INCERSOLL AND THE CHURCH.

It is a question worthy of considerwhether the attacks made by be lamented Ingersoll upon orthodox Christianity would have been as ef Sective as they have proven to be had the churches been in possession of the truth of Modern Spiritualism and given the necessary attention to the demonstration of that truth.

While he probably would have exposed the ignorance, superstitions and unreasonableness of orthodox theology just the same as he has done and as Spiritualists are yet doing, yet had the church upon the advent of modern Spiritualism sixty years ago accepted it as true, as science is cereathly now tending to so establish it and devoted a part of its time to the covelopment and demonstration of that truth, having the advantage of Biblical history of ancient as well as of the present day phenomena for the purpose, it is very doubtful indeed if Col. Ingersoil would or could have done the damage he did do to the church.

Mr. Ingersoll knew that the church had no more evidence and knowledge of life beyond death than he had, and hat it was just as skeptical on the subject of modern Spiritualism as he was, and that it could not and would not answer his agnosticism on

the subject of a future life. He had also, perhaps, read the confessions of Bishop Foster, who penned an agnosticism in terms worthy of Mr. Ingersoll himself in the

following words:
"HOWEVER IT MAY AWAKEN SURPRISE, TRUTH DEMANDS THAT WE MAKE THE CONFES-SION THAT WE DO NOT KNOW THAT DEATH DOES NOT END

But since the death of Ingersoll there has been established the truth of the new sciences of psychology, elepathy, wireless telegraphy, hypnoilsm, etc., and the conversion to the truth of Spiritualism some of most noted scientists of the day, indicative of what might have been accomplished in the establishment of the truth of life beyond death as a scientific as well as a theological truth, long years ago had preachers and parishloners, the pulpit and pew of all churches devoted themselves sincerely, scientifically and religiously to personal investigation of the subject of Spiritualism. Had this been done, there would have been no occasion for the remark of the Rev. Dr. Libby in a recent sermon in Chicago, as reported by the Tribune, as fol-

One reason why so many are going past the churches to-day is that to many men has come a disbellef in a future life. Too many men are saying to themselves, either carelessly or sadly, that this life is about all they are going to get."

And the reverend gentleman might have udded and should have added the church itself is responsible for this disbelief in a future life. Had the church not left to outsiders the task of proving scientifically a life beyond death; had it shown any confidence in the history of ancient Spiritualistic phenomena as recorded in the Bible it claims to believe, and in helping others to do their part as cerity personally investigated and well. established as true the present day phenomena of modern Spiritualism, no such utterance as that we have quoted from Rev. Dr. Libby's sermon would have been made, nor would it have been necessary for Prof. T. J. Hudson to write as he has written in

THE MAN WHO DENIES THE PHENOMENA OF SPIRITUALISM. TO-DAY IS NOT ENTITLED TO BE CALLED A SKEPTIC; HE IS SIM-

PLY IGNORANT." There is not after all so much difference between true Spiritualism and true Christianity; not so much as the church has ever been inclined think. True Spiritualism unfolds from the heart while theology seems inclined to keep its leaves closed. Theology is too much concerned with its doctrines, while Spiritualism is engaged in helping those who need help, and in giving the light of truth a life beyond death and blessing and comforting humanity; in proving to a demonstration that the annihilation of spirit is as impossible as the annihilation of matter. The phenomena of modern Spiritualism are proven by so many intelligent witsses, both Spiritualists and non-Spiritualists, scientists who are yet. seemingly unable to accept their Spiritualistic explanation, that the fact certainly beyond dispute and yet the church stands aloof from Spiritualism notwithstanding the fact that its holy and infallible. Bible necessarily gives to its phenomena the Spiritualistic explanation, preferring base its mere weakly faith and belief In immortality upon that flimsy "sub-

monstrated. The faith and hope alone of the church in a future life has proved and is proving a miserable failure, sadly inefficient and unsatisfactory to the laity. Spiritualism reveals the truth of continued existence by demonstration. It has found that spirits can return to-day as Moses and Elias did and as the angel came to John on the Isle of Patmos: H. V. SWERINGEN.

stance of things; hoped for," while

Spiritualists prefer to bank on the

seen, felt, heard and absolutely de-

"evidence of things unseen,"

We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less Ignorant. * If wife and child, the name and fame, were all lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel,

Huxley. I would rather be a poor man in a hing who did not love reading .-- Ma-

believe such and such to be true.-

Things unknown are the true scope.

HARMONY. As Vividly Portrayed by Spirit Rev.

Phillips Brooks. Harmony is the one great principle. on which all others depend, and it is

the lack of harmony that causes all not for the harmony throughout the heavenly spheres, there would be no safety for any of them; there would be no life event Everything throughout nature is in

perfect harmony; it is only that with which man has to do that is out of harmony, consequently things wrong at once. By not understanding nature's law of harmony, man has trouble, and only by working himself back into harmony with nature, and its laws can be ever be at peace with him-The first law of harmony - is

rhythm; there is rhythm in everything we see. in everything we hear, and it is the law of rhythm that makes the harmony throughout the universe. The planets move in rhythm. The tides come and go in perfect harmony with all fature, and the seasons follow each other year after year; no matter what mortal is doing or what his condition may be, nature in all its forms keeps right on; there is perfect harmony through I all, showing us there must be some

meaning in it we have not fathomed Man himself is the result of har mony, made and fashioned by rhythm Only after he has reached the age of independent action does he get out of harmony; that produces inharmony, and then comes pain, sickness and hardships of one kind and another. As it is with outside things, so it is with the mind; indeed the outside in-

harmony, is caused, by inharmony in the working of the mind. We allow our mind to receive thoughts that are not in harmony with nature; if we receive those thoughts we are apt to send them out again to create more inharmony, while if we understood the law of harmony, we would never receive the inharmonious thoughts, or, if received, would send out har mony in their place, thus making harmony for others as well as ourselves

Now, dear friends, I will try to make it clear what harmony means, and how to make harmony where there is discord. Everything in nature works in harmony; liké the pendulum of a clock

everything keeps perfect time; it is when we get out of this swing or rhythm, inharmony shows itself in some form or other. - Thoughts are brought to you on wayes of vibration, your mind re-

ceives them, stamps them with a part of your personality, sends them out again in another wave of vibration, and so on, kept up unconsciously to ourselves most of the time, but they

The kind of thought set in motion produces harmony or inharmony, and so, friends, be careful of the thoughts sent out from your brain, that they are only thoughts of harmoy, peace and love to your brother man; thus you do your part to promote harmony,

You will say at once, how am I to

think love and peace, when I see

in others and myself so much that is not love and peace, or, if I see strife, how am I to call it peace? I will try to explain. I will not go into detail. You can hear that at any scientific lecture. I will tell you the best everyday way to do your part to promote harmony in your own home or among your friends. No matter how much strife you see, think they mean all right, will come out all right if they don't take the same view I do of it or do it the same way I would have taken to accomplish like results: so I will send them peace and love, and help them along. Don't censure, not even in your mind; try to see their spirit self doing what is right and good. If they irritate you, don't think of it; sit down quietly; think thoughts of good till you feel calm and quiet; if you don't at first, keep at it till you do. Then speak to others as you have thought to yourself. Follow this up faithfully, and you will soon see great difference in others as well as yourself. This is not easy to do at first I know, but it can be done. You will be surprised to see how soon your mind will fall into line for harmony, and inharmonious conditions will go. This one thing, if honestly done, wil do more to promote harmony through-out the world than any other one thing, and until it is practiced by all, there will be very little progress towards brotherly love and harmony in the world; but you have this one thing to encourage you. If you practice it faithfully, others will do the same; and still others, and good thoughts and practices spread fast; and sometime you will know of the good result obtained; this ought to encourage you, and try to keep on. The joy in your own heart and the

the struggle it has been to you. REV. PHILLIPS BROOKS. Given at Home Circle, held at home of Mrs. L. E. Sackett, 54 Andrey's street, Springfield, Mass.

happiness will more than repay you

DEATH DREAM COMES TRUE.

Daughter in Vision, Sees Her Father in Coffin and He-Dies Soon After Being Cautioned of Danger.

Miss Ethel Lasch, the 19-year-old daughter of Henry Lasch, a real es tate operator, residing at the West apartment house, 396 West Ninety-fifth street, New York city, dreamed she saw her-father in the coffin. As she left the house she told him of her dream and warned him to be careful of himself, as she had premonition that her vision would come true.

Her father laughed at her fears and assured her, to ease her mind, he would be cautions. After Mr. Lasch left the house his daughter told her

A VISION SAVES A GIRL.

The Spirit Son Tells His Mother Not to Let His Sister Marry a Dentist-A Remarkable Illustration of Spirit Influence and Power.

Dr. Charles E. Hill, a dentist, was rrested yesterday by Deputy Nicholas Harris of the Health Department, and thereby was revealed a strange and, to the materialist, as incredible a story of the occult, perhaps, as was ever chronicled. Not only in his arrest, but in the

blighting of a love affair, and possible disclosures of his past-which he would rather have kept a sealed volume-a woman's dream is said to have been the potent agency.

Uptil the vision which ruined his hope of marrying the girl he loved, Dr. Hill, a dapper, handsome-man of 10, was engaged to marry Miss May Blanvelt a charming young woman residing with her mother, Mrs. Kate Blauvelt, in South Olive street, Los Angeles, Cal.

They met a few months ago in a down-town grill, and the attraction was instant and mutual. They were soon deeply in love and engaged to be married. During the latter days of the doctor's courtship the two were planning to set the wedding day.

Into their Elysium came the dream -a pall for their bright hopes. One night, not long ago, Mrs. Blauyelt, who, until then, had never professed psychic powers, says she had a vision in which her dead son came to her and besought her not to let Dr. Hill marry the young woman: He warned her, she states, that the union not only would be a sad mistake, but ruinous to his sister's prospects, and that Dr. Hill was wanted by the police. "Go to Mr. Munn," the apparition commanded, "and he will tell you

The reference was to Arthur Munn, proprietor of the Munn Hotel, on South Olive strept. Mrs. Blauvelt did so and received confirmation of the spirit's warning, she says.

Before she had taken this step,

however, Mrs. Blauvelt told her daughter of the message she had received from her son and advised her not to marry Dr. Hill. Miss Blauvelt terminated the engagement immedi-

The day following the visit of he prophetic wraith, and after she had learned from Mr. Munn the dentist's past career, Mrs. Blauvelt notithe police that Dr. Hill was wanted. Soon after Officer Harris discovered that Hill was practicing dentistry without a license and placed him under arrest. The dentist jumped his bail and

went to El Centro, Cal., where he resumed his practice. He wrote passionate letters of love to Miss Blauvelt, beseeching her to become his bride. These had no effect. Hillthen returned to Los Angeles and took a room at the Hamilton apartments on South Olive street. From that strategic point he began a camwin back Miss Blauvelt's love, but the only response to his suit

Officer Harris recognized the doctor on the street yesterday and arrested and would abuse them, as in the lathim again. Harris says he will pre- ter part of the seventeenth century; at fer two more charges against his prisoner Monday, but gave no intimation

It seems that in this story there is another character, a woman who, ubon several occasions, has followed the doctor and caused him a great deal of fright. She met him one night when he was walking with his flance. When the dentist turned and saw her he broke away from Miss Blauvelt and disappeared. The woman also

vanished. "Mrs. Blauvelt came to me about Dr. Hill," said Mr. Munn, 'and I told her I had known him in Weston, O: He had been married twice."

"The dream was so convincing," said Mrs. Blauvelt, "that I could not afford to delay action. I went to Mr. Munn and received confirmation of everything my-son had told me. I confronted Dr. Hill with the facts had learned in this strange way, and he did not deny the charges.'

Miss Blauvelt regards the dream as heaven-sent intervention in her be-

"I loved 'Dr. Hill," she said, "though I believe he exercised hypnotic power over me. When I was with him this influence was very strong, but when we were senarated sometimes I despised him. However, would have married him, undoubtedly, had it not been for mother's dream. My mother also learned about a mysterious woman who was pursuing him. He was afraid of her and would never explain why she pursued

Dr. Hill so far has been unable to secure bail and is a prisoner in the city Jail.—The Examiner of Los Angeles, Cal.

mother, Mrs. Mary Lasch, of her dream, and the mother, too, made light of her fears. They had finished a late breakfast when there was a ring at the door, bell. Miss Ethel pale.

'It's bad news, I'm sure," she cried. She hurrled to the door herself, refusing to allow a servant to open it, A strange woman stood on the door-She was out of breath and agi-"My father—" exclaimed Miss

"He has met with a serious accident," began the stranger, when the girl fainted.

The bearer of the bad tidings was Mrs. Samuel Wilkens, a tenant, on whom Mr. Lasch had called at her apartment to see about some repairs to the ceiling of her drawing room. Mrs. Wilkens resided on the top floor. Mr. Lasch was out of breath when he opened the door. He opened his lips to speak, when he turned pale and collapsed. He died without regaining consciousness.

Genius always gives its best first;

THE FOX FAMILY.

Interesting Particulars Furnished by Titus Merritt. The family of John D. and Marga-

ret Fox, of Bath, Ontario, Canada, through the instrumentality of the ministering spirits of Dr. Benjamin Franklin, George Fox, Elias Hicks, Thomas Paine, and a host of other intelligent spirits, gave to humanity valuable object lessons.

The Fox family did live in Rockland County, N. Y., about the year 1814, but subsequently moved to

The ministering spirits named upon entering spirit realms found, the statement made by Emanuel Swedenborg and others true, viz.: "That any persons pursuing any branch of science in earth life could continue it as well or better in spirit life." They had given much attention to electricity before their departure, and succeeded in securing the aid of Prof. Samuel Finley Breese Morse in applying electricity to the present telegraphic system. When searching for the right party they discovered that through the organism of some mortals they could produce a succession of raps. experiments were mostly made at night, but when tried in daytime adults would be excited and frightened and break the conditions. In 1843 they found the family of John D. and Margaret Fox, their daughter, Margaretta, about 9 years of age, and Katharine, 6 years, with just the right condition of their nervous system for their purpose. The peculiar religious condition of that section of Canada at the time was such that it would not do to commence this work there. Another corps of searchers had

County) where a peddler had been murdered, his remains buried in the cellar and his spirit lingering there had not attraction elsewhere. A congress of wise spirits was called and decided to get the Fox family and their daughters out of Ontario and into the Hydesville house for various reasons, as will appear fater. The first move was to influence their son, David, to buy a farm near the spot. Their daughter, Ann Leah, was married and lived in Rochester, N. Y. John D. was quite convivial at times and about 1846 made a treasonable speech at an inn, and, when his friends informed him what he had said, he replied: "Why, I must leave, tonight," and did take the steamboat, crossed the lake and went to his daughter, Ann Leah Fish, in Rochester. His Canadian frilinds aided in disposing of his farm, and the family in moving to Rochester, Mr. Fox and found a tract of land that just

found the Hydesville house (Wayne

went to visit his son at Hydesville suited him, without any buildings upon it, and the only house he could get for his family was the now cele-brated Hydesville" house, which he hired temporarily until he could build, and his family and move into it in December, 1847. The spirit workers were actively engaged for five years to accomplish this result. They were aware that certain religious organizations would ignorantly pronounce the young mediums witches, Salem. Mass.

George - Fox and Elias Hicks, founder of Friends (Quakers), led Dr. Franklin to see the spiritual status of the Progressive Hicksite Friends of Rochester, of which Isaac and Amy, Post were foremost. The spirit workers perceived that they could bring an influence to bear upon Isaac and Amy Post to protect the mediums until thinkers, like Horace Greeley, could grasp the idea and publish the suggestion to the thinkers of America and subsequently to the world.

The Missing Link, published by Ann Leah Underhill, gives a full account of the Fox sisters' experience at the first public exhibition at Corinthian hall, Rochester. It was successfully demonstrated to minds canable of thinking that those we called dead would communicate, but a certain religious class that could not grasp the demonstrated fact, or did not wish to, intended to mob the sisters at this meeting. The spirits informed Isaac Post of the mob's intention and he, being well acquainted with the chief of police, with policemen in citizens' garb, attended the last meeting, and when the mob attempted to carry out their design they were at once put down. I intend to continue to write of the Fox sisters' career in The Progressive Thinker, giving the bright eacon-light side and also what som call the dark, danger-signal side, with valuable instructions in both sides. Yours, for truth and justice,

TITUS MERRITT. SPIRITUALISM IN WILL SUIT.

This to be Basis of Contest for the Bradley Millions. Peoria, Ill. Practically all

neirs of the late Mrs. Lydia Bradley have organized to break lier will They base their claim on the alleged fact that she was devoted to Spirit ualism, and that she believed the spir its of her departed husband and chil dren were constantly with her. It is declared she was the victim of

every traveling Spiritualist who visited Peoria. Should the efforts of the heirs be successful Bradley Polytech nic Institute of this city would be virtually cut off without funds.

Mrs. Harriet W. Griffith, one of the heirs, who is an inmate of the Proctor Endowment Home, has filed application for release from that institution so that she will be in hosition to benefit in case Mrs. Bradley's will is set aside. Mrs. Griffith, on entering the home, agreed to the usual requirement of assigning to it any funds which she might later gain possession of.-Inter-Ocean.

I had rather be damned with Plate and Lord Bacon than go to heaven with Paley and Malthus.— Soft is the music that would charm

NATURAL SCIENCE. Independent Writing by a Spirit .-Lesson I.

