERS CONFERRED UPON THE MUNICIPALITY BY ITS CHARTER.

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 dramatic 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" would 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, discover oil 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 more than they can perform or expect to perform, while it places true mediumship on a religious or spiritual plane and forces it willy-nilly to confine its operations and functions to that plane.

Section 2 simply forbids "fraudulent devices and practices in

## DO IT NOW!

Extend the Circulation of The Progressive Thinker.

## NOW IS THE TIME.

THE PROGRESSIVE THINKER is practically the only weekly Spiritualist paper left in the ranks of Spiritualism in this country. It has maintained its circulation and influence during the long years of struggle in our ranks to place the CAUSE on a higher plane. It is the one GREAT EDUCATOR in our ranks, telling you exactly the nature of SPIRIT RETURN, its dark side and dangers, as well as its bright side, its angelic side, its side that leads one to the higher spheres of spirit life. Thus equipped, you are prepared to think correctly, to judge correctly, and to progress steadily.

Under these circumstances, THE PROGRESSIVE THINKER should visit the home of every Spiritualist in the land. Those who do not take it are IN THE DARK in reference to

this GREAT MOVEMENT, and its wonderful possibilities.

Just think; too, of the 14 BOOKS we are sending out as PREMIUMS! The world never before SAW THE LIKE, and may never again after we have passed into the realm of souls. Thousands upon thousands of these 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 the POSTAGE on the books, leaving us about TWO DOLLARS only. We tell you the WORLD NEVER SAW THE LIKE BEFORE.

This method—the DIVINE PLAN—is truly our own, and through it we have formed the nucleus of a library in thousands of homes. Now, Spiritualists, reciprocate this great favor, and extend the circulation of THE PROGRESSIVE THINKER.

## 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 "silvest 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 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 balcony, overlooking water almost covered 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 my doing so, and I'll just say to the friends who read this paper, please accept my heartfelt thanks as an answer to your good, dear letter at present, and some day when I'm settled in New Zealand I'll remember each and every one of you.

I know I'll start out on my journey, 29th Inst., with renewed strength and hope because of your kind remembrances, 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 enclose herewith for publication in your esteemed paper an editorial of the Pittsburg Gazette-Times, on the subject of

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 practices 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 sometimes 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 pursue at the present juncture of affairs, as seems to the writer, is for all loyal Spiritualists and true mediums to band themselves together in Spiritualist organizations, for the purpose of meeting exigencies 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.







## General Survey.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. 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 Song Cards for sale at this office at \$4 per hundred, by mail \$4.60, 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 evening was devoted to experiences from different members and their friends. The old saying, 'What is one's loss is another's gain,' I trust wherever they may meet their lot, it will be one of success and comfort."

Correspondent writes: "The Golden Rule Spiritualist Society held its annual meeting and election of officers Tuesday evening January 6, and, although a part of the proceedings portended inharmonious, the oil of human kindness, and the larger love for the Cause prevailed, and all settled down to business and peace. The new board, after the mistle 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. Cliburn; finance committee, Dr. C. A. Burgess, J. E. Sexsmith, and Robert Rutledge. The new board needed a revival of interest in this direction, to begin immediately, and some of the best talent in the country secured and placed upon the roster 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 fled, as it were, and kept the banner 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, enthusiastic meetings in the city. The Golden 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 appreciation of your precious paper, as it seems to be the inspiration of so many different 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 whenever they are alone, they would develop more strength and new thoughts that would help the inner understandings 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 Spiritualistic arrivals is M. E. Sylvester, who with her mother came from Seattle, Wash., and have purchased a Mission and business at the corner of Mission and Lexington 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, Cal. Mrs. and Mr. 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 church meetings and parlor circles and societies."

Correspondent writes: "The Metropolitan Spiritual Society opened its meetings Sunday, January 5, at its old quarters, Unit 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. Bausback, 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 always 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 rendered on that occasion."

Titus Merritt writes: "The First Association of Spiritualists of New York City, Mrs. Newton, president, Margaret Gaulle, Riedinger, psychic, which celebrated its 45th year, December 29, was commenced by our mutual friend, Andrew Jackson Davis, January 4, 1863. I, my wife and two children were present at the opening, also the Children's Progressive Lyceum, the 25th of the same month. Sunday, January 5, 1908,

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, Columbus Circle, 8th and 59th streets. Mrs. Newton, president for the past twelve years, has been absent two Sundays through illness. Mrs. Emma L. Arbocam, a recent member, president. Her first address and poems delivered in a clear voice, was well received; I say brief, because she is well aware that most of the fine, intelligent audience are anxious to hear from the remarkable psychic that has served this society so acceptably for nearly ten years. Mrs. Margaret Gaulle Riedinger, her husband, August Riedinger, is in full sympathy with her, and adds her in every way possible. The Ladies Aid, auxiliary to the society, is doing a good work. Mrs. Riedinger, treasurer. They meet at her residence, Fridays. They are assisting Ferdinand Fox Jencken, 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 declaration 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, the only spiritual paper I take, and at my old age, now near 67, it gives me much satisfaction, for I get many views of others, and see much mental advance. I have a work written now."

Mrs. Ella Dare, well known in Chicago, writes from Bilozi, Miss.: "I 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 ably 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 new, where a vessel, past, is where tide 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 decided to take The Progressive Thinker again. I took it for some years, when in Texas, and have ever regarded it as the best spiritual paper I ever had. I took the Religious Philosophical Journal for 20 years, at \$2.50 per year; also the old Banner of Light for several years, and have seen copies of all the other spiritual papers, but none ever suited me so well 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. I 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. Saffie, 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 months' 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 mid-week meetings within a radius of one hundred miles. From the friends throughout 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 correspondent was impressed to call this society, last week, as a name had not yet been decided when the charter was applied for) will hold its regular services, Sunday evening, January 19, at Bock's Hall, 11526 Michigan 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 who correspond 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 Whitewater, Wis., on Tuesday of this week, delivering three lectures before the students of the Morris Pratt Institute.

L. E. Burnham, of Cortland, New York, writes: "I am more than pleased with the paper and the firm stand it takes against fraud in the dark room seances, and for the stand for honest mediums. I wish the circulation of the paper could be more than doubled each year."



"INTERWOVEN Spirit Messages"

From a Son To His Mother."

is the title of our new Premium Book, and we wish to GIRDLE the whole globe with it. It is sent out to all subscribers for 25 CENTS when accompanied with a yearly subscription for The Progressive Thinker—practically a GIFT, as we have to pay the postage and expense of mailing. Send for it.

Mrs. M. V. Arrie, the medium who is sick at the County Hospital, wishes to thank those who responded to the call for assistance in her behalf. She has had a relapse, and will probably be confined to the hospital some time yet. 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 4th St., N. W. Mrs. May A. Price, president and pastor, is giving very 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 view, so plain and simple that skeptics have to believe, proving her teaching by tests, spirit messages, and psychometric 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 phenomena, both mental and physical. All Spiritualists visiting the city are cordially invited to come out and visit us."

Ferd. C. Sgher writes: "Mediums' Day at the Fraternal Order of Spiritualists, 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 impressive ceremony claiming the attention of the entire audience. Among those initiated was Mrs. Gustav Tappal, a young medium of rare ability, whose readings were out of the ordinary for directness and accuracy. Mrs. Alice Sexsmith delivered 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 Oden 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 Spiritualist and medium, passed to spirit life Dec. 14, 1907, at Los Angeles, Cal. The Professor was a wonderfully gifted man, and became a believer 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 tread the white press alone, rather than sacrifice the beautiful life which was rightfully his from birth. The funeral services, held on Dec. 17, were largely attended at Burbank hall.

Maggie Henry writes: "Mr. Jas. McC. Williams delivered a very interesting and instructive lecture on Health, at Universal Occult Society (old 77), 21st St. Spirit messages were given by Mrs. Zaell, Mrs. Hatten, Mr. H. S. Fraser and Mr. Linn. The large and intelligent audience was very appreciative. Do not forget our conference meeting at 3 p. m. 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. Adeline 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 developed so they can give messages."

Helen Stuart-Richings is speaking for the Grand Rapids Psychical Research Society this winter, and will respond to calls for week-night lec-

**BENEFIT FOR THE WIDOW OF PROF. JOHN MC LANE, WEDNESDAY EVENING, JANUARY 29, 1908, AT STAR LODGE HALL, 378 SO. WESTERN AVE. A FINE PROGRAM. TICKETS, 25c.**

tures and psychic demonstrations throughout Michigan and contiguous states. Address her at 24 State St., Grand Rapids, Mich.

Ferd. C. Sgher writes: "Rev. Will J. Erwood 'used' 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 Oden avenue, corner of Robey Street, top floor. A public reception will be tendered Brother Erwood on Wednesday 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 accepted as correct."