There are seven natural and divine interactive trinities by which cretheir involutions and evolutions.

These trinities are as follows: Spirt, life, force; chemistry, electricity, magnetism; fire, heaf, light; love, will, wisdom; truth, power, riches; justice, harmony, spirituality; honor, glory, blessings.

Spirit is the cosmic pulse, life and force that causes and maintains motion. Chemistry is the base of earth's mine, but must be interactive from the start with electricity and magnetism. These three interchangeable substances and principles compose nature's machinery. Directed by wisdom this machinery is started and kept in motion. All evolutionary progress is dependent on these services in their joint activity with spirit, life, and force. All forces named as special trinities are interactive for these great undertakings and consummations of evolving worlds, to incarnate soul germs and thus evolve individuals as mortals and transform them into pure angels, by the natural regenerative process of nature, causing them to rise from plane to plane in accord with nature's statutes and progressive order.

In the great world creatory, all nature's principles and forces are held as of equal importance.

It is supremely purposed that this grand science of involution of spirit, life and force this evolution of substance and its moulding into desired forms, be solved and rightly comprehended by man the student. Men are advancing grandly in their efforts, and soon they will wrest the coveted trophies from the secret recesses of nature's bosom; then will they also discover how and in what relative manner, all force currents are joined and changed in their respective positions to suit the order of advancement. Experiments, to make these discoveries, must be both chemical and electrical. Results of much low such efforts.

Lesson II. By Same Spirit. We closely observe all efforts of

mortal students on these lines of scientific research and experiments. We see their advancement and solution of natural science. They have learnd much about atoms and their attractions and the different grades and qualities of electrical and magnetic forces as held per qualities and ratios of motion. Nature's methods of progressive impulsions by the constant action and interchange of forces and substances, is to some extent observed and imitated, but for the real and desired success, to master the science of crea tion, students must rise in mind, in spirit, to the Great Centre, there to behold the source of all life and how it is inducted in all forms and sustained by the Deific electrical forces active in multifarious ways to suit all grades and forms of life.

Man the student is required to study the issues from other centres beneath the Supreme, from which are directed upon matter as will bring purposed results. In connection and elemental electricities and magnetisms. Only thus can be learned how all referred-to force currents are joined by electricities and magnet-

Magnetism is a cosmical substance staple force necessary for all planetary force assimilations.

Ethers are the graded magnetisms of the cosmos. They are constantly evolved by nature's chemistry, are quality of matter as fine as the odo of a rose, which also is a quality of matter. Ether is necessary to all rotary motions, for it diffuses itself through all other substance to weaken or to strengthen as there is need. in order that other forces and elements can act their parts.

These grand, powerful force interactivities are not, however, an automatic or self-acting procedure: nav hey are well calculated, well governed and upon them the stability world systems and their graduated progress are dependent

MRS. M. KLEIN. Van Wert, Ohio.

Memorial Service.

On the evening of Jan. 12, a service was held in the chapel of the Morris Pratt Institute, commemorative of the transition of one of its founders, and its first president, Moses Hull.

The meeting was opened by song and an address by Prof. Weaver on the characteristics of Mr. Hull's life Mrs. Mattle Hull gave a talk on the last months of his life with work on the Pacific coast, together with rem iniscences of his sickness; and burial of his body in that far away land. Mrs. Alfaretta Niver spoke on the home life of her father; of his great love and kindness shown to children;

of his patience and adaptability to meet their requirements. He was never known to say to children, mak ing an appeal to him, "go away," am too busy now," but would at once give them his attention and set them at ease.

The senior class, and all whom it was their pleasure to have known Mr. Hull, took part in the services and expressed their personal esteem both as friend and for the vast amount of work he performed as a writer and lecturer for the cause he so much

'And thus would we do honor to the memory of one who spent more than forty years of his life battling for the truth and spread of every reform embodied in the teachings of Spiritu ism. L. S. WEAVER, Sec.

"To make war with those who trade with us, is like setting a buil-dog on a customer at the shop door."

THE ROMAN CATHOLIC CHURCH.

As It Was Viewed Fifty Years Ago by a Spiritualist Paper, Called the "Age of Progress," Published in Buffalo, N. Y.

There was published in Buffalo, N. 7., some fifty years ago a Spiritualist aper called the "Age of Progress." It was excellent, and was controlled by Stephen Albro, and the eminent lecturer, Thomas Gales Forster. Like scores of other Spiritualist papers, it was compelled to suspend. lish one of the articles, that appeared in its pages, on the "Roman Catholic Church." and in which it lampoons the same in a very severe manner, as follows:

The question is sometimes asked:

'How is it, if the Roman Catholic Church is but a bundle of errors, or contemptible disfigured truths, that she has remained so long in existence?" It is because she is the most profoundly time-serving body ever known; because there is no passion or sentiment of the human heart that she has not worked upon. She has employed with equal success—the sword, the Inquisition, works of Charity, and the consolations of the Confessional. She has adapted herself to all times and all periods; in a mili-tary age, she receives knights to her and armed warriors, for the crusade; and in a more peaceful and commercial age, she spreads abroad the order of Jesuits, mingled with all classes of society. She was indulgent to the court of young Louis XIV, and seyere in that monarch's advanced years. Ah! she is pliant, and rampant, and knows how to range the powerful upon her side; there is the secret of her permanence. Observe her in the sacraments, the ordinances, the fasts: in countries where her power is divided, where Protestantism controls a part of the population, she accepts for god-father the heretic, which (she says) she believes to be damned in advance; and in countries eminently Catholic, she deems such an association horrible. Here, she marries her daughters, conditionally, to heretics; there, she vigorously avoids such connections.

She is severe, at the confessional, ipon the small faults of woman, and refuses her absolution, knowing that she will return, frightened and subdued; she absolves the crimes of man at the first confession; for she knows that he will escape if she is impatient She excuses from Lent the rich, the strong, the sinner, and imposes upon the poor, the laborer, who has no time to sin, nor leisure to fall into temptation. She inters sumptuously the rich who pay, and utters a hasty and disdainful prayer over the dead poor that nothing to give. Here she refuses burial to the unconfessed dead; there she performs the cere mony without objection. Oh! how supple and accommodating. Let Napoleon the Great reign in Europe, and she will find in her archives a Saint Napoleon, that she had never thought of before; let Louis the Great, the licentious, the luxurious, the proud, attend to her from the pulpit, and she will declare by the mouth-of her greatest. orator (Bossuet, in the funeral discourse of Madame) "that the

counsels of the king are infallible." of cloaks; you will, in Ireland, where she has a powerful rival, see her or Rome, where she has no competitors to fear, she will lay bare neck and her men: not from the pure but from the influential and cunning; she will take a Borgia or a Medicis, a Sextus Quintus, or a Pius IX.: she looks well o ends, careless of means, of which, of course she employs all sorts.

What cause of astonishment, then, that she lasts so long? my brethren and friends, consider human nature, such as ages of false civilization have made it. We dismiss the good servant who is too worthy and too frank for us; his dignity offends us, and his frankness wounds us; but we cherish the unprincipled rogue. ecause he is pliable, cunning and fawning. No wonder, then, the world preserves so long this model of acmodation, trickery and flattery, the Roman Catholic Church.

DO NOT THROW STONES.

Do not throw your stones at Jesus till the story you can learn, For each word or thought or missile will in time to you return: Though the tale reads like a fable and is dimly understood,

There is food for every spirit, in it

wholesome, rich and good. Do not throw your stones at brothers - who have slipped and fallen down For each stone you hurl with envy will knock diamonds from your crown..

Every word sent out in anger, every thought of evil will. In its rounds of life vibration some

returning goodness kill. Do not throw your stones at sisters and in spirit treat them cold, For down underneath the surface may

be nuggets of pure gold; And with all your careful skimming, in the seeming worthless dross There may be more precious metal that will prove a mighty loss.

Do not hurl your stones at others kindly let their failings pass, For the stones they hurl back at you may but find your house of glass, And the slivers put to flying perforate

your prying eyes; Do not hurl your stones at people even those that you despise.

DR. T. WILKINS

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

TRANSITION OF ALBERT DE. GOLIER.

A Prominent Spiritualist Passed to the Higher Sphere of Spirit Life.

Tuesday, Jan. 21, I met the family and friends of this noble man and reg resentative Spiritualist at home, 26 Kennedy street, Bradford, a., where a large audience assembled to attest their loving regards for Albert De Golier and family, and to hear the Spiritual Gospel applied. He was born June 4, 1831. There are six children in the flesh, and five in the Summerland: His life companion, Mrs. Eleanor DeGoller-sustained by knowledge of the continuity of life and communication between the two worlds—yet deeply feels the physical bsence, and a sense of loneliness in the home so long cheered by his active presence. The entire family, I think, are Spiritualists, and a credit to the cause. Mr. DeGoller has been a liberal patron of the literature of Spiritualism, especially of The Progressive Thinker, and Hudson Tuttle's books for many years. Every year he has given away from six to twelve yearly subscriptions where he thought The Progressive Thinker would do the most good, and when Hudson Tuttle's "Golden Shent" was announced ie ordered twelve copies to give away

He read extensively, and it is likely the shock that terminated his earthly life may have been caused by over-taxation of the brain, by too much reading and study; for in all other respects his health seemed perfect. He had no bad habits. He drank no intoxicants, used no tobacco in any form, no profane language, and drank no tea or coffee; and his sincerity, integrity and kindness of heart en-deared him to all good people who knew him. Rev. Mr. Kellarman, a Universalist, was a close friend of the family and by invitation opened the services by prayer and short Scripture readings; and at the grave, as the body was silently lowered to its last rest, he added to the sacred impressveness by some choice words, tender and sweet, which gave a holy charm to the solemn silence of death, and

cheerful prophecy of immortality. In this transition a noble and beau iful life has withdrawn from the busy scenes of earth, and left a record of usefulness and moral worth that may profit all who hold in memory the mpress of his beautiful character. May the wise and good of both worlds minister to the family bereaved by

his going. LYMAN G. HOWE. 170 Liberty street, Fredonia, N. Y.

A PECULIAR EXPERIENCE.

Going into the "Silence," and the Results.

To the Editors I am a Spiritualist in belief and an investigator along New Thought and Occult lines. sometimes go into the "Silence" that is, I go into my room alone and either sit or lie down, make myself as comfortable as possible, and then relax my muscles and wait for thoughts to enter my mind. I will give you the results of one of my exercises? seat in a rocking chair, mad myself as receptive as possible and awaited results. This is what I got: The impression came to me like this: Prepare a bottle with a good tight cork; get a soft piece of tissue paper, cut it to sufficient size to fit the palm of your hand, placing the paper between your hands, keeping your hands closed tightly together, blowing your breath between your hands on the paper (to get the paper in a moist condition, I suppose) concentrating your mind on the paper and thinking strongly of the one you want a picture of, either dead or alive, and you will get the picture you desire. Hold-the paper between your hands ten or fifteen minutes or till you get the impression that you have held it long enough, then roll it up quickly, place it in your bottle, blow your breath in the bottle, cork it up quickly, so as to leave your breath in the bottle, and put it in some dark place for three or four hours, then take the paper out .

and your picture will be on it. So I let the matter pass for several, days, thinking of it occasionally; and thinking what strange thoughts would sometimes enter one's mind: so several days after the above occurred I was down in town I called on an old friend of mine, a tringgist, and by the way, a strong believer in the occult, and I related to him the above circumstances; and his reply "Why don't you try it?" told him I had no suitable paper, and

he soon had me supplied with bottle Twent back home and went into my room, arranged my paper, and placed the bottle near at hand, took my seat in the rocking chair, and ralaxed as before, placing the paper between the palms of my hands, following directions as before stated, concentrating my mind and drawing a mental picture of a brother that had been dead for 30 years. I held the paper between the palms of my-hands ten or fifteen minutes until I got the impression that I had held it long enough. I then rolled it up, placed it in the bottle, blowing in it, corked it tightly and placed it in a dark place and let it remain there three or four hours, and then I took it out and to my great surprise I had as fine a negative picture, with a nice wreath

around it, as one could wish for. I have tried the experiment several times since, though with not as good results as the first time. While I am no medium nor do I claim to be, I do know this to be a positive fact, and it positively demonstrates to

me that thought is a thing. ... So I will ask some of your good readers to try the experiment and note the results and report the same to

The Progressive Thinker. LEVI C. DALTON. Santo, Texas.

Shun passion; fold the hands of thrift; sit still and truth is near .-

Georgia Gladys Cooley.

She Writes Entertainingly of Persons, Places, and Incidents of Travel.

many hundreds of miles and enjoyed many wonderful sights. Leaving Kobe via Steamship Manchuria, Nov. 14, our first step was at Nagasaki, where we spent a day while the ship

About 500 men and women on boats filled with coal began their day's work. On each boat the laborers ! lined up and one man began filling | baskets, the nearest him picking it ladder and into the hold of the ship to see the rapidity of the moving baswere quite apt to believe at times they

to start and we left our last Japanese port behind. I felt glad I was a freeborn American woman. These men and women worked the entire day for 30 sen, which is equal to 15 cents of our money, and seemed happy at having the opportunity of so doing.

As we steamed over the beautiful inland sea a calmness prevailed, making it seem a hallowed spot indeed.

in its extreme calmness. My next stop was Shanghai, China, one. wonderful city, indeed a I believe none other just like it in the whole

There's the British settlement, the French, the German, etc., all having their own government so to speak. Each with its own legislature.

If an Englishman commits an offense he is tried before an English judge, and the same can be said of each settlement, and the Chinese is taken before his own countryman.

It is indeed a most unique place in many ways, and as all China may be considered a graveyard, Shanghai is certainly representative in this line, as you'll see graves all along the roads, in many of the yards, and fields, some of them open with the exception of a piece of matting, others scantily covered with soil. On the

whole not any too inviting a sight. This cosmopolitan city has some magnificent buildings and residences, especially in the English settlement. where some of the homes look like

Excellent drives abound and many horses are seen here, but only in the hands of foreigners or principally used for their convenience. The natives, either using rickshaws or their own peculiar wagon, consisting of a heavy stone wheel in the middle of some planks, and hauled by a coolie the riders and baggage sitting on either side of the wheel. It is indeed

a curious, yet not picturesque, sight. Everybody is busy in the Orient, Sunday being but slightly observed by some of the foreigners and not at by the natives in most places. Many shops are open and the beautiful Shanghai silk is handed over the counters all days of the week. It is an excellent quality of silk and retails for about one-half the price we pay

I met friends here who made my stay pleasant indeed, but the time for me to move on and the next place was Hong Kong, where I had nine of the happiest days, I believe. I ever knew, and sweetest memories will ever linger in my soul, of this beautiful Chinese city. Again friends greeted me, and to my happy surprise, one, a lady from California, met me at Cook's Touring office, and if ever two women were glad to meet

each other, we were. I at once left the Hong Kong Hotel and went with her to the Claremont, a most magnificent place, guarded over by a ministering angel, Mrs. Gollander, who does everything to make her guests happy and comfortable.

As time rolls on, and to us only too fast, the figures on the calendar told us that Thanksgiving day was drawing near, and naturally we two Americans wandered home in thought to friends and loved ones there, and in a reminiscent mood spoke of our last one, and then prospected on the doings of the home folks.

Imagine our surprise when the day came, after being on pleasure bent from morning until evening, returning home to find a dinner party arranged for us. Happy guests had gathered and on being escorted to the dining saloon a perfect picture met our gaze. Beautiful flowers, palms, and ferns everywhere, and a shower of American and English flags mingled with the green.

The heart-shaped table was a dream of art, so dainty with its varied colored glasses, china, etc., and two silk flags as favors for each guest. You perhaps can imagine the sense

of appreciation and gratitude that led up in the hearts of two "strangers in a strange land" on seeing this beautiful fairy-land created for their pleasure.

And that dinner-will never be forgotten. No turkey at home ever tasted better, and we were reminded all through the entire meal that the goodies were "just like mother made." Inasmuch as this day is not observed in the Orient, I feel more than grate-

ful for the courtesy extended. The evening was spent in music, song, speeches and toast-giving, followed by dancing, and the small hours of the morning peeped in upon us we bade each other farewell.

The next day was sailing day and more surprises awaited me, in the shape of beautiful flowers and friends at the wharf awaiting with private launch to take me to the ship. Seat-ed there in the most perfect little boat water and were soon near the great ship, Kumona Maru, which was to be

ly home for the next three weeks.

All aboard we settled down to visit until the gong sounded the signal of 'all ashore not going on the ship,' when sweet farewells were given. friends boarded their little launch one of joy. and as it steamed off down the stream

15

Since my last letter I have traveled their dear old flags kept waving to the wanderer one of the sweetest and yet most regretful farewells she will ever

I cannot leave China without a word about Canton-a typical Chinese city of a million inhabitants—the The loading of the vessel itself most unique and quaintest city I have was a sight never to be forgotten. ever seen. Que must be there to appreciate it. This place is called the "city of smells," and it is not mis-

Passengers are taken from the

large boats by little flat ones, managed up and passing it to the next and by coolie women, the boat taken up a thus continuing until it was up the kind of canal until you are landed at the hotel. From here you go to the where there were about 300 more walled city where only the Chinese placing said coal. It was astouishing live. You are taken here in a kind live. You are taken here in a kind of a sedan chair carried by two or kets and as one watched them you four cooles and once inside the were quite apt to believe at times they walled city you are lost to all the outwere animated beings.