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

Carrie L. Hatch writes from 9 Appleton St., Boston, Mass.: "The First Spiritualists' Ladies' Aid Society met as usual, with the president, Mrs. Mattie E. A. Albe 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. Waterhouse, Mr. Gowan, Mrs. Annie Morgan, Mrs. Duell, Mrs. Shackley, Mrs. A. Chapman, Mrs. Morse and Mr. Harwood. Mrs. Morgan gave several selections. Mrs. Mary F. Lovering, pianist. We held meetings every Friday, January 31, we will hold a public circle in the afternoon at 3. Remember the date."

Correspondent writes: "The Golden Rule Society held its regular meetings, Sunday, January 5. The afternoon service consisted of a short talk by the pastor; messages followed. The evening brought a surprise to our usual, with the president, Mrs. Mattie E. A. Albe in the chair. 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 field of life, has been issued in book form by Hudson and Emma Rood Tuttle. That book contains the soft and smooth of the body of all of their writings. It is, indeed, a splendid memorial of these two workers in the field of spiritual and mental culture.

## Mass-Meeting, AND Annual Convention of the Illinois State Spiritualists' Association

To the Spiritualists of the State of Illinois, Greeting:

Be It Known that the Annual Mass-Meeting and Convention of the Illinois State Spiritualists' Association, will be held at Handel Hall, 40 Randolph, street, Chicago, Illinois, beginning Tuesday evening, February 18, and continuing through Wednesday and Thursday following. Auxiliary societies and individual members will please make a note of this fact, and be on hand in full force, and we have the best Convention we have ever held, and so adjust ourselves to the Cause as to make ours the banner State Association in the United States. We have many talented and able Good Speakers and message talents 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 BE UNITED IN SPIRIT AND IN PURPOSE NOW.

Geo. B. WARNE, Pres.

By DR. T. WILKINS, Secy.

Persons with books to donate where they will be of practical use should understand that the N. S. A. headquarters will serve in that capacity for an unlimited future; indeed is the promise of a permanent library of the literature of Spiritualism.

This library is being made of practical use by persons who are in Washington, and can be by any visiting here.

That in itself will become, if not already, a golden sheaf in the garnering of a spiritually harvest.

Fraternally,

GEORGE W. KATES, Secretary.

Letter From Geo. H. Brooks.

I have been waiting 'er I sent another 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 together in a State organization. There is a great need for a State society, and for the large number of Spiritualists throughout the entire 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 society. From all points of the compass comes the evidence of progress. Our cause never stood on a firmer foundation; never was more free from the leeches and vampires that have infested our ranks. Our philosophy is being recognized and understood by the thinkers of the world, and as good Brother Schirm says, "With the splendid array of names behind us, we will need no longer apologize to any man. In union there is strength. Let us do 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 Spiritualism 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 strife, to victory and peace.

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 outsiders 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.

**PASSED TO SPIRIT LIFE.**

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 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 years. 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 life.

FRANK E. IRVINE.

Passed from spirit life from the National 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

of the work, by Mrs. Abbott, Mrs. Carrie F. Loring, Mrs. Belcher, Mr. Litchman, Mr. Churchill, Mr. R. T. Churchill, our new director, presided. The M. S. A. day at Lake Pleasant camp in August. The M. S. A.

has not had a day there for ten years, not since our Vice-president, Mr. Hatch, was director at Lake Pleasant. Thanks were extended to all speakers, mediums and musicians for their courtesies during the year, and to The Progressive Thinker for space and courtesies 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, Mass.

Every one regretted the absence of our President, Dr. Fuller, and of the fatal illness of his wife. Our sympathy was extended to him, with the assurance that the angel world would sustain him in his sorrow.

Wishing the editors and readers of The Progressive Thinker a Happy New Year, CARRIE L. HATCH, Boston, Mass. Secy.

**A BRIGHT OUTLOOK AT ASHTABULA, OHIO.**

To the Editor:—With the beginning 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 talents to be thankful for, so much to look forward to that we feel the spirit world has been guiding us, and assisting us in our work. Our greatest and grandest accomplishment in the past year is our beautiful little temple. It stands as a monument to the few faithful workers 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 manifested 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.

Our debts are large, but it should be, but by persistent effort we expect to reduce it to a point where it won't be a burden.

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

Thursday evening conferences are well attended, and with our regular services combine to help pay the expense of carrying on the work.

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 of its own, 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 be obtained.

The question, "Is Spiritualism declining?" 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 complete 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. Our cause never stood on a firmer foundation; never was more free from the leeches and vampires that have infested our ranks. Our philosophy is being recognized and understood by the thinkers of the world, and as good Brother Schirm says, "With the splendid array of names behind us, we will need no longer apologize to any man. In union there is strength. Let us do 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 Spiritualism 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 strife, to victory and peace.

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of his brother in Topeka by the writer, assisted by the Mrs. Woodard of America. Sympathy is extended to his wife by all of their many friends.

ETTA S. BLEDSOE.

**NOTICE TO LEAGUE MEMBERS.**

The Annual Meeting of the Chicago Spiritualists' League will be held Thursday, January 16, 1908, at 8 A. M., sharp, in hall on 2nd floor, Grand Pacific Hotel, Clark St. (no Jackson Blvd.). Every member should be present, as matters of great importance arising from an Ordinal recently enacted by the City Council involving the relation of spirit mediumship to the public must be considered. DR. C. A. BURGESS, President. J. H. RANDALL, Secy.

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 Monday, January 5th, and three public services at West Side Church on Sunday, January 6th. The officers were assisted at their public services by Rev. Geo. H. Brooks, the State President of the Wisconsin Association and serving the Stone Church for this month.

A great deal of important business was transacted. Rev. M. C. Ward of Ashtabula, Ohio, and Mr. John Wagner 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 \$28.50, 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. ROLLINGER, 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 o'clock. Business of vital importance is on hand and every member's representation as a member of the organization will be needed. It will be a good time also, to hand in your name and dollar, and become a member. 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 329 Masonic Temple, 3 p. m., Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 329 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 Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia hall, 406 Oden avenue, at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert, 7; evening, 8.

The Church of Spiritual Revelations. Meeting at 8 p. m., at Butler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence 743 N. 66th street.

The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 354 Vincennes Avenue. 3 p. m., mediumship, meeting and conference. Mrs. W. Brockway, pastor; residence 2962 Prairie Avenue.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m. at Unity Hall, 434 31st st., corner 31st and Wabash.

The Church of Progressive Spiritualists, (colored) holds services at 329 Vernon avenue, every Sunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 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, 820 Flournoy street. Mary B. Hill, Pastor.

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, pastor.

Spiritual Meetings held every Sunday evening at 8 p. m. at 239 Lincoln ave., conducted by F. E. Loner.

The Church of Spiritual Revelations holds services every Sunday evening, 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 in attendance.



## QUESTIONS AND ANSWERS

This department is under the management of

**HUDSON TUTTLE.**

Address him at Berlin Heights, Ohio.

**NOTE**—The Questions and Answers are called forth such a host of readers, that to give all equal bearing to the answers to be made in condensed form, and often these are perhaps sacrificed to brevity. The style becomes therefore, assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

J. I. Hollingsworth:—Q.—Who is or was "Phyllos, the Thibetan," mentioned by Prof. Larkin?

A.—He is a spirit who is claimed to have written a book, "The Dwellers on Two Planets," through F. S. Oliver. He was an inhabitant of the fabled Atlantis, to which the book is devoted.

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

A.—The old belief in guardian angels reappears in this form. It is the presumption that spirit friends, those nearest 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 arbitrary 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 the 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 laws have been clearly determined, while others are vaguely determined.

Burbank, who has been called the wizard creator of new forms of vegetable and fruits, has discovered several leading principles, and by following them has achieved wonderful results. But what is now accepted as a fundamental law, is the survival of the fittest, a monk, named Mendel, almost a half century ago, and known as Mendel's law. Briefly this law may 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 theories which 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 perfection 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 circumspection. 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 comparison.

Inter-marriages have met condemnation from remotest time, because it was found by experience that relatives being of the same strain, were so much 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 been assigned by eminent sociologists to the blending of diverse nationalities.

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 match-making, even when it is as now, made subservient to selfish interests, schemes for advancement, or pandering to lust, predominates over them all.

Free it from these ensnaring devices, educate it to know its purest and future needs, will it not be the most reliable guide in selection? The

## "HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

DR. T. A. BLAND.

His Noble Life, Work and Transition.