There is not much of interest at everywhere, the buildings being on an this place outside of the fishing and average of three stories high, the tortoise shell industry, and a day is streets from four to 6 feet wide, hence quite long enough. At 5 p. m., the you can imagine the congestion that vessel being coaled, order was given one must necessarily meet with, and the difficulty of sunshine along said streets. For miles you go, seeing all hands at work and many things done in the most crude and primitive manner. I saw but one horse in the entire city of Canton, a shetland pony

ridden by a policeman. During my entire stay in Hong Kong I saw but three horses, A Chinese spirit returning from the Islands of beauty, kept appearing other world could readily say there about us and all life seemed Joyous were no horses there if his celestial were no horses there if his celestial home is a semblance to his terrestial

But, I'm digressing-Canton, the wonderful city, is one that must not be omitted by the globe trotter.

Silk is woven by hand there, magificent embroidery of silk and linen as well as drawn work is done by hand, thousands of yards per month being turned out.

Jewelry made from the feathers of the bird called the kingfisher is another industry. Great care must be taken in this work, and the strain on the eyes often causes blindness to the workman. Every industry possible seems to be carried on by this million of people, and the ivory carv ing is something wonderful, but limit

forbids my going into details. The city of the dead is among their queer attractions—a place inclosed by high walls where long buildings stand filled with coffins containing the bodies of the dead. Only the rich are brought here and a payment of four

iollars per month charged. The coffin is a long case, rounded on sides and ends, highly polished with black lacquer, the richer the deceased the more coats of the polish. At the foot of the coffin is a table on which is placed fruit and a fresh cup of tea each morning and evening, sev eral Chinese punks are also burning, and in some places a god or two stand beside the casket.

The bodies are kept here about four years, or as long as the family care to pay for the same, and then removed to the cemetery where burial akes place.

The family bring fruit and pray over the coffin once a year. Their responsibility ends there.

I met the chief executioner of Canton, which is considered an honor; a tall, large-boned individual, who seems to think it a honor to take life. He has held his position 50 years, has beheaded 2,000 people, getting 50 cents per head, which leaves him the happy possessor of, or least earner of, \$500 of our money. He smilingly told me of five pirates he beheaded the week previous, bringing forth the great heavy knife and illustrating how he had them bend over and with one stroke the head is severed from the body. He insisted on my lifting the knife. Its weight was tremendous. I was glad to leave this dreadful spot where I had stood upon human

I had a very pleasant visit in the home of one of the wealthy women of Canton, one of the widows of a famous man. This gentleman had two wives who still live in the old home. The first and oldest wife is 25 years of age, wears shoes just three inches long, presented me with a pair which prize highly.

She is the mother of a boy five years of age. The second or younger wife is 21, but has larger feet and I'm glad to say that feet pressing is now prohibited and the Chinese women of the future will not suffer as in the past.

These two wives live happly together, both loving the boy, whom they gay will inherit the money when he is a man.

They also said they would not enter into a second marriage. Both are childish in manners, know nothing of the world, and were sweet of nature, but, oh, how I pitied them. They were very interested in me

and in my clothing, examining every garment carefully and going into fits of laughter over some the hat especially being a great curiosity to them Through all their ignorance and in

ocence I felt the vibration of the wo man heart, and saw they loved and suffered, had their joy and sorrow, as we all have have had, and life was much the same after all. But I must go back to my journey

We were soon out to sea—and such a sea! The China Sea is always rough, but this time it was simply furious. The fiercest storm that Cleo patra ever commanded was but an infant storm in comparison to the one encountered for two days on this voyage. I managed to remain on deck until 10 p. m. the first day out, but the second day provided no deck for us, the waves ship high kept dashing everywhere, two inches of water was on the cabin floor, and the only place for us was in our cabins and in the berth-for everything was topsy turvey—the trunk dashed from one side of the room to the other, with telescope and dress-suitcase each other, clothing followed all in a free-for-all race, and my body full

of bruises, the next day. Sunday brought us calm, as well as Manila, where friends again met me and eyery moment of my visit was

Uncle Sam took a great responsi-

Characteristic Letter from Dr. Peebles

to G. H. Brooks. Mr. Geo. H. Brooks, 190 S. Sixth street, Columbus, O. My Dear Brother and Fellow Worker: It gave me great pleasure to hear recently of your "arrest"-not that I glory in troubles, but rather that I glory in the good that comes from them, sometimes as grains come up through compact and beautiful lilies up from and through the mud

Reading of your arrest, I exclaimed, "And so persecuted they the prophets and apostles before him," and I was glad because your muscular frame is tall, your shoulders are broad, your brain is clear, your character righteous, your soul brave, your psychic gifts excellent, and your purposes firm and flinty as the purest crystal. Yes, you were just the man to be ARRESTED that your trial might show to the court, to Pennsylvania and to the country everywhere, the petty narrowness, sectarian meanness, he political rottenness and churchianic bigotry of your persecutors.

The jury before whom you will anpear, if unprejudiced, intelligent, and conscientious, will pronounce you guilty." I repeat, "not guilty," and so was thrice glad of your arrest. hope the Spiritualists will contribute liberally to assist you in carrying this case, if necessary, to the Court of Apneals and to the United States Supreme Court. This is not a sectarian country of popes; bishops, priests and domineering ecclesiastics; but a country of religious freedom.

and signing notes to help three Spiritists, one which was to save his house from being sold, and having to pay the notes I signed, I am financially poor, but enclose for you \$2 which I wish were \$200. Candidly, honestly. Brother Brooks, I own no bank, mining, or railroad stocks; own house, living in rented rooms in Battle Creek, when not traveling, and I can sing with the old Methodist circuit rider:

"No inch of land do I possess, No cottage in this wilderness, This world is not my home.

The world moves!" Look up, Friend George; dare to face the lion's den; step nimbly, firmly; go on with your work and all will come out well! Kindly give my regards to friends in Columbus.

Sincerely yours, J. M. PEEBLES, M.D. Tampa, Fla.

bility as well as expense on his hands when he took the Philippine Islands under his protection, but I feel the wonderful country, and with proper care should prove a success. American rule has done much for this place, and many natives seem to appreciate it.

The climate is hard on American women, and I should think none too kind to the native women. They are all dark and very thin and dress in a peculiar style-no hats are worn, the dresses of very light, gauzy material, the blouse being very scant, with an immense collar pointed at shoulders, and back, coming together near the waist, the sleeves about elbow length, very large and open at very long train, stiffened by a facing or (Spipitualist). of canvas-no stockings are worn, and ofttimes no shoes, but chiefly a

sole sandal. The inconsistency of the garment being that horrid train, and altogether a costume neither attractive for beauty nor practicability, and little fear of being copied by other women. Tropical fruit abounds here, the

bananas surpass any I have ever eaten. In the midst of another joyous visit was again reminded that time and tide-were calling me hence, and Monday night found me once more on board ship. No land for eight days, then to the dock at Thursday Island -one of the most God-forsaken place I ever saw, hot and sandy and a very mixed population, due to the pearling industry drawing people from various directions. The Australian blacks, the brown natives, the Japanese. Chinese. English and varlous other tongues and shades meet

Five hours concluded our stay there, much to the delight of every passenger. We took on a pilot on leaving as the most dangerous of all sea travel on the journey was before Coral reefs abound and many a ship has disappeared in these waters. never to be heard of again.

Fortunately we passed Albany Pass, the dangerous, in safety, and

At one place the land on either side of the ship almost met and we had an opportunity of viewing a most wonderful sight, the ant mounds, builded by the red ant, which is a pest to this part of the country. From a distance their mounds looked like hundreds of red and white granite monuments, but closer view showed them as cone like pillars ten to twelve feet in height, and proved the wonderful ability of these strange little builders.

At Louisville, our next stop, they proved very harmful, for often they eat into the beam of a house until destruction follows. We had twentyfour hours at Brisbane, which I en-joyed very much with friends, who gave a dinner party for me at the leading hotel. All were bright and Jolly, leaving a pleasant impression upon the writer. Again at sea, until Sydney was reached on the morning of Dec. 18th. Sydney Harbor is one of the finest in the world and not overpraised.

Am housed at the Australia Hotel: ave met some old American friends, and am seeing the city in pleasant company. Rev. Mr. Walters called soon after my arrival, and upon his invitation I spent a very pleasant afternoon with the ladies of his church. The Doctor and his corps of workers are doing a good work for the people of Australia. He is a grand soul, and extends the hand of fellowship to all who are earnestly working in behalf of humanity. Sorry I could not accept his kind invitation of occupying the rostrum with him next Sunday. I leave Australia Friday, expecting to reach Wellington Tuesday, 24th, and from greeting received here from good people of New Zealand I know my holiday week will be a happy one When you again hear from me I

will have been settled and hard at

GEORGIA GLADYS COOLBY.

WHY DED THEY FAIL!

Wherein the Limitations of Mediumship. 2A Pailure to Count the Matches .- What the Sitter Knew Reflected in the Mind of the Medium A Curlous Test, Accompanied With a Total Failure.

To the Editor: About one year ago you had the kindness to publish a test which my venerable mother and myself were making of the ability of spirits to produce facts not held in the mind of some one living. A few bundles of matches, a few matches in each bundle (numbers unknown to ourselves or any one else) sealed into a small basket which was then placed in an easily accessible spot, and yet safe from collusive meddling. All mediums were then invited, with reasonable reward for sucess, to state the numbers involved in the test. Copies of this invitation were also mailed to as many professional mediums as I could secure the names of by scanning the advertising columns of the free religious journals. Scores of others were sent to Spiritualists of my acquaintance in a number of states with the request that they be given as wide distribution as possible.
One or two most insolent and scur-

rilous letters were received from mediums of the professional class, but aside from these unfriendly notices no attention was given the matter from the professional talent of the country.

There, were, however, a considerable number of honest after truth who admitted the merits of the plan, and cheerfully gave us such replies as they received in their private circles. In several instances I followed up the correspondence and succeeded in making appointments by which my deceased wife should be given an opportunity to be present and to participate in these private circles.. It was thought that her greater familiarity with, and interest in, the locality and the test matters might obviate difficulties that would, perchance, defeat correct results from others. I wish to cordially thank those who assented to this delicate and peculiar request. It will be pertinent to explain that my wife was a party to the devising of this variety of test. We had often discussed together and agreed that this was the style of test only which would contain for either of us a proof that life continues after death, and we had entered into a compact by which the first to go should improve an opportunity to aid the living to carry through a simple but effectual test of this nature. I commend it to the thoughtful attention of all-who are investigating United States need not fear. It is so the phenomena of Spiritualism. - It seems to me that when, with reasonable frequency and precision, disembodied spirits can perform simple numerical tests of this nature, the sci-

ence of Spiritualism has establisher its verity before the world. Some weeks ago, despairing of getting the full twenty replies for which we had advertised, a committee was assembled who opened the basket, counted the contents and tabulated the replies for which we had adver-

Besides the Writer, there were present M. E. Schultz, mayor of the city; Col. G. L. Cole, army officer and archthe bottom, the skirt gored with a litect; and J. S. Rutherford, contract-The pasket was found to contain the following; 5 bunches of 9, 10, 7, 7 and 7 materies respectively.

Replies were received as follows (full address given on request): C. S. E., Tampa, Fla.: 23 bunches of 8, 8, 8, 8, 8, 17, 17, 11, 11, 11, 11, 11, 10, 10, 10, 18, 18, 16, 16, 16, 16, 16, 12, 19,

respectively. L. M. C., Tampa, Fla.: Same reply, same date; doubtless a report of the same circle. Bessie H.,Ontario, Calif.: 7 bunches

of 30, 30, 30, 30, 32, 32, 32, respectively. A. W. F., White Hall, Ill.: 6 bunches

of 6, 5, 4, 3, 8, 10, respectively.
"Investigator," Big Rapids, Mich.: 15 bunches with a total of 120 Mrs. McC., Beatrice, Neb.: 7 bunch-

es of 1, 2, 3, 4, 5, 6, 7 matches. Mrs. H. L. C., Beatrice, Neb.: 1, 1, 1, 1, 8, 10, 10, 10, 10, 7 matches in 7 bundles: M. D. L., Battle Creek, Mich .: 6

bunches of 6, 4, 3, 7, 5, 6.
You will note that as a proof of anything the test is a complete fatiure. Likewise no one would be so rash as to claim that it disproves anything; and yet if Spiritualism be a true natural science, some such test

as this should prove out. Several of the above answers were reaffirmed by my deceased wife or what purported to be she, her several answers differing throughout as given

through different mediums. While this test has been pending I have had frequent sittings with an honest German friend of this city who is a medium. It has been varied a score of ways. Coins taken from my pocket and held in my hand or laid exposed on a chair in the same room failed to be counted, likewise kernels of corn or other like objects. Whenever I'would first make the count, he could reproduce the number every time, but if both were ignorant of the number no power was discovered that could make the count.

If my wife has retained her identity after death, and has any remembrance of the things of earth she remembers the birth days of our children These she likewise failed to give, fail's ing alike in the day, the month and the season of the year. Again, if she live, she service to her mortal fellowman, and if any intelligence persist after death t seems to me conclusive it would be equal to the task of counting five dollars spread but on a chair in the

Now, when a chemist puts an acid and an aliali into a crucible he expects to get a "reaction." If he get none, it at once proves to him that he has made a mistake of fact as to the nature of the afficles placed there.

My test has brought no reaction, i. e., no result. The interence is am-ple enough! to the that an element of success was lacking—THE ELEMENT OF AN INTELLIGENCE OUTSIDE THE MORTAL THAT COULD SUPPLY THESE FRAGMENTS OF IN-

FORMATION: M. T. CUMMINGS.

Beatrice, Neb.

EVERNITY OF THE EARTH. Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

SAN FRANCISCO, CAL.

Good Work Done by the Ladies' First

Spiritual Aid Society: To the Editor: Some time ago I wrote to your good paper in regard to our society and the spiritual work being done in San Francisco. Since then we have been slowly advancing, and finding our own.

The Ladies' First Spiritual Aid Society is the only organized society working in this city at the present time under the State Association of California. Our membership is over one hundred (mostly women) and we are proud of the work we have accomplished. Last winter we had but forty members, and met at the homes of our members; now we meet in Whitney Hall, 1164 O'Farrell street, every Wednesday at 2 p. m. for the transaction of all business, and for our mutual good and advancement, and for the good we can do to others. Public meetings are held in the same place every Sunday night, where the philosophy and phenomena of modern Spiritualism are presented by our psychics. Our hall is crowded to the doors with a congregation of intelligent, thinking, active people, who are eeking for spiritual knowledge and truth, and the proof of the soul's immortality, We have law and order music and harmony, that our sensitives may give to us the very best heir organisms are capable of receiv ng. Our lectures have been upbuilding, and instructive, our messages genuine, and pure.

During the month of January our platform has been filled by Rev. Kate Huesmann Harveston, who is indeed an advanced thinker and logical talker. Our message bearers have been Hovet, Mrs. Wren, Mrs. Place and Mrs. J. J. Whitney, all honest, and each doing their work in their own way. Mrs. J. J. Whitney, and the wonderful work of her controls giving full names, accurate descriptions, tions, and incidents of various kinds. have been the means of converting many to our ranks.

For the month of. February we have engaged for our lecturer. Mrs. Sarah Seal, a medium who has long een known among the oldest Spiritualists of the West as an instrument of worth and honesty. How grateful we are that we are indeed plessed with having such good instruments to present our philosophy and phenomena to an unbelieving and investigating public. Long may they be spared to do the work they have been called

How grateful the public should be to think the angel world permits their instruments to be used in this manner! If people would only live the true life according to the light given them, and go to a medium with a true feeling, and with true spirits, how much better the results would be! My experience has taught me that the public are apt to blame the medium for all that comes through the organism, whether it be false or true, never for a moment supposing that the sitter and his spirit friends have anything to do with results. When will the people learn that our departed ones have their own mission to fill in the higher life, and that they return to earth to prove their existence after the change called death, and to teach us to live to the highest within, and to do to others as we would wish others to do to us. Let us "not judge lest we be judged," but each one do right, live right, according to his light. and angels can do no more. MRS. ELLA YORK.

1420 Haight St., San Francisco.

An Upward Uplifting Movement. Among the evidences of human growth and advancement in wisdom. the most satisfactory and encouraging is the effort to improve the condition of the child. A movement which has resulted in the organization of The 'Mother-Love Home Society in Angeles, California, has the noblest nurnose to secure justice to the mother and child that, by man-made law, have been consigned to the dis-reputable and "illegitimate!"

Man has presumed to surpass the Infinite Source of Life and brand the innocent child with a name that is stigma.