The passing of Dr. Bland to a higher and wider field of activity recalls 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 opened 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 kindness of heart, made him a true philanthropist as well as a 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 before the war for the preservation of the Union, when he was given an 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 treatment of the Indians. Gen. Grant sent out six different commissions to negotiate 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 Pioneers of Progress." 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 field 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 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 its moral heroism; and it is beautiful; Divine, to see this husband and wife (Dr. Thomas refers to Dr. M. C. Bland, the gifted wife, helpmate 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 the love of the young when together they essayed the last 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 incident 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 Messenger 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 few years.

Dr. Bland, besides his loved and loving 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 cousins, 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: "His people have always been my people—so good and kind and true."

The medical students and professors who had worked with Dr. Bland for many years gathered lovingly around and were among the earliest 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 life. 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 helping others in this great truth.

SYCAMORE RESEARCH CLUB, Sycamore, Ill.

CULTIVATION OF PERSONAL MAGNETISM.

A treatise on HUMAN CULTURE. By Leroy Byrlier, Anthropologist and Author. A very suggestive and instructive book. Price \$1.00.

I'd like to be a boy 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 horn again, and shout, and get some sweet relief.

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 touch that hand again, and kiss those dear lips, too.

'Twould be a pleasure fond and deep to climb the castle stair,  
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 flight.

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 more,  
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 piece of mother's pumpkin pie;  
I'd like, also, to go and skate upon that little stream,  
And like that dear old moon above, just let my young soul gleam.

Those days have gone—I'm passing on, and though this form grows old,  
There still remain upon this plane sweet pleasures to unfold.  
The mighty birds that follow me must profit by my stay,  
And so I feel, here yet is wealth for me along the way.

If all who live would gain and give, more pleasure and less pain;  
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 a home.

DR. T. WILKINS.

## 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 age of eighty years.

Mr. Massey held a high place in the annals of English literature. 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 impression his great soul will become a greater power for good than the centuries roll away. The man who could write these beautiful lines, could not help making this world of ours better because of his having lived in it:

"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 has passed to his reward after a life 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 over 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 feel 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 hence 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 of thirty and seventy years, which he spent in one continuous endeavor to lift 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 loved the flag of his country and endeavored to uphold 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 his associates in the banking fraternity by reason of the splendid 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 stewardship. 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 belonged 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 Spiritualist 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 getting along?" I have been watching 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 a brief report of its present condition.

First, I will say, we are having a fine school, never better. A more promising class of young men and women cannot be found in any school. All are in earnest to reach the goal of their desires, a more complete education. All seem to appreciate the advantages 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 years, and who can here carry out their fondest desires, make up for lost opportunities and obtain a liberal education.

A few days since I overheard one of our brightest students say to the Professor: "I have already received the worth of my tuition, \$50.00 in the amount I have received from my grammar lessons alone." Others say the same in their oratory work, while others greatly appreciate the psychic 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.

In the Saturday evening debating 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 Jannessville 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 his second year at the school. She 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. B. A. To one and all we extend cordial thanks.

MRS. L. S. WEAVER,  
Asst. Sec'y.

THE FUTURE.

Out beyond us there is 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 of dreams and glory many far;  
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 we unclaimed glories lie;  
Why should we sit weakly dreading future blissless, you and I.

—S. E. Kiser.

**HISTORY OF CHRISTIANITY.**

COMPRISING AN ABSTRACT of the Christian Religion in the "History of the Decline and Fall of the Roman Empire," and

**A Vindication,**

(Never before published in this Country.) of some passages in the Fifteenth and Sixteenth Chapters.

With A LIFE OF THE AUTHOR, Preface and Notes by PETER ECKLEY, including various notes by GULOT, WENCK, MILLMAN, an English Churchman, and other scholars.

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Gibbon's "Vindication" of the Fifth and Sixth Chapters of his "History" from the attacks of his Christian opponents, is reprinted verbatim from the original edition of his "Miscellaneous Works," edited by Lord Sheffield, in 1786. It affords a full and forever silenced his detractors, who, being recalled to a sense of their own unreasoning accusations of Gibbon's infidelity.

All that can be said by Christians in regard to the Origin of Christianity is reprinted from the valuable notes of Dean Milman, Wm. C. Cresswell, and other eminent Christian historians who have edited Gibbon's works.

Among the illustrations will be found representations of the principal divinities of the Pagan mythology.

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## "THE UNKNOWN"

BY  
GAMILLE FLAMMARION.

"THE UNKNOWN" created a great sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world, psychic dreams, distinct sight in manifestations the author cites many absolutely authentic instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucination, psychic action of one mind upon another, transmigration of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in manifestations the author cites many absolutely authentic instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. 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