The work courageously undertaken to establish a home where the unfortunate girl who either from unwise confidence and betrayal, or any mistake or outrage, has become a mother can have a home with her child, is one that should appeal to all humane per

sons. This is the first effort that has been made by civilization, philanthropy or religion, to do justice to the innocent being whose coming into existence is not in the order of man-made regula-

tions. The genealogy of all children will be registered both on the office regis-ter of the Home and the county records, the same being insured by the

solemn affirmation of the mothers. The child will be cared for until five years old and then, if desired by the family of the father, may be taken by them. Mental and industrial education and training are to help equip mothers for the pursuits and necessi-

ties of life. It cannot be claimed that the mother, under social ban, or the child, branded as illegitimate, has in any way elevated social morals. The mother in this home will have

an opportunity to be a self-supporting, self-respecting woman, and her child of enjoying its normal birthright to the protection and supply of its necessitiés. It will give satisfaction to the

women struggling to establish this Mother-Love Home if every woman who thinks it a worthy undertaking, will send her name and address to them as approving the noble purpose And for further information address M. Elizabeth Blackiston, 315 N. Bunker Hill street, Los Angeles, Ca LUCINDA B. CHANDLER.

CULTIVATION OF PERSONAL MAGNETISM.

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

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

A HEALING BALM.

A Remarkable Cure by Spirits.

To the Editor: The article in No. 939 entitled "Spirit Cure, or Divine Healing," is certainly instructive and should open the eyes of all church people, or, as I have heard a certain guide call them, "goddy people." The phenomena of Spiritualism are grand, but not more wonderful than divine healing or spirit cure.

I know of one lady who does not call herself a Spiritualist, giving spirits the credit of restoring her sight. She was nearly blind when she heard of a healer who told her to sit at a certain time holding a glass of pure water in her hands. This may look incredible to others as it did to her son who made light of her faith. She asked him to taste the water, and he was astonished to find it was as bitter as gall.

Now, what changed the water? If something had been put into it, she would have known it, as she only

Spirits certainly restored her sight. Her son has told me of the wonder-

Divine healing is a grand phase of mediumship, and I hope to hear of many healers in the churches and elsewhere discovering the powers possible to those who wish to be useful to the world in general. Not for money nor glory would I be a healer, but for my own and others' joy, in making others happy we will be happy ourselves.

Health brings happiness, and Spiritualists alone do not hold the secret of divine healing. IT IS POSSIBLE TO ALL WHO DESIRE THAT POWER.

Hoping The Progressive Thinker will continue to improve and reach each of its subscribers when due, I will close this by adding I missed No. 937, and something seemed wrong the whole week. I sadly miss The Progressive Thinker whenever it fails to reach me.

MRS. C. W. HAY. Herington, Kans.

Truth, Love and Liberty.

Fruth, like Mother Nature's golden Illuminates the face through which it gleams. Lighting the eyes with an expressive

Through which the soul its character Thou art a shield and armor worn by

Who in doubt or error would not fall; Thy mission is sent from the realms above, Borne on the white wings of wisdom

and love, To lay life's foundation, giving it To beautify self, as nature, the flower, Whence comes a treasure more sub

Love, like sparkling diamonds set in pure gold, Thrills the soul, thus affection to un-

Than truth, the greatest principle di-

fold: It finds its way into the heaving Enters the heart as a divine bequest; There in that mysterious garnet case Rests God's greatest gift to the hu-

man race. What tear so hot that burns and blurs Cannot be cooled and cleared if love

can speak? What station in life, be it high or low, May not thy everlasting value know? All earth, this great God principle hath blessed,

Liberty came to light and free the world.

Through Nature, its banner was first unfurled. The stars fixed in the deep blue vaulted sky, The white and crimson tinted clouds

that fly; Were impressive symbols so grand and true. They led to our banner, red, white and blue. J. BEN LESLIE.

86 West Ave., Buffalo, N. Y. Thoughts. When ambition underrates endur-

nce, progress disappoints expecta-When confidence suffers by the act of deception, truth binds up friendship's wound, and scorns the offender.

When patience yields to temper, enrgy suffers the loss. When purity of mind and purpose falters at the shrine of influence, character records the act upon the

soul. When passion conquers reason, action regulates the reward. When the body serves under the

yoke of intemperance, the soul is dwarfed thereby, and the spirit rendered incapable of perfect mental, or physical process. When action is prompted by impulse, good judgment is dethroned,

and the faculty of reason loses a vic-When love weaves its fabric on the loom of passion, desire betangles the threads of good, mars their colorings with evil, and hatred wears the gar-

ment made therefrom. When method is a slave to conservatism, analysis discloses no new ideas, and execution renders no advanced When pride serves the purpose of

ostentation, or inordinate self esteem, nobility, dignity, and elevation of soul suffer annulment under the supremacy of haughty arrogance, selfonceit, and insolent purposes. J. BEN LESLIE.

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The psychologist in pursuit of his investigations in Psychological Research encounters many strange and marvelous prob-lems, some of which he may be able accurately to explain, while others lie beyond the scope of finite man in his present stage of mental development, to solve.

But loyal work has been done in the past by eminent scientists, and is now being prosecuted by almost all of the leading scientlists of the present time in the field of Psychical Research. Among the eminent scientists engaged in the work of placing asychic phenomena on a scie lific basis, may be mentioned the names of Professor James H. Hyslop of New York, Professor James of Harvard University, Sir William Crookes, Dr. Alfred R. Wallace and Sir Oliver Lodge of England, Myers and Hodgson, who have passed the "divide," Emile Flammarion and Dr. Hippolite Baraduc of France and Lombroso of Italy, all eminent scientists, beside the eminent scientists, members of the Societies for Psychical Research, in Europe and America. Through the earnest and diligent efforts of scientific investigators the problems of Psychic Philosophy will, in the near future, be placed upon a well defined, and generally recognized scientific basis. A number of well-attested psychic problems are hereinafter stated, with reflections, criticisms and seeming explanations. But it should be borne in mind, that under present conditions any criticism or explanation will depend largely upon the notion one entertains of the nature of the human mind, what it is, how it thinks, the nature of thought and how one mind communicates its thoughts to another. And of these things, men, even the wisest among us, know but very little. And even the little one thinks he knows to-day, may, in view of his larger experiences and more accurate knowledge, to-morrow, be laid aside as erroneous and entirely worthless, and so on from year to year, and from age to age. To discuss intelligently any system of mental philosophy or psychic phenomena, the philosopher must supplement the little he thinks he knows by some definite and reasonable hypothlesis or postulate; and in time the knowledge he may thereafter gain through a faithful and scientific research, may either verify or mullify his former hypotheses. Such is the road over which all science has been constrained to travel. Sir Oliver Lodge, in speaking of the duties of the scientist, said:

"Another of our duties is the making and testing of hypotheses, so as gradually to make a map of the district and be able to explain it to future travelers."

Hence for the present purpose, I shall postulate that the HU MAN MIND is an indivisible unit and person having inherent power of motion, both voluntary and involuntary, and possessing inherent in its nature, all the powers, impulses, faculties and attributes of mentality known to man, PLUS powers, faculties and attributes undeveloped, as yet, in the world of matter, and unknown to man in his present state of intellectual advancement. The mind is an invisible, substantial entity of unparticled substance, differing from the world of matter as thought differs from gross material substance. The world of mind is not of the world of matter, nor derived from it. Neither is the world of matter of the world of mind nor, indeed, derived from it. Each is a separate and distinct world, having its own peculiar system of laws, the world of matter being subordinate to the

Sir William Hamilton says: "In the facts of intelligence, we become aware of an order of existence diametrically in contrast to that displayed to us in the facts of the material universe."

That I may not be misunderstood, I here state that when I use the words, MIND, SPIRIT OR SOUL, I mean the THINK-ING THING, whatever that may be-the THINKING THING got my message," he exclaimed. "When I realized I had forwhich animates the human organism.

Thus, the MIND, SPIRIT OR SOUL, known by whatever name, is the IMMORTAL part of man and survives the dissolution of the body. It has the primary and inherent power to move, to think and to act. Thought is the product of the motion of the mind when it thinks. Thought is not a thing, it is not an emanation from the mind floating around at random in the ether or in the air. I regard mind or spirit as that living, incomprehensible element whose nature it is to live, to move and to think, and in these respects it is directly the opposite of dead matter, or, what we know as matter. The motion of the mind in the exercise of thought acts upon the ether and the electricity that pervade all space in the universe, both interstellar and interatomic, and thus sets up a series of vibrations in these invisible and subtle elements which are caught up, registered and comprehended by other minds. The brain has no more power of thought than has a granite rock. It is a delicate instrument, most complicate and wonderful, an electro-magnetic battery which catches up the vibrations set up by the motions of the mind in its exercise of thinking, and communicates them to other minds, in the world of matter. The incomprehensible Spirit presides over the brain and, through the medium of electricity, as its agent, is able to come in contact with matter, and by its voluntary motions to control and operate so to speak the human organism; while its living presence and its involutary, self-moving powers cause all the involuntary functions of life to proceed in their destined course.

Now, under this hypothesis, how does the HUMAN MIND, OR SPIRIT come in contact with the human organism, and through it work out in the world of matter all the mighty problems involved in human progress here on earth? THE WORKING OF THE WIRELESS TELEGRAPH will give a better illustration than aught else with which I am acquainted. Communication by wireless telegraph is carried on by vibrations or ripples in electricity which are borne through space by the vibrations or ripples or waves of the ether. Take the following illustraion: If you drop a pebble into a placed pool or lake, the 'splash" at the point of contact will set up a series of ripples or waves extending out in all directions, forming rings or circles around the point of contact. These waves or ripples as they extend out from the point of contact will constantly increase in circumference and diminish in altitude. Now, if electricity were as visible to the human eye as is the water, we should, in like manner; be able to see the vibrations, ripples or waves of electricity in the sending of a wireless dispatch. It is conceded by scientists that all space is filled by something impalpable and invisible, which, for a better name, is called Ether. And that this universal Ether transmits light, heat and electricity. Consequently, the electric vibrations or electric waves set up by the wireless telegraph are borne through space by the underlying invisible ether something as the waves of water were borne on its surface through the air.

If therefore, at the sending mast a single spark discharge, or as the electrician would say, "electric splash," were made, we should see a series of electric vibrations or waves rush off from In that event telepathic communication might have been a reathe sending must in all directions as we saw the ripples a sonable and scientific solution of the problem.

waves of water. -We should see a series of electric waves with continually increasing circumferences and diminishing altitudes, extending further and further from the sending mast. So, for ment he has received such communications from parties when a given electric splashing power, or discharging disturbance hundreds of miles distant. He also says that he has received power, at the sending mast, there is a certain distance at which | telepathic communications from parties who made no mental a high receiving mast can pick up the disturbance of the passing waves or vibrations, and make them appreciable to our senses by the aid of a very delicate electric apparatus... The bigger the sending "splashing power disturbance," the higher the masts, and the more delicate receiving apparatus, the greater is the distance a wireless message could be transmitted. Wherever a vertical electric wire is placed in the path of an electric wave an electric disturbance will be created up and down this wire during the passage of the wave, and this disturbance, if strong enough, can act on a suitable electric apparatus so as to register a signal.

A single wave may pass by a mast, for instance, in one-millonth of a second, according to the splashing power disturbance, or the length of the wave. But this brief disturbance will be sufficient. In sending a wireless message every dot and dash involves a succession of waves or an individual wave train. This train is short for a dot and long for a dash. Dr. A. E. Kenelly, professor of electrical engineering at Harvard University, says 'These waves are not issues of matter but of electricity and magnetism. By tuning the apparatus at the receiving mast to respond to that at the sending mast, only the waves set up at the sending mast can be caught up and registered at the receiving mast. There are other modes, however, of securing artificial selection of signals, otherwise a modern tower of Babel would be erected in the circumambient air."

Now, the human brain is a most delicate and wonderful instru-

It is an electro-magnetic hattery, having its multitudinous cells, and is connected with all the nerves that wire the human body. The brain never thinks. It has no more power of thought than has the telephone or electric battery. When the mind wills, or thinks, or performs any of its functions, it sets up a disturbance in the ether, in electricity and in the electro-magnetic fluid that pervades the nervous system of the human organism. Pherefore, the motions of the mind acting upon the human brain, that human electro-magnetic battery, set up a series of vibrations in the electro-magnetic fluid which causes the nerves to vibrate. The nerve vibration causes the muscle to contract, the contraction of the muscles raises the arm, and the arm in obedience to the will lays hold of dead matter and raises it. Thus the mind through the medium of electricity, controls the wonderful mechanism of the human body and through it accomplishes all that the human race has ever done in the world of matter. This, in short, is a brief outline of the hypothesis I advance.

In my necessary attempt to be brief in dealing with this complicated subjected of most absorbing interest, I fear that in many instances I may be misunderstood by my readers. But if one will make a careful study of psychic processes in connection with the mechanism and action of the human body the can not fail, I think, to grasp the idea presented. Having; however, presented these matters, I shall now proceed to state and consider a few of the more interesting psychic problems with such reflections and criticisms as may seem proper;

Problem. I.

This incident is taken from the Journal of the American So ciety for Psychical Research, Vol. I. No. XII (December, 1907)

Mrs. Frederick S. Cantwell of Brooklyn, N. Y., on the 21st day of January, 1907, reported to Professor James H. Hyslop that Mr. Rogers went out to make a purchase for her in He ran quickly down from the third floor, and she heard the front door close. At once there flashed into her consciousness, "Go to my gray trousers." She obeyed the impression, went to the wardrobe and her hand at once touched a bunch of keys in one of his waited his return. When he came into the gate she threw the natural. keys down to him. He came in and bounded up stairs. gotten my keys I sent you a message to go to my gray trousers and throw them down to me," he continued. The statement was duly verified before a notary public.

Upon the face of this statement, there is a bare possibility that this was a telepathic communication. That the thoughts of Mr. Rogers, analogous to wireless telegraphy, may have set up a series of vibrations or waves in the either, causing an electric disturbance which was caught up, registered and comprehended by the mind of Mrs. Cantwell.

The statement, however, is not sufficiently definite to war rant such a conclusion. For instance, if Mr. Rogers was occasionally forgetful. If he had on other occasions forgotten to take his keys, this alone, would have been sufficient to account for the mental state of Mrs. Cantwell which impelled her to go to his "gray trousers" where he usually carried his keys.

Problem IL

The following incident is from the same Journal, page 592 On the 18th day of February, 1907, Daniel S. Hager, M.D. of Chicago, Ill., reported to Professor Hyslop that on the 22nd dr. of November, 1906, at 5 o'clock in the morning, he heard a zice saying: "Wake up, wake up! Are you going to sleep all day?" Dr. Hager says he was in a semi-conscious state of sleep when he heard the voice. He arose looked about, but found no one around or near the door. After thinking the matter awhile, he concluded that the voice was identical with that of Dr. Oscar J. Brown of DeKalb, Ill., a town about fifty miles west of Chicago. Dr. Brown was an old classmate and intimate friend of Dr. Hager. Dr. Hager again went to sleep, and exactly at 7 o'clock he heard a rap on his door, and when he opened it Dr. Brown was standing there. And being asked what time he took the train at DeKalb, Dr. Brown replied that he took the 5 o'clock train, which left on time. He therefore took the train at the exact time the words were spoken to Dr. Hager, There was nothing special in the visit. The statement was duly veri fied before a notary public.

The mere fact that Dr. Brown took the cars at DeKalb, fifty miles distant, at the exact time Dr. Hager-heard the voice is of no earthly significance, so far as the question of felepathy is concerned. The significant facts that should have been stated are entirely wanting.

Did Dr. Brown, or did he not, when taking the train at DeKalb make a mental effort to impress those thoughts upon Dr. Hager Or, did he entertain such thoughts? If he did, either intending to impress his thoughts upon Dr. Hager, or not, entertain such thoughts, when he boarded the train, telepathy would be a rea sonable explanation. But as these facts are not stated we cannot assume that they existed. If Dr. Brown entertained those thoughts when he took the train at 5 o'clock, whether he intended to impress them upon Dr. Hager or not, the disturbance in the ether and in the electricity set up by these thoughts might have been caught up by the mentality of Dr. Hager and registered in his mind either in mental impressions or in words.

Mr. Stead, the editor of the Review of Reviews, who has experimented largely in matters of telepathy, says that by arrangeeffort to communicate with him, and who were entirely unconconscious of any such communication having passed between them. But on comparing notes the communication thus received was an exact expression of the thoughts, feelings and impréssions of the party, at the time, from whom the communication purported to come. This is as it should be under the foregoing typothesis. For between two minds harmoniously attuned, the thoughts, feelings and impressions of the one would set up a series of vibrations or waves in the ether, which, like the wireless telegraph, would be caught up and registered in the mind of the other. But the foregoing statement does not warrant this explanation.

Problém III.

The following incident is from the same writer, and also from the same Journal, at page 504:

Dr. Daniel S. Hager, on the 25th day of April, 1907, reported to Professor James H. Hyslop, that during the fall of 1904, while living in Rush street, Chicago, he engaged in the printing business, with a partner, in the old "Times" building on Fifth aveenue, in the central part of the city. He subrented a part of the office to J. W. Turner, who employed a journeyman printer, named Wright. One Saturday afternoon Mr. Wright requested Dr. Hager to leave the key of the office over the door in the hallway so that he could get it Sunday morning. The Doctor did as requested, but on Sunday morning the hallway being dark, Mr. Wright failed to find the key and concluded that it had not been left there by Dr. Hager. And as he had to come a long distance he was offended. The next Saturday the Doctor promised to leave the key and showed Mr. Wright where he would leave it. But for some reason Dr. Hager went home that night forgetting to leave the key as he had promised. At about 8 o'clock S aday morning Dr. Hager heard a voice, which sounded like his dead mother's, call: "Dan, get up; you are wanted." The Doctor does not know whether at the time he heard the voice he was asleep or semi-awake. But on hearing it, he was immediately awake, and for the first time since Saturday, remembered his promise. He hurriedly dressed and ran all the way, about half a mile, to his office. He found Mr. Wright waiting there. He had arrived at about 8 o'clock, and not finding the key had concluded to wait till about 8:30 before going home.

The Doctor concludes that he heard the voice at about the time Mr. Wright reached the office. The call of the mysterious voice saved him from a very unpleasant dilemma. The statement is verified before a notary public.

From the statements in this case, and for the reasons assigned n relation to Problem No. II., the phenomena cannot be explained as a telepathic communication. Unquestionably, the voice was that of the discarnate spirit of the Doctor's deceased

Problem IV.

The following incident of an alleged "Experimental Apparition," is from the same Journal, page 596:

On the 23rd day of April, 1900, he being a resident of Chicago, Ill., was at Buffalo, N. Y., in company with Dr. K. (now dead) and Dr. P., transacting business relating to a Home Missionary campaign. Mr. S. retired late Saturday night at his hotel in Buffalo, his wife being at the time at their home in Chicago, Ill 'At 1 o'clock Sunday morning Mr. S. was awakened from a perfectly sound sleep, with the consciousness that some one was in the room. As he awoke he saw his wife standing at the foot of the bed. Her raiment was similar to that which she wore about her home, when attending to her household duties. In visage, pockets. She took the keys, went to the front window and dress and in every other way she appeared to Mr. S. perfectly

He half sprang up in bed and exclaimed: "What are you doing here?"

To which she responded: "I thought I would come and see how you are getting-along." She then walked from the foot of bed where she was standing to the side and head of the bed where Mr. S. was lying, bent over, kissed him and disappeared. He then sprang to his feet, and for the first time noticed that the room was perfectly dark. He then lighted the gas and was astonished at the occurrence. At the breakfast table in the morning he related the incident to Dr. K. and to Dr. P.

When he returned home a few days later, his wife told him that she had been reading Hudson's "Psychical Phenomena," where he stated that if any person fixed his mind just at the point of losing consciousness in sleep, upon another person, with with the desire to meet that person under certain conditions, that the result with the second party would be practically as determined by the original experimentor. She read the extract to her husband and then told him that on that Saturday night she fixed upon the fact that at 1 o'clock in the morning, she could appear to her husband and kiss him. She says, however, that slie does not remember whether she fixed in her mind 9 o'clock Saturday night or 1 o'clock Sunday morning that she was to visit her husband in his hotel at Buffalo. Whichever it was, she says that there was a discrepancy of time between the hour she planned to kiss her husband and the hour that he alleges he was kissed by her. She further states that at numerous times both before and after this incident she had tried similar experiments but had failed at every attempt, except in this incident.

She does not remember of having had a dream during the night in question bearing on the incident. And while she does not so declare, I infer from the statement that she had no conscious recollection of having been in her husband's room at the hotel on that occasion, or of having kissed him as related by her husband. She says that upon that Saturday night she fell asleep between 9:30 and 10 o'clock p. m. Therefore it conclusively appears that her mental effort and mental determination, in her experiment, took place from three hours to three hours and a half before the occurrence of the phenomena in her husband's room at his hotel at Buffalo. The statements are verified before a notary public.

For the purposes of this article I have given only the substance of the reports found in the Journal of the American Society for Psychological Research, leaving out only some of the unimportant details.

The vital question in this incident is as to the cause of the phenomenon or apparition. It will be remembered that Mrs. S. tried the experiment of fixing her mind and thoughts upon the thing she desired to accomplish at between 9:30 and 10 o'clock Saturday night. But her apparition did not appear to her husband at Buffalo till 1 o'clock Sunday morning, from three to three and a half hours after the mental experiment of his wife. If then the apparition at Buffalo was the result of the mental effort of Mrs. S. it will be necessary to account in some rational manner for the lapse of three hours and a half between the mental effort of the wife and the apparition seen by her husband.

It must be conceded that everything in existence, normal and supernormal, proceeds in accordance with established laws. This (Continued on page 53





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Are the Epistles Forgeries?

Pepperell, Mass, Jan. 15,'08. To the Editor: In an editorial under the caption "More Suspicious Scriptures," you say: "Paul knew nothing of Jesus of Nazareth. never mentioned him in his Epistles; never related or referred to any of his miracles nor to the Gospels."

Now, if "Paul lived and wrote near a hundred years before the crucifixion, and perhaps several centuries before the Gospels were written," how does it happen that Jesus is mentioned in all of Paul's Epistles as found in the New Testament? Are the Epistles forgeries?

DAVID S. FOSTER.

Our friend is probably aware that Christian critics have pronounced all but four of Paul's Epistles spurious. The Epistle to the Galatians, the two to the Corinthians, and one to the Romans are accepted by them as genuine. Paul on two occasions in the presumed false Epistles, is made to the contrary he selected the minissuggest there are false Epistles that terial profession as a means of supre nessing as his. These statements lators, so the average English reader will pass them without notice.

The author of 'Supernatural Religion," a volume of over 1,100 pages, displaying in every paragraph evidence of great erudition, on page 495 tells his readers of the wholesale falsi- a disturber of public tranquility, or fication of the period when it is claimed Paul wrote, adding, "many gross forgeries were at once accepted as genuine by the Fathers."

The truth seems to be, when Catholicism was reconstructing pagan mythology, banishing some of the superior gods, and converting most of the half human ones into giorified spirits, whose names, slightly disguised, appear in their calendar among the list of beatified saints, the monks in the monasteries, "among whom was always one versed in Greek"-says a ture of literature to confirm their faith. Whole books were forged to advance their interests, and those existing were doctored to meet their

Something was required to corroborate Old Testament literature, so Josephus was forged, and interpolations were afterwards added to supply omissions. And Eusebius was brought out about the same time. The Gospels and Epistles were claimed to be in the hands of church prelates. but were too sacred to be seen by the unconsecrated. Though Luther was educated for the Catholic priesthood. his biographer says, "he never saw a copy of the Bible until he was 21 years of age." This brings us down to 1609, while the Bible was yet in the hands of the Catholic priesthood, and where better it had remained forever.

If the four Epistles of Paul, accepted by critics are genuine, then it is apparent they have been-adapted by the monks to supply pressing demands. These Epistles, with the entire Old and New Testaments, were first found in the hands of the Catholic priesthood. They come to us through their bloody hands. Catholic literature shows us that frauds and forgeries characterize their every act. Their character for veracity is impeached. Protestants of all schools admit this. The New Testament bears proofs on many pages of interpolations in the interest of the mother church. These facts, established in any court of Justice and the maxim of the civil law prevailing, "False in one

thing, false in all things," then the book would be discredited and could not be received to establish any fact. He who doubts Catholic interpolation will read:

"I will give unto thee (Peter) the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed'in heaven." Jesus.— Matt. 16:19.

The author of "The Prophet of Nazareth," note page 166, says, confirming our former statement:

"The writers of the Epistles are otally ignorant of the contents of the How is this fact to be accounted for,? Did the writers of the Epistles-whoever they were-know anything at all about the contents of the present Gospels? Are we not entitled to infer that the churches to which these Epistles were addressed were much older than the date of the Gospels, and even the time at which Christ of the Gospels was born? If the present Gospels then existed the authors of the Epistles knew nothing of them."

A Clergyman's Views and Our "Reflections,

Th Literary Digest for Jan. 11 had an article headed, "After Protestantism, What?" which must attract the attention of the thoughtful. It quotes from the New York Evening Post. giving the statement of Rev. Dr. Newman Smyth, pastor of the Ffrst Congregational church of New Haven. Conn. We can only spare room to give the general trend of the Doctor's utterances, by a few detached passages. It is in harmony with our own views.

"There are signs of the passing of this Protestant age. They are to be discerned alike in the success and in the failure of Protestantism. Another age is at hand. The signs of it are written across the failure of this Protestant age. I am not saying its failures in any direction are complete. The Protestant faith is losing mastery over the controlling forces of modern life. This is apparent, to some extent, in all the spheres of life. For one thing Protestantism has lost the old authority of the church. It has lost it in its own families. Romanism has authority in the family from birth to death; from baptism to extreme unction. Profestantism has lost the voice of authority also in the state; our churches, as churches, are not accounted to be political powers. More than this, Protestantism as organized, or, rather, as it is disorganized in our churches, has lost control over large areas of religious thought. It is not nerely that worldliness is coming in, but much religion is withdrawing

itself from our churches. "Protestantism has lost power to give the people a good religious education. It is not meeting much religious thought and questioning among its own children. * * Protestantism does not attract our best young men, and Rome repels them."

Thus far Rev. Dr. Smyth.

Strip the priest of his sacerdotal obes, and his Book of Errors: relegate him to the domain of common mortality; teach him he does not voice the will of God when he speaks, as seems generally understood; that on the professor in our higher institutions of learning, the journalist, the then we have a gentleman with kindly motives, and as a server of his race. may be a blessing to all; else a curse. as a thief, a robber, an incendiary,

Whatever his vocation, priest or ayman, he is but a man, with imperfections and unhallowed passions like the average of humanity.

tions, individuals united in one body for a specific purpose. In some form ization-only one removal from the family circle. We find them with their priests and their temples, ever since nude men came down from the summit of the mountain where they had gone to be near their god, whose home was just above the clouds, and to worship him, else had left the forests, God's SECOND temples, to avoid the severity of the storm. Those early temples were succeeded by modern church structures, imposing in style as art has advanced. They should be used for school rooms where science-true knowledge-is taught, or as hospitals for care of the sick; not as nurseries of superstition and the glorification of an ideal hero.

A Sensible Act.

Rev. J.W. Oberyant, pastor of Hyde Park Methodist church, St. Joseph, Mo., has resigned and become a street car conductor on a suburban line. He claims there is more money in that vocation than in preaching. Many think it is a more needed employment than pretending to conduct souls to heaven. If the young mind was properly tutored it is believed creeds and preachers to expound them, would be needless. Heaven has kindly implanted in every breast the rudiments of honesty and integrity; and this instinct; properly outlined during the forming stage of character, will blossom and bear fruit fitting the possessor for immortality. Taught by the priest that correct belief is the passport to eternal rewards, the subject subscribes the creed and deems a glorious future is

An Unfailing Sign.

When a true genius appears in this world you may know him by this sign: All the dunces are in confederacy against him.—Dean Swift.

A Marvel of Ignorance.

A Joliet priest in a recent discourse, finds the saloon the cause of poverty, immorality, intemperance and irreligion. "Drink and debauchery which accompany saloons," says the cleric, have wrought havoc in homes and states since the days of Noah and Baltassar to the present, and dealt injuries to the Christian body from which it will never fully recover."

The Progressive Thinker is glad to find a priest warring against drunkenness and debauchery, and it does not care how earnestly or how bitter the attack, so it is truthful. But he should remember Noah, one of the exemplary patriarchs, was a person whom God singled for special honors, and he disgraced his family by drunkenness. He ought to know there were no saloons in Noah's day, and not until Christianity became dominant, and then Christians were the principal patrons of such saloons. And the sideboards of the priestly glan were almost universally loaded down with decenters of rum, brandy, wine and whiskey for the delectation of favored isitors of the godly persuasion.

If this Joliet priest does not know it, we will state for his benefit, that the temperance reform was set of foot about eighty years ago by an infidel, one Judge Hirtell; that at that time the deacons in the Protestant churches were generally distillers and keepers of inns, with bars where rum and whiskey-the most common beverages at that time-were sold: church communicants using intoxicants as freely as the common sinner.

and the clergy as freely as the laity. The temperance reform of Judge Hirtell was very generally opposed by ministers of all denominations, the Catholic priesthood with the rest They claimed, "The good things of

God are to be used, but not abused." Father Matthew, in Ireland, a few years later, attempted to reform the Catholic world. He did a glorious work, and stood for years almost alone with the priesthood in performance of his heaven approved task.

The early temperance lecturers in America met with closed church doors, stones, brickbats, and occasionally tar and feathers. And it was not 'pagans" who threw the rocks, but it was the same class in the North who were trying to suppress the Abolitionists in the South .

The church worships as a God the arst manufacturer of artificial wine; and it was that junior God, Mat. 26:27, who instructed his disciples: 'Drink ye all of it."

The church came into the support of the temperance cause at a late day. We welcome their aid with gladness, but protest most earnestly against their attempt to throw the responsioility for maintenance of saloons on 'pagans."

The writer well remembers the lifficulty, more than half a century ago, in a Division of the Sons of Temperance, containing fully one hundred members, to find a praying brother to fill the position of chaplain. Since the cause was made popular by zealous labor, now the plous brothers tumble over each other in their zeal to gain positions where they can act as leaders, and hurl foul epithets at those who stood at the front when there was something to labor for.

The Boundless Universe.

Camille Flammarion, the well known French astronomer, is acknowledged to stand at the head of his profession the world over. He tells of the vastness of the depths of space as follows:

"Taking the earth as a starting point, we will go in a straight line to any point of the heavens. We start: At the end of the first second, traveling as we are with the velocity of light. we have already gone 186,000 miles. At the end of the second second we are 372,000 miles away. We continue, ten seconds-a minuteminutes have elapse-111,600,000 miles have been passed. . * Carried on without stopping at the same rapidity of 186,000 miles each second, let us penetrate the expanse in a straight line for whole years, fifty years, even a century. Where are we? For a long time we have gone beyond the last starry regions seen from the earth. No mind is capable of following the road passed thousands of millions express nothing but we have not advanced single step in space. We are no near er a limit than if we had remained in

the same place." The mind staggers as it attempts to grasp such a boundless, limitless universe. And yet one incomprehensible Mind is conceded to have called the whole into being, not in six days, nor 6,000 years, but the process has been going on millions, multiplied by millions of years, and the great task is still unfinished.

How childish the idea that such a Mind required rest, held a colloquy with a snake, and because he was displeased with his task, as regards the making of man, he destroyed all life save that of a favored few: that the new generations, as bad as the first which he could not drown because of his covenant, evidenced by the rainbow, that he would not repeat the act. so, copying the example set by Jupiter, he sired a son by a mortal maiden, then heared on that son the sins of the world, as did the Israelites their sins on a goat, and allowed that son to be sacrificed on a cross to appears

his own anger. Good Christian friends, call a gen-

MASS-MEETING

Annual Convention

The Illinois State Spiritualists' Association, AT HANDEL HALL.

40 Randolph St., Chicago.

Beginning Tuesday Evening, February 18, Continuing Through the Following Wednesday and Thursday, 19 and 20.

The Official Board of the Illinois State Spiritualists' Association hereby extend to the Spiritualists of the State their cordial greetings and give notice of the Annual Meeting of the Association, which takes place on the morning of Wednesday, February 19, at 10 o'clock, in the Blue Parlor, on the third floor of HANDEL HALL, 40 RANDOLPH STREET, CHICAGO. The Annual Convocation of the State Association will also convene at HAN-DEL HALL, in the large assembly room on the second floor, beginning on the evening of Tuesday, February 18, and continuing through Wednesday and Thursday, afternoon and evening sessions. Auxiliary Societies and its associations obligations and op-Individual Members will please make a note of this fact, and be on hand in full force, and let us make this the best Convention we have ever held, and so adjust ourselves to the Cause and each other as to make ours the banner State Association of the United States, and the most harmonious. Good Speakers and Message Bearers are engaged, and the program will soon be issued. 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.

The Music has been placed in the hands of THE MEYERS' MANDOLIN OLUB, with a retinue of vocalists. On Wednesday, afternoon and evening, the sweet singers of our colored auxiliary, The Church of Progressive Spiritnallsts, will have charge of the musical part of the program, which will be decidedly an interesting feature of the Convention.

Keep in Touch With the Illinois State Spiritualists Association, and Push the Cause of Truth Along. Let Us Band Together as a Unit, Strong for Success.

GEORGE B. WARNE, President,

By DR. T. WILKINS, Secretary, I. S. S. Ass'n.

Sir Oliver Lodge.

This Eminent Scientist Fully Believes that Spirits Can Return to Earth and Communicate with Mortals.

TALK WITH DEAD NOW, HE SAYS. son, and is received as such by people

Future Linked With Present, Declares Sir Oliver Lodge.-Psychical Society Success .- Members in Seance Spoke to Spirits, Scientist Avers .-By Cable to the Chicago Tribune.

LONDON, Jan. 30.—Serious statemand respectful attention, even when he abandons science for mysticism, It cism that a meeting of the Psychical firm that communications had been re- plore; ceived from the dead during secret exhaustive tests recently conducted by members of that society through Spir-Sir Oliver called them.

Several automatists were concerned in the tests, the most notable being Mrs. Piper and Mrs. Verrall. Sir Oliver described the former as one whose fame has spread to all lands and who had been under strict supervision and competent management for her psychical life. greater part of Mrs. Verrall he designated as "one of our sanest and acutest investigators. Referring to what happened at the seances, Sir Oliver said:

What Happened at Seances.

"The most important set of phenomena are those of automatic writing and talking What do we find? We find the late Edmund Gurney, the late Richard Hodgson, and the late F. W. H. Myers, with others less known, constantly purporting to communicate with us, with the express purpose of patently proving their identity by giving us cross correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities, giving evidence of knowledge appropriate to them.

Not eastly or early do we make this admission. In spite of long conversations with what purports to be the surviving intelligence of these friends and investigators we were by no means convinced of their identity by mene general conversation, even when it was of a friendly and intimate character, such as in an ordinary case would be considered amply sufficient identification of friends speaking, say, through a telephone or type-

"We required definite and crucial proof proof difficult even to imagine, as well as difficult to supply. Ostensible communicators realize the need of such proof as fully as we do and have done their best to satisfy rational de-mand. Some of us think they sucmand. ceeded. Others are still doubtful. New Human Faculty.

"Cross correspondence, that is the reception, part of the message through one medium, part through another, neither portion separately being unof one intelligence dominating both teristic of some particular dead per- incarnate.

to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that per-

"If, further, we get from him the piece of literary criticism which was eminently his vein, which has not occurred to ordinary people, then I say the proof, already striking, tends to become crucial. The phenomenon of automatic writing strikes some of us therefore was with something like advance. It seems like the beginning eerie amazement rather than skepti- of a new human faculty. First of all. the evidence led us to realize the truth Research Society to-day listened to the of telepathy, that first chapter of the distinguished scientist practically af- new volume we set ourselves to ex-

"I am going," continued Sir Oliver impressively, "to assume in fact that our bodies can under certain exceptional circumstances be controlled directly, or be temporarily possessed, by another or foreign intelligence operating either on the whole or some limited part of it. The question lying behind such a hypothesis, and justifying it or negativing it, is the root question of identity, the identity of control. Some control undoubtedly exists, and it is not the normal con sciousness of the persons owning the body. Every one who knows anything about matter is certain this question of identity is a fundamental one.

Proof Depend on Trifles.

"The controlling spirit proves its dentity mainly by reproducing speech or writing facts which belong to his memory, not to the automatist's memory. Proof of identity will usually deend on the memory as to trifles. The objection raised that communications too often relate to trivial subjects shows a lack of intelligence, or, at least, is due to a lack of thought on he part of the critic. Our object is to get, not something dignified, but something evidential. What evidence of persistent memory can be better than the recollection of trifling incidents which for some personal reason nappen to have made permanent im-

Sir Oliver elaborated at length his easons for attaching importance to trifles in this connection, and in the course of his concluding statements

"Like excavators boring, a tunnel from opposite ends amid the roar of ning to hear now and again the strokes of the pickaxes of our comades on the other side. The boundary between the present and future wearing thin in places."

The society intends to publish full ver referred.

It will be recalled that F. W. H. Myers was a brilliant litterateur and leading member of the society, who died in 1901 shortly before the publication of his greatest work dealing with the survival of the human personality after the bodily death. derstood by either, is good evidence expressed his intention to-try after death the crucial experiment of exertautomatists. If the message is characting his own influence upon minds still

eral convocation of the whole Chris- the Bible in the hands of children untian world, and by unanimous vote, til its inconsistent, unreasonable and erase, blot out, or in some way destroy. such abominable teaching. And we damnable teaching is forever oblitpray you don't put that book you call erated.

Work of the N. S. A.

Bright Chapter in Spiritualism—"Deeds More Inspiring than Words.".

Too few Spiritualists have a fitting superannuated workers and bury our and doing by the National Spiritual-

ists' Association of the United States. It has instituted and fostered local societies in unorganized territory. Its initiative has organized new State Associations and strengthened existing

The efforts of all officers have aided in securing a widespread hearing for Spiritualism in the weekly and monthly issues of the secular press, and placed its statistics and history in annual religious and political almanacs for ready reference by all classes.

Its public gatherings and literature have turned the attention of outsiders from Spiritualism as a system of graft controlled by mountebanks, to its consideration as a philosophy and a religion, taught by men and women of character. Its endeavor has led to the recognition of Spiritualism among the existing liberal religions, as is witnessed by the recent admission of the N. S. A. to corporate membership in "The International Councils of Unitarian and Other Liberal Religious Thinkers and Workers of the World, a position truly honorable because of

Its championship in defending wills and protecting genuine mediumship has led courts to a more respectful recognition, and equitable interpretation of the legal rights of Spiritual-

portunities.

It has won for the ordained minis ters of Spiritualism from the railroad passenger associations privileges the same as those enjoyed by the clergy of all other denominations. It has written the brightest, mos

and most imperishable chapter which has yet appeared in the history of American Spiritualism by its care of the deserving needy. Since 1902 it has paid out of its Mediums' Relief Fund to mitigate the power is cunning and impudence, to

dead the sum of \$9,500.

FIFTY-SIX different persons have een thus aided, among them a few of the best known speakers and mediums, some still living and others now dead. The case of Henry Slade alone cost

the N. S. A. \$911.33.
This assistance has not been confined to any one geographical section, as the following list of states, and amounts disbursed in each, will show Massachusetts, \$2,775; Connecticut \$208; New York, \$1,757.84; New Jer-

sey, \$830; California, \$1,263; Wash, ington, \$638; Kansas, \$199; Oregori, \$63; Washington (state), \$324; Texas, \$147.50; Michigan, \$1,022.05; Missouri, \$30; Rhode Island, \$20; Mississippi, \$50; Illinois, \$72; residence uncertain, \$105; total, \$9,-

That sum has kept more than one of our helpless and friendless benefi-ciaries out of the alms house, while it has brought some comforts, even though scanty, to those less straitened, but sorely pressed for the necessaries of life. It has saved more than one worthy brother and sister from having their bones rattled over the stones of a pauper's burial becaused there was no one to provide decent interment for them.

Our pension list is not a record of mendicants, but an honor roll of deserving men and women whose claims the real Spiritualists of this country have determined shall have some measure of reward because of their past labors for truth.

The present achievements and future possibilities of organized Spiritualists should inspire all but petty souls to renewed and continuous cooperation.

Do not ask thoughtful men and wonen to believe that Spiritualists will ever allow jealous malcontents, or that other class, whose sole source of distress of the temporarily unfortu- prevent the full fruition of united nate, provide monthly pensions for effort. GEO. B. WARNER

A VISIT TO THE

MORRIS PRATT SCHOOL Some Observation and Some Work While There, by Mrs. Cora L. V. Richmond, Secretary M. P. J.

If one wishes to see what is 'do ng" in any direction, one must go when people are at work.

The holiday vacation being past the week your correspondent was at the school to deliver some expected lectures proved a most opportune

time.
Arriving near supper time on Jan. 14, good Mrs. Weaver had waited to have her evening meal with the writer. Two of the students with strong arms came to meet the tran and carry the handbag, and mainly

to welcome the guest. A lecture had been arranged for that evening; and promptly at the appointed time the students came in a body into the hall. A few outside friends interested in the lectures were permitted to SPECIAL INVITATION.

great delight of the term of the school is that the students are more on an equal plane of advancement, and never has a brighterspeaker looking group welcomed a the students, teachers and friends assembled on that occasion.

At the close of the lecture, all ex pressed their interest and delight. select any ONE of the Premium Books The fidelity with which they listened and the intelligence they brought to the subjects treated were fully illustrated on the following evening when upon assembling a brief statement of the preceding lessons, or their impressions of it, was asked by the inspiring teacher. Not only were the students ready, but each one who of homes where the FOURTEEN spoke or asked questions gave evi- PREMIUM BOOKS now rest, doing dence of having grasped the salient

points in the lecture. On the two evenings succeeding the foregoing points were even more nowriter with the greatest evidences of appreciation and enthusiasm. And this was true of the Faculty and praise or blame, joining with the students.

During the two entire days spent at the school it was a delight to at- good. tend the classes as taught by Prof. Weaver and Mrs. Weaver.

The great beauty of the teaching in this school—and I think I can say sented, not told WHAT they shall am surprised. The use of the mind and its think. expansion in the right direction must but I must say I have little respect for be the best method of training.

A friendly invitation to 'upon the heights" both literally and journal. spiritually, occupied a portion of one visit was all too short,

The subjects of the three lectures given by the Inspirers to the School chology; Nature of the EGO.

Jan. 15, Lesson 2: True Volition The Action of Volition on the Involuntary Functions of the Body; The Training of the Body and Mind by

Jan. 16, Lesson 3: Voluntary and Minds and Bodies.

nounced the subject for next time: initial bow to the Spiritualist public 'Spiritual Gifts." I must say before closing that the

vote of the students) this season is a perfect success. CORA L. V. RICHMOND.

Nothing in the past is dead to the

THE WORLD HAS NEVER BEFORE SEEN THE LIKE.

The world never before has seen the like of it, and maybe never will again. Who ever thought of publishing book after book, first-class in all respects, and sending them out for less than actual cost? For twentyfive cents you get one of our premium books neatly bound in cloth, sent to you, postage prepaid. These premium books are especially valuable. Just think of it, those who have bought one each year, the whole cost to them is only \$3.50, whereas if they had procured them from bookstores, they would have had to pay not less than FIFTEEN DOLLARS! See what a

wide gulf between \$3.50 and \$15.00! Some new subscribers, anxious to get something for absolutely nothing have sent on \$1.00 for the paper for one year and 25 cents for each of the be present by premium books, making \$4.50 for the books and paper one year. We would least \$1.50, thus we would be sending the paper and books out at an actual LOSS to us of \$1.00! We can't do that kind of business, ruinous in the extreme. The new subscriber can for twenty-five cents, but when he or-

> ders more, the price, for self-protection to our pocket books is increased. In sending out these premiums for less than cost, we have formed the NUCLEUS of a library in thousands their missionary work.

While we are doing this magnificent work in behalf of our GLORIOUS liceable; and all crowded around the CAUSE, we ask the cordial co-operation of every Spiritualist to just make a little sacrifice also and extend the Teachers—Professor Weaver, who is circulation of The Progressive rather conservative in regard to Thinker. A little sacrifice on your part will double its circulation, and in that proportion do a much greater

IT CANNOT BE SURPASSED. To the Editor: As an old-time Spiritualist's happen to have a large authoritatively the Board and Facul- acquaintance among Spiritualists at ty intend it shall always be so—is home and abroad, and discovering that the students are TAUGHT TO how many there are who seldom or THINK on the various subjects pre- never read a Spiritual newspaper. I

Mr. Editor, you must excuse me the small-souled, alleged Spiritualist dinner who grudges to support with a couple some dear friends who live of pennies a Spiritualistic weekly

When I say I have little respect for day in a delightful manner, and when a Spiritualist under such circumthe time came to go it seemed the stances, I mean, in substance, that I have a profound contempt for a large Spiritualistic element—a niggardly element—who never subscribe for a were in outline as follows:

Jan. 14: Definitions: True Psylier to go without, thinking they can The get along without, chasing Ego in manifestations and the forces dark seances and other functions (of which there are legions) in order to demonstrate their inquisitive fondness for "tests" and only for "tests" to the exclusion of regular weekly literature

devoted to Spiritualism. How such, as Spiritualists, can get along without and be be happy, I am Involuntary Influences Over Other at a loss to know. I could not, especially without my splendid reful-I am hoping to make a visit once gent Progressive Thinker, and which The Guides an I have read ever since it made its first

eighteen years ago. For genuine spiritual enlighteuco-operative cafeteria system of ment, and newest spiritual thought meals employed by the School (by from spirit realins, The Progressive Thinker cannot be surpassed,

DR. R. GREER.

Maywood, Ill.

When a man finally does graduate from the school of experience, the man who would learn how the present lowers he receives are hauled to their

Psychic Problems

incident cannot be accounted for upon the theory of telepathy, or transference of thought. In that event the apparition should have been cotemporaneous with the mental experiment of Mrs. S. or a moment later.

The vibrations of electricity in wireless telegraphy travel at the rate of 186,000 miles per second. Light travels at the rate of 192,000 miles per second. And it must be considered as a reasonable hypothesis, that the vibrations of the ether set up by motions of the mind in thought-thought waves-travel at a far greater speed, even through infinite space almost instantaneously. But supposing they travel only at the rate of a wireless telegram, how could a dallying by the wayside three hours and a half from Chicago to Buffalo be accounted for

We must, therefore, abandon the notion that telepathy or mind transference had anything to do in this incident. Nor can we say the apparition was an "Experimental" one, or that the, mental effort of Mrs. S. had anything whatever to do with it, unless, perhaps, her state of mind may have attracted some discarnate spirit, who, at 1 o'clock on Sunday morning, impersonated Mrs. S. and appeared to her husband and kissed him.

Problem V.

The following incident occurred many years ago in England. It is state in Abercrombie's Intellectual Philosophy. And not having the book before me, I state the substance of it from memory. The incident is substantially as follows: A man living in England dreamed one night that he was about to take a long journey, and that he visited his father and mother who lived a long distance from him, to bid them good bye.

He dreamed that he arrived at their home late in the evening and finding the front door fastened, he went round to the back door, which he knew was seldom if ever fastened. That he went in, walked up stairs and found his father and mother in bed. His father was asleep, but his mother was awake. He dreamed that he entered their room and said: "Mother, I am going a long distance and am come to bid you good bye." That his mother was greatly astonished and said: "My son, thou art

He then awoke and noted the time. The dream was very vivid and produced a great impression upon his mind. In due course of mail, he received a letter from his mother saying that if-he was not dead to write to her immediately, for she feared that he was dead or that something serious had happened to him. She then stated that on a certain evening and at a certain hour, being the exact time her son had his dream, she and her husband were in bed, that her husband was asleep, but she was awake. That she heard someone come to the front door and try to open it, but as it was fastened she heard him go around to the back door and enter the house. That she heard the footsteps coming up the stairs and recognized them as the footsteps of her son. That he came into her room and said to her: "Mother, I am going a long distance and am come to bid you good-bye." To which she responded: "My son, thou art dead." She said she was greatly excited and awoke her husband, and they both concluded that he was dead. But nothing unusual followed the in-

I shall make no comments upon this incident for the reason it involves a distinct branch of psychological inquiry, to wit, the philosophy of dreams.

Problem VI.

Out of many incidents of this character that have come within my own experience I will relate only four. The following occurred in 1862:

I was in college about three or four hundred miles from home. I had received a letter a few days before the following incident when my father, and, in fact, all at home, were in the best of health. At about 4 o'clock one morning I was awakened from sleep by a voice, saying: "George, go home." I arose, went to the door, but no one was there, nor in the vicinity, except my rooom-mate, who was then sound asleep. I thought it strange, but having no belief in spirit return, or anything miraculous, I concluded it must have been a dream. And as I usually arose at 5 a. m. and it then being between 4 and 5 o'clock, 1 dressed and took a book preparatory to commence a review of my lessons for the day. In the meantime my room-mate was awake about to arise, when at a little before 5 o'clock, the same voice rang out clearly and distinctly saying: "George, if you would see your father alive, go home—hurry." "Who is that?" said my room-mate. I went to the door, but there was no one there, nor in sight or hearing. We both thought it a strange occurrence. However, I was so impressed with the incident that I called on the president, obtained leave of absence and took the 6 o'clock a. m. train for home, reaching there at about 7-o'clock. p. m. of that day. My folks were very much astonished to see me at that hour. For my father had been taken seriously ill early that morning, and continuing to grow worse, they sent me a telegram at 9 o'clock that morning telling me to come home immediately as my father was not expected to live. And had I not started for home till the telegram reached me, I would have been too late to be recognized by him. I found him very low. He seemed, however, to revive after I reached home, but a change for the worse came and he passed quietly away. As to this incident I shall make no comment other than this: Telepathy cannot explain it. For if the thoughts of my father or relatives had been wafted upon the ether to me, it would have been: "COME HOME," not "GO HOME."

Problem VII.

The following incident occurred in San Francisco, California,

I was then actively engaged in politics against the Schmitz

We had our political headquarters on Market street. One day at about 8 o'clock'p, m. I went to the headquarters on matters political. My mind was wholly absorbed in a question before the organization. I ran up one flight of stairs, and was walking down the corridor leading to our headquarters, when I looked up I saw myself about ten feeet ahead of me dressed in the exact apparel that I was wearing, and going towards the office where I was going. I quickened my pace and was about five feet behind "myself," or "it," or whatever it was, when "myself" or "it" or my double or whatever it was, entered our political headquarters.

I immediately followed it, but on entering the room there was no one there but the secretary of the organization. I said: "Where is the person who just came in ahead of me?" He told that no one had been there since 11:30 a. m. of that day. There was no egress from that room except through the door by which I had myself entered.

I make no comment. Would like to hear an explanation. Will offer one later on.

Problem VIII.

The following incident occurred in San Francisco in 1905: I was on my way home from my office, at noon time, with my mind wholly absorbed in a legal and business proposition which had occupied my attention during the forenoon. When about one block from my residence I saw my wife about one half block ahead of me, walking in the same direction; I quickened my steps and was within twenty feet of her when she reached the door of our residence. I called to her but apparently she did not hear, at least, she paid no attention to my call. As she passed into the house, a lady, an intimate friend, was coming out, meeting her at the door, but I noticed there was no recognition on the part of either. This was so unusual that I said: "How is it that neither you nor my wife recognized each other?" 'She was astonished and wanted to know what I meant. I told her that she had just passed my wife at the door and never noticed her.

She laughed and said: "Mrs. Lewis has not been out to-day. I have been with her most of the morning and just left her in

I immediately went in and found that to be the fact. No comment other than in the preceding incident. One explanation will apply to both cases.

Problem IX.

The following incident occurred at, or near, Caldwell, New Jersey, on Monday night. December 9, 1907. It was reported in the New York American, and all the large New York dailies, December 11; 1907:

Mr. Charles Henry Durand, a farmer residing at Caldwell, New Jersey, was returning home from Paterson, N. J., when his horse suddenly stopped, and refused to go ahead. It would not go a step further, even under a severe lashing of the whip. Durand is a widower and since the death of his wife, has lived alone in his farm house at Caldwell, N. J.

The horse so persistently refused to go ahead, and trembled so violently, that Mr. Durand strained his eyes peering through the darkness of the night to ascertain, if possible, what the animal had seen. He then saw ahead of his horse a flickering light, in the road, and saw it moving gradually towards him, until it was by the side of his carriage, when it halted, gradually assuming a misty form which he recognized as the form of his deceased wife. It then repeated to him three times, these words: 'There is danger at home, do not go for several hours." He is not a Spiritualist, and does not believe in the return of departed spirits. But he says he recognized both the form and the voice as those of his former wife. After the apparition disappeared from his vision he tried to drive on, but the horse refused to go, and had broken out in a cold sweat. Finding that he would not go he unhitched and blanketed him and tried to quiet the animal. It was then about 11 o'clock at night. After several hours the horse became somewhat quieted and he finally hitched him up again and drove slowly home, arriving at about 3 o'clock in the morning. After caring for his horse he went to the house going cautiously. His attention was at once attracted to muddy foot prints made in his absence. He discovered that a window on the ground floor had been opened during the time he was from home, through which the intruder had entered the house The house was considerably upset, though nothing had been been taken. He looked into the closets and out of the way places before going up stairs. As he ascended he saw muddy foot prints on the stairs and in the hall leading to his sleeping room.

He lighted his way before him, stepping cautiously, feeling that there was danger ahead for him. He was, however, de termined to face and terminate, at all hazards, the dread that had come over him. He cautiously approached the door of his room. It was open as he had left it. But when about to enter, he paused and looked closely. He then noticed a string drawn across the doorway, at a height half way from the floor to his knee. On seeing this he instantly thought a dangerous trap of some kind was set for him, and that his life was threatened.

At this, Durand went down stairs and returned with an umrella. Then standing against the wall of the hallway he gave the string a pull, and instantly there was a flash in his room, and a loud report. A bullet had imbedded itself in the wall at the end of the hall. Investigation showed that the path of the bullet was about the height of a man's chest. And had he entered the room without noticing the trap, he would have been instantly killed. After the explosion he entered his room and found a revolver fastened to a dresser with the string fastened to the trigger and leading across the doorway, so that any tension of the string would discharge the revolver. It was most ingeniously arranged to shoot the person who, in entering the room should press his leg against the string. He believes that the party who visited his house that night did so with the intention of killing him, and not finding him at home arranged the death trap for him. He now believes that the words of warning from the apparition of his deceased wife were the direct cause of saving his ife. The only comment is that from the weight of evidence, it is more natural to conclude that the discarnate spirit of Mr. Durand's deceased wife did actually appear to him by the wayside and warn him of his impending danger, and prevented the horse from going ahead till the danger has passed.

Problem X.

The following incident occurred in the city of New York in

the latter part of November, 1907:

I was at home in my room in the full possession of my mental faculties, under no hypnogogic condition and not having been asleep, or even inclined to sleep. My attention seemed to be instinctively attracted in a certain direction, when immediately in my presence and directly before me, I beheld "S." an intimate acquaintance and highly esteemed friend, who was then in Seattle, in the state of Washington, and a resident of that place. My friend S. appeared as real, distinct and natural as I had ever seen the person. From all human sense perception, there was no possible mistake as to the identity of the personality then before me with that of my friend S. then known to be in Seattle. As the personality was before me it communicated a few words, giving its first name "S." Lasked a question the personality smiled as if about to answer, but as I was about to move to approach it, it disappeared. I wrote to the party in Seattle to ascertain if at that time any experiment in telepathy was attempted, or whether any thoughts were entertained by the party in consonance with the few words given.

I did this to test the matter as to whether or not telepathy could explain. On the 24th of December I received the answer from Seattle to the effect that there was not a word, thought, sentiment or impression, at the time, that sustained the remotest possible relation to the incident, or to any of theirdetails connected with it.

The only comment I would make upon this incident is this: It has abundantly demonstrated two facts: First, that telepathy or mind transference had nothing whatever to do with the incident. Second, that for some purpose, a discarnate spirit impersonated the personality of my friend and acquaintance, S.

That departed spirits have the inherent power to impersonate other spirits, or persons still in earth life, is a logical deduction from the belief in the continuity of life. And that such lady took all the money she could get

spirits possess the inherent power to cast the mesmeric spell over mortals causing them to think they see departed spirits, or human beings still denizens of earth, is also a scientific and logical proposition flowing as a logical deduction from a belief in spirit existence and spirit return. For persons in earth life possess these powers to a greater or less degree, and no mental power, faculty or impulse can be annihilated by the mere fact of a spirit's stepping from the shores of time to the realms of eternity.

But conceding that spirits possess these powers, it does not prove that spirits do not exist any more than the fact that mortals possessing them in a degree, disproves the existence of mortals. And while many psychological problems may be solved by reference to these, yet these powers are by no means adequate to solve all psychological problems. Nor are we to believe that these powers are given for evil. All spirits cannot communicate with mortals, nor all mortals with spirits. There are mediums on the spirit side of life as well as on the earth side, And as all spirits cannot communicate directly with friends on earth, the medium there can either impersonate the spirit communicant, or cast the mesmeric influence over mediums or friends en earth, so that they can recognize friends on the spirit side of life. Yet designing spirits may use these powers for purposes other than good. As in earth life, the human mind, with its powers, faculties and impulses, is not given for evil, yet it is often used in that direction. It is always well to heed the injunction: "Try the spirits to see whether they be of God."

The psychological student, and in fact all persons, should ever exercise the utmost vigilance in dealing with psychological problems and phenomena. And under no circumstance should surrender his own judgment, either in matters spiritual or matters terrestrial, but endeavor to relegate all phenomena to the eternal laws of the universe, ever rejecting the false and the evil and supporting the true and the good.

GEO W. LEWIS, A. M. 550 W. 173rd st., New York, N. Y.

THINKS HE HAS FOUND IT.

A Telephone Through Which Spirits Can Communicate.

To the Editor: It is a fact well known to all students of psychic science that since the advent of modern Spiritualism, so-called, there have been invented a multitude of mechanical appliances by which, it was alleged, communication could be established between this world and the spirit realms. The earliest of these, I believe, was the planchette, and this instrument still holds its popularity with many; yet, like all the others, planchette's work is open to the objection that it may be influenced by the magnetism or unconscious muscular action of the operator, hence, notwithstanding the many alleged wonderful communications received by this means, there is a well grounded doubt as to their origin.

Now, I have something to offer which I believe will interest Spiritualists in general and investigators, and even the astute Psychical Research Society, as affording positive and incontro-

vertible evidence of spirit communication.

Since the invention of the telephone and its application to public use, some thirty years ago, I have been deeply interested in that branch of electrical science, and have made several experimental instruments. About two years ago the impression came to me very strongly that by means of the telephone, direct and unmistakable communication with the unseen world would be realized, and since that time I have given the subject much thought and many hours of experimental work. I had recently, nearly given up all hope of success in that direction, when I was shown, in clairvoyant vision, a sectional view of the interior of a telephone transmitter, showing a few slight changes in the arrangement of the parts by which its sensitiveness to the unseen influences would be largely increased. So distinct were the details as shown me that I grasped them and succeeded finally in constructing an instrument on the same lines. Then came the test of utility, and I had several "sittings" with the phone without result, owing, as I now believe, to atmospheric conditions. Finally faint sounds were heard, as of voices at a great distance, and with each sitting these increased in volume until they came at times startlingly distinct, with occasional strains of beautiful

The instrument above mentioned is made on the lines of the ordinary Bell telephone now used everywhere, with a few slight changes. There is no battery, and no wire connections outside the instrument, except the flexible wire holding the receiver. It is simply laid upon a table, with a box-like cabinet about a foot square placed over it, the receiver being held to the ear. I use it generally in the evening, with a dim light and a mind as passive and receptive as possible, according to instructions given. The exceptional value of this to me lies in the fact that the communications come direct, the voices often being recognizable, and that there is no possible opening for doubt or fraud. Lam not subject to hallucinations, and no one acquainted with my pesonality, my sentiments or my work, could have any reason to suspect that I could, in this, be the victim of trickery or delusion. The experiences I have had with this instrument have been a great surprise as well as a consolation and comfort that cannot be estimated.

It is not possible within the limits of this article to say what I-would like to on this subject, but if any should be interested sufficiently to write me, enclosing postage, I shall be only too happy to give further details.

I am aware that many will receive the above account with incredulity, and shout "humbug," but the "proof of the pudding is in the eating." The very first intelligible word received through this instrument was a better test to me of the continuity of life and the presence of our departed friends than all the socalled "tests" ever given me from the rostrum or in private sittings—and these have been many. ED. LUNT.

Silverton, Ore.

Explanatory.

To the Editor: In No. 948 of The Progressive Thinker you publish Miss Ella C. Preston's letter of Explanations. The fine mentioned by me. she states is attorney's charges and court fees. I gave you the facts as epitomized items of news, and was not nor am I now seeking to get up un argument with Miss Preston. Instead news items regarding Miss Preston, enclose you newspaper clippings from The Star, The Globe, The Mail and The News. If there should be any error of fact this time Miss Preston can blame the publishers, not me. Yours, etc., JOHN S. KING.

From the Daily Globe, Jan. 22: For practicing witchcraft Miss Ella Preston was fined \$100, or in default, to serve three months in the Mercer. and to give a bond of \$200 for future good behavior. In passing sentence his Honor said it had come to his knowledge that the prisoner was interfering with the peace of several homes in the city, and read from a

to the prisoner for seances and read-

From The Daily Mail, Jan. 22: The jury found Mrs. Ella Preston guilty of "witchcraft.". She gave a seance to P. C. Irwin, and saw him disporting himself in a cloud, and a green pasture; she also saw him struggling in the midst of vapor and doing other undignified athletic stunts. of sending you my own epitoinized In imposing a fine of \$100 or three name items regarding Miss Preston, months in the server, Judge Winchester said that he believed the prisoner had disturbed the peacefulness of many homes by her actions as a medlum. He had received a letter from a family in which one member took every cent she could get hold of to payifor "readings" by Mrs. Preston.

From The Evening News, Jan. 21; Miss Ella Preston was sentenced to give \$200 bonds for future good behavlor and to pay a fine of \$100 or spend three months in Central Prison for practising witchcraft. She took her sentence very quietly. granted 30 days to raise the fine

JOHN S. KING. Elliott House, Toronto, Canada.

Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successful-ly Treated Without Cutting or

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experiment, but is reflable. The following letters are but samples of hundreds we receive:

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

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

THE CHICAGO SPIRITUALIST LEAGUE WILL HOLD A MASS-MEETING AT FRATERNAL HALL 70 EAST ADAMS STREET, FEBRUA RY 8, AFTERNOONAND EVENING. A FINE PROGRAM IS BEING AR-RANGED. FULL PARTICULARS NEXT WEEK. .

Ferd. C. Suhrer writes "Rev. Will J. Erwood's engagement with Fraternal Order of Spiritualists ended Sunday, January 19. His discourse on Sunday, the 12th and on the 19th were exceptionally attractive and distinctly different, given in his own inimitable and pleasing manner. Many were anxious for his re-engagement, which is being considered. On the 19th several were initiated in the afternoon, among whom was Brother Erwood. Our mediums voiced messages from the platform and in the circles that were of such varied and pleasing character that no one suffered from the monotony usually experienced in gatherings of a similar nature at other times. We were favored with a reading on the 12th by Mrs. M. Florence Johnson, whose effors were clearly the sole object of the the speaker closely to the end .. Our concerts are considerably enlivened by the singing of Miss Bess C. Johnson, who sings with an air of freedom and authority which is thrilling and truly inspiring. We are pleased to announce Sunday, February 2, as medi-um's day again. Many will take advantage of this opportunity; as usual for a visit with their spirit relatives and friends. Every medium in the hall is invited to participate in the circle, so be with us and meet your friends here, and those who have gone beyond. There is a message for you and all. Hygeia Hall, 406 Ogden avenue, corner Robey street, ton floor, Our first annual election of officers occurred Wednesday evening, January 22, and a complete report will'be published in The Progressive Thinker at an early date, in which will be found some astonishing facts and figures, which will surprise and please many. Since writing this information has come from Mr. Erwood, saying he will be with us again on Sunday, February 16, and 23. Rev. J. H. Demby, pastor of Church of Progressive Spiritualists (colored), ac- another society in this city." companied by several mediums, will favor us on Sunday evening, Febru-

Mrs. M. Woolsey writes from, Indi- flower gave him proof of life after the so- be discussed." called death. He called to see me. I explained to him the beauties of our religion, and read to him a few sketches from The Progressive Thinker, and told him he would be amply repaid by subscribing for it, so I told him I would take the subscription; so here it ends."

open for camp engagemens as speak- and afternoon. er and message bearer. Terms reasonable. Address me at 1615 1/2 Con-

Correspondent writes: "The Gold-Correspondent writes: The Gold-en Rule Spiritualist Society held a our vice-president, Brother McDonald, very good meeting Sunday, January Short addresses and messages in the afternoon by Mrs. Nora E. Hill and Brother John Sexsmith. In the evening, Geo. B. Warne President of the N. S. A., delivered an excellent these socials the last Wednesday discourse. Mrs. Susle Thompson and Mr. Temple gave some convincing proofs of spirit return. Through the month of February we will have Prof. W. F. Peck of St. Louis, with us an eloquent speaker. We hope large crowds will come and listen to gifted orator. Mrs. Susie and Mrs. Weaver, February 9. The Golden Rule now holds its meetings at 43 South Pauling street, between

Rev. Alice Baker, pastor of the Adams Street, Lincoln Hall, Februa-Church of Spiritual Light of this city, ry 8, 1908, 3 to 6 and 8 to 10 p. m. left this morning for a tour of old. All are invited to come and hear what Indian Territory, in the interest of the the League is and has been doing. Church of Spiritualists. 'Mrs Baker Afternoon, conference; evening, enwas missionary to this state prior to locating in Lawton. She is 'regarded Richards' Orchestra, good vocal muas a good medium. News-Republican, sic, recitations and the best speakers Lawton, Okla.

The Golden Rule Spiritualists' Soclety moved back to O'Donnell Busi-Miller, Vocalist; Mrs. Johnson, ness College Hall, 43 South Paulina (Daughter of Moses Hull) elocutionness College Hall, 43 South Fauthand Street, Sunday, February 2, A SUR- ist; Mr. Joe Higgins, Volume PRISE! The Golden Rule Spiritual- Speakers: Dr. Geo. B. Warne, Prof. W. F. Peck, Dr. J. H. Randall, Dr. W. F. Peck, Dr. J. H. Randall, Dr. W. F. Peck, Dr. T. Wilkins, Mr. A. February. The Society will spare no M. Griffen. Message bearers: Mrs. expense to engage the best of talent. Maggle Walte, Mr. Gustave Tampal, Prof. W. F. Peck is one of the best Mrs. C. Swan. Reception committee: known workers throughout the Unit- Mrs. Wm. Hilbert, Mrs. Mary Weaver. ed States. Do not miss hearing this Mrs. Jennie Kingsbury, Mrs. O. B. gifted orator. Meeting at 3 p .m., Wilson, Mrs. Nora E. Hill, Mrs. Susie and 8 p. m. Sharp. Come early to se- Thompson, Miss Bertha Hansen. cure seats. Message bearers at each meeting. C. A. Burgess, J. E. Sex- Warne, Dr. J. H. Randall, A. S. Clevesmith and Robert Rutledge, commit- land, A. M. Gragen, W.-J. Lynn, Dr.

BEAR IN MIND that the editor of 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.

MARY L. MAYOTTE OF ALLEN-DALE, CAL., WRITEST "I OFTEN WONDER IF YOU REALLY KNOW WHAT A DELIGHT AND BLESSING THE PREMIUM BOOKS ARE."

Bro. Lyman C. Howe writes "Mrs. Howe is slowly rising, after a three weeks' illness, in which she was close to the border line of death. She now sits up two hours at a time, and takes some steps with the aid of supports.

Raymond Gilbert, the Actor meum, left Chicago, January 25 for Boston, Mass. While in Chicago he gave Poe's Message to the world before the Fraternal Order of Spiritualists, and the Students of Nature. Mr Gilbert's work in Boston will be devoted to the upbuilding of The Ideal Theater. This movement will be fostered by The New Thought Stage So-clety, of which Mr. Gilbert is the director and the first play will be given during the coming month of May.

Frank T. Ripley has March, April and May not engaged. He will lecture and give messages. Terms reasona-Address all letters in care of Gen. Del., Elkhart, Ind.

Mrs. Martha Woolsey writes: have been working on an organization of colored people, and last Wednesday evening Mrs. Mong, State Secretary, unmindful of all else they followed old time field workers, met us, and went to the home of Mrs. Meadons, a colored medium, and were pleased to find about twenty-five colored people there. - Seventeen put their names on the charter list. They had a line time. I acted as chairman and Mrs. Mong as Secretary, and Mrs. Hayden made an invocation, and Brother Hayden gave them some good, wholesome advice. Mr. Meadons was nominated and elected president; Mrs. Whitfield vice-president: Miss Mamie Owens. secretary; Mrs. Meadons, treasurer;. After buying their charter they had nearly \$12 in their treasury as a nest-egg. Mrs. Meadons is a medium. She has held circles for years, and is greatly beloved by her people. They sang for us the old songs, and their music was fine. They gave Mrs. Mong and myself a rising votes of thanks for our efforts in their behalf. They are going to secure a ball and hold Sunday night meetings and I predict before three months a membership of fifty members. The Progressive Society has Mrs. Talcott of Minneapolis, Minn., for the coming month. We hope in the near future to organize

Mrs. Dr. Caird, corresponding secretary, writes: "The first Tea party of the new year was given by the Sun-flower Club at its hall, 70-E. Adams anapolis, Ind.: "Enclosed find one dol- street. It was in every sense a success. lar and twenty-five cents, for The Many mediums were present, and all Progressive Thinker for one year; were kept busy giving readings until send the paper to Captain W. L. His- the close. We wish the mediums and sem, Steamer Kentucky, Cincinnati. all Spiritualists would realize the need Ohio. This man is one who has nev- of helping these meetings, and in that er believed in anything of this kind, way assisting the Sunflower Club in but in some mysterious way he was the work for which it was organized. impressed to attend a trumpet circle, Do not forget the business meeting on and his many friends came to him and Feb. 11, as matters of importance will

Maggie Henry writes: "The Universal Occult Society, 77 E. 31st street, had a very interesting lecture delivered by H. S. Fraser, who was at his best. Tests were given after the lecture by Mme. L. De Loux, Mr. Lindeopper and Mr. H. S. Fraser. We also were favored with an exceptional Mrs. F. V. Jackson writes: "I am musical program and all those presstill serving the Houston Spiritual ent left the hall feeling more contentsociety and would like work during ed in the gospel of Spiritualism. We the week in nearby towns. I am hold services every Sunday evening

Chas. A. Thompson writes: - "The Fraternal Daughters held their reggress ave., Hotel Stevens, Houston, ular weekly meeting Wednesday. The afternoon was taken up with readings by the various mediums present. In and Brother Thomas S. Warner. This was the first social given by Daughters, who served a free lunch, including sandwiches, cake, and frappe. We expect to hold one of every month, and everybody is invited. We want to get acquainted with those who don't know anything about our philosophy and phenomena; skeptics always welcome. We will be bleased to have anyone join with us. The dues are 25 cents a year. Our next meeting will be Feb. 5, at Atlas hall, Thompson and Mrs. Nora E. Hill will 406 Ogden avenue. Come and help be the message bearers; February 2, make this meeting a blessing to all; 2:30 and 7:30 p. m.

The Chicago Spiritualists! League will hold a Mass-meeting and Enter-Washington Boul, and Park avenue." tainment in Fraternity Building, 70 All are invited to come and hear what tertainment, speaking and messages. and message bearers. Names that will assist in the program: Miss Millard Neland, elocutionist; Mr. Edwin

Bureau of Information, Dr. Geo. B.

T. Wilkins, Dr. C. A. Burgess. Do-

nation Committee: Mrs. Isa Cleveland Mrs. A. W. Bloom, Door Committee: Mr. A. W. Bloom, Mr. A. S. Cleveland. This meeting is the first of the League Campaign for 1908 to push the work for the upbuilding of the Pure Relig-

ion of Spiritualism. Admission, afternoon, 10 cents; evening 15 cents. Mrs. Mary B. Hill writes: "The Band of Harmony will hold its regular meeting, February 13, in hall 309 Masonic Temple. There will be the regular session. in the afternoon Coffee will be served as usual at o'clock; everybody to bring their lunch. The evening will be given over to an entertainment. Miss Nichols and Miss C. Richmond will haye charge, and Mrs. Adams, will preside at the piano. This promises to be one of the best entertainments

given, as the parties in charge are sparing no pains to make it a success Exercises will begin at 7:30. Tickets 25 cents. Don't fail to be pres ent, as everybody is invited to join us in this evening enjoyment. Secretary writes : "The Church of Progressive Spiritualists, (colored) presided over by Rev. J. H. Demby pastor, and Mrs. Lyons, listened to a poem by Dr. T. Wilkins and a talk by Dr. C. A. Burgess, Sunday, February 2. The audience was not quite so

The society is so expanding as to soon make it necessary to secure a larger edifice in . which to hold meetings." Secretary writes: "The Society of Psychic Forces, Wilcox Hall, 361 43rd st, presided over by Mr. Mrs. Cleveland, had a fairly good audience, Sunday, February 2, despite he cold wave that prevailed. Dr. T. Wilkins did the talk act, and Mrs. Isa Cleveland gave many of the most interesting, instructive and clinching there is in it. essages it has been the privilege of psychic chords are played upon in the human organism, the more tuneful they become. Mrs. Cleveland is fast

the mediumistic faculties." Secretary of the Spiritual Science Society of Rockford, Ill., writes: "The Ladies of the Society will give a conundrum supper at the home of Mr. and Mrs. Pierce, on Tuesday evening. We expect to have a good time as well as something to eat. Supper at 6 p. m., and the menu is as follows Endless cake, tappy's party, women of grit, what Eve might have made for Adam. Texas greetings, abode o the skipper, a wise beverage, free spring offering, what asthmatic peo-ple are, New England Brains, Boston overthrow and ivory manipulaters All are cordinally invited to be with

approaching the higher vibrations of

Mrs. Carrie L. Hatch writes from Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual Circle was held at 4 p. m., and many mediunis present. Mystery Suppe and sale proved a great success. All enjoyed the supper, and the sale caused much merriment. In the evening a delightful program was furnished. Next Friday the usual supper and evening meeting. Friday ebruary 14 will be Valentine"s night All should come and enjoy this novel

A New Society on a Solid Business Basis.

To the Editor: - Having been a very much interested reader of your valuable paper for some time, it being the most welcome visitor that enters our home, in the way of literature, and having worked for its advancement, I thought that you might probably allow me a short space in your columns, to speak a word in regard to the progress of the spiritual philoso phy in this land of sunshine, where the warm and gentle breezes from off the Gulf stream, makes our winter seasons so delightful and pleasant...

Our rostrums, in winter, are decorated with the rose, the lily and the magnolia, plucked fresh from the gardens, to surround our speakers with their sweet, perfumes, and fill their very being with divine reverence for the greatness and everpresence of God, as well as filling the at- ual influences. mosphere of our hall with a sweet in-vitation to our spirit friends and Lockwood. Price 25 cents.

LETTER FROM MEDINA, O.

Love to Cherish the Thought That the Tendrils of Our Affection Which Climb Upwards, May Somewhere Meet Those of Other Persons That Reach Down to Meet Ours, and Thus Entwine Themselves With Us."

To the Editor: Although I am not

Spiritualist, either with a small s

or a capital, I wish to express my appreciation of an article I saw in your issue of Jan. 1, by H. D. Barrett, especially that part of it wherein he deplores that Spiritualism has too long been considered as a synonym for an attack on the sermon on the mount as it is genefally called, and on the teachings of Christ in general. I wish that the general subject of Sniritualism 'could' be tested by its friends instead of having those friends alienated by those who have neither the mental caliber nor moral fitness. to prosecute in thorough investigation into that, the deepest and most sub-lime of all studies. I always feel like saying to such persons those who always offend me by a seeming or intended attack on my own views-"Sir, the well is deep, and thou hast nothing to draw with." In other large as it usually is, presumably on account of the frigid weather; but the enthusiasm was just the same as it always is among these good people. tendrils of our affections which climb upward may somewhere meet those of other persons that reach down to meet ours, and thus entwine them-

selves with us. Yes, by all means hand this subject over to such men as Mr. Barrett. tranged from each other look at the matter in the candor of true criticism and research, and get the best

I was also glad to read the article hearing her give previously. It would by Mrs. Myra P. Weller, in the same indicate that the more the sensitive issue; and while it by no means reflects my own religious views, kindly way of putting her own opinions to the front divests me of all spirit of controversy. Now let's be kind o' decent toward each other. W. P. ROOT.

Medina, Ohio.

guides-all this while you are feel ing so keenly the chilly blasts of winter. It is true that in many respects the South is far behind the North, but the spiritual wave is at fast being felt and recognized. There is a gradual awakening to the blessed truth of spiritual influence, and of spirit return. Through the combined efforts of a

few loyal workers, we have succeeded in perfecting a society here, and have it established on a good solid business basis. Your humble servant has been the

speaker for the last three years, and last month was ordained a minister by the N. S. A., and am at present their pastor. Our president, Brother McClain, progressive like, decided to take unto himself a wife and my certificate of ordination having been delayed, we called on our elder brother Dr. J. M. Pecbles (grand old man. who is at present" my guests and wish he could soldremain until the spirit world calls either him or myself to higher life), to perform the ceremony .--

Geo. A. Letford, the drummer medium, has joined our society, and for the last two Sundays we have been enjoying his convincing tests and loving messages; with these in conjunction with Dr. Perbies' lectures, we are stirring up considerable disturb-ance with believers in the orthodox hell and infant damnation doctrines. As I am contemplating a trip to the north soon, I would be glad to make engagements to speak for societies, or speak in unorganized districts. . I speak in a semi-trance condition. Dr. Peebles and others proclaim these trance lectures to be of a high order and of attractive characteristics.
J. F. IRELAND.

712 Henderson Ave., Tampa, Fla

"The Molecular Hypothesis of Na ture." Demonstrates the continuity of life and our environment of spirit-Free from all theo

A RARE TREAT. A MUSICAL AND DRAMATIC EN-TERTAINMENT

Will be given by MISS ARIEL NICHOLS. MISS CARRIE RICHMOND, Dramatic Reader,

MRS. AMY ADAMS, Planist; Under the Auspices of the BAND OF Harmony, on the Evening of February 18, in Hall 1189, Masonic Temple, at 8 o'clock. The usual meeting of the Band of Harmony at 3:30 p. m. Coffee served with Ladies' own lunches at six. Tickets to Entertainment. 25 cents.

PENNSYLVANIA .SPIRITUALISTS. All interested persons and societies are requested to attend or send renresentation to a Mass-Meeting, to be held in the Boquet Street Spiritualist Church, Pittsburg, Pa., on February 18, 19 and 20. A State Association is to be formed, a good program is being prepared. All will be wel-

Report From G. H. Brooks.

I closed my first month's engagement with the First Church in Columbus, Ohio, last Sunday, and have had good audiences, and much interest is made manifest. I am hopeful of organizing the friends into a society, and leave them in good working order. We will have a social in the parlors of the Church on Wednesday evening of this week, and the prospect is there will be a good attendance. I am now desirous of making en-

gagements with societies for the season of 1908 & 9, and would like to make engagements from one to three months at a time. I always follow my lectures with psychometric readins. My home address is 856 Holton Str. Milwaukee, Wis., but letters sent, for the next two months to my address, 190 South 6th St, Columbus, O., will reach me. I expect to be one of the helpers in the Mass-Meeting in Chicago, the third week in February, and will give an account of the Spir itual work here before long.

GEO. H. BROOKS. 190 South 6th st., Columbus, O.

LAKE HELEN, FLORIDA. News From the Southern Cassadaga

Camp.

Lake Helen, Fla., Sunday afternoon, January, 19, J. H. Young of Onset, Mass., who declares himself 4 years young, spoke upon the subject "What is Thought?" and showed most conclusively that "as a man thinketh, so is he." It would be necessary to give the whole lecture to do it justice. Good thoughts are healing in their power, and if unkind and de-

nunciatory, are the very opposite.

The lips may utter kind words, but if there is not the real thought to stamp the impression, the words have no weight. Many utter kind words, but the bitter thoughts drive out the sunshine. We help to build up or tear down the characters of those with whom we come in contact by our thought attitude toward them.

Laura G. Fixen of Chicago, Ill., is one of the late arrivals. Mrs. Fixen is a fine lecturer upon Spiritualism and all subjects reformatory in their character. She has attended, of late, the National Purity Congress, held at Battle Creek, Mich., where the most prominent workers along purity lines deliberated for one week as to the best measures to help the coming age to a higher conception of the sacred office of parenthood, and thus raise a higher moral standard for all. It is far easier to educate the young than to punish criminals.

J. Clegg Wright's classes are more popular than ever. He will hold a special meeting on the evening of January 9, when Charles Sumner will control him and speak upon the life of Thomas Paine. It will no doubt be a fine tribute to the life of. that pioneer of free thought and justice to all.

Mrs. Tyler Moulton is holding classes which are very well patron-ized, and glying light upon different phases of mediumship. It is a developing class and some who were strangers to Spiritualism are becoming so sensitive they can see clairvoyantly. Her daughter is improving in health.

Sunday, the 26th, Lee Morse again gave the address. The subject was "Vibrations, and Chemical Balance in Nature." It was listened to with deep interest by a large audience: Mr. Morse is a trance speaker, and bids fair to take a prominent place upon the platform in the future.

Dr. G. N. Hilligoss, president of our camp, has been quite ill with lagrippe, and also Mrs. Hilligoss is sufferer from it, as are several of our campers. The North has a monopoly of snow-drifts, but lagrippe visits the sunny climes; as a rule it is not as severe here as in the North. but there have been a few bad at-

Vice-President Bond presided on Sunday, and introduced J. F. Ballard, of Ludlow, Vt., who sang a most touching solo—"When My Boat Comes Over the Sea"-after which he introduced Mrs. Anna Throndsen of Indianapolis. Ind., who made a very good impression upon the audience. After a short talk, her guide, "Dulcie." assisted in a message seance by going to different ones and saying "I have brought your son," or whoever it might be, "to you," and whoever it might be. then the voice would change while the visiting spirit gave the message. Mrs. Throndsen is to be one of the message bearers for the season. J. Clegg Wright was also introduced and gave a brief, but interesting talk to those

assembled. A Sunday evening gathering at Ho tel Cassadaga was entertained with a song service, a talk by Mr. Wright, and messages by Mrs. Throndsen.

Mrs. D. A. Morrill of Grand Rap-Rapids, Mich., will be with us soon. She is a fine speaker and a good medium. She will again be accompanied by her husband, who was so helpful in many ways last year that his presence will be a good boon to the Camp.

Mr. Budington is expected on Friday with a goodly number who are to come on his Clyde Line excursion. February 2 is our opening day. The program as far as given is a speakers, and in the afternoon J. Clegg Wright, followed by Mrs.

February 9, the gates will be thrown open and those from near-by towns and the surrounding country will be welcome

CARRIE E. S. TWING.

A Prominent Spiritualist Passed to Spirit Life.

Passed to spirit life from his home in Bangor, Maine, Jan. 14, 1908, Dr. Benjamin Colson, the oldest and most widely known clairvoyant physician in that section of the state. He passed away, suddenly at 7:30 o'clock of Tuesday night, at his home, 275 Centre Street. During the day he appeared in his usual-good health, and treated a number of patients in his office as usual. After tea he complained of not feeling well and passed away almost in an instant, Dr. Colwas born in Monroe, and had he lived to the 31st day of this month would have been 82 years old: He spent his earlier years in his native town, which he represented in the legislature of 1875, and was other wise honored by his townsmen. He afterward moved to Prospect

then to Belfast, and went to Bangor about twelve years ago. He was in active practice for 51 years, in that time had treated thousands of patients, acquiring a wide reputation Of late years his practice has been confined to his. office, where many have come for treatment from long distances. He had been connected with and interested in Temple Heights Camp ground for a long time, and kind-hearted and genial man to all he met, and loved by all who knew him.

A good man gone Home." He left a wife, Maria W., two daughters and one son, Tomson S., and Mrs. Amary W. Staples, of Bangor, and Josiah Colson, of Prospect. He is survived also by a brother and two sisters-Rufus Colson, of Monroe, Mrs. Clarence Leach, of Rockport and Mrs. Margaret Patterson, of Haverhill, Mass., all of whom have the knowledge of the continuity of life and that he has only gone from ma-terial sight. He was a Free Mason, in which-order he took much interest in his earlier days.

Funeral services held at his home

Friday, Jan. 17, by the writer. EDGAR W. EMERSON.

PASSED TO SPIRIT LIFE.

[Obstuaries to the extent of ter 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 from Cleve land, Ohio, January 24, 1908, Mrs. Maria Dunlap, wife of Andrew Duntap. She had been a Spiritualist for 40 years, and was a subscriber to The Progressive Thinker for many years. Funeral services conducted by Frank

My wife, Mary A. Frost, passed to spirit life January 25, 1908, aged 68 years and 15 days. ABNER FROST.

Mrs. Hatie C. Mason of Boston, worthy medium of over twenty years, passed to the higher life, January 21 at her home, 721 Tremont st. The services were held under the auspices of the First Spiritualist Ladies' Aid Society of Boston, Rev. F. A. Wiggin conducting the service. He spoke most lovingly of the work unselfishly done by our arisen sister. The Shubert Quartet sang several selections. The flowers were numerous and beautiful. Delegations from the Ladies' Lyceum Union, and Ladies' Aid filled the hall. The Memorial Chair of the Ladies' Aid was at the head of the casket, draped with flowers. Mrs. Mason was faithful to the cause we CARRIE L. HATCH.

Passed to the higher life, Mrs. W F. Day, from her home in East Newark. O., January 21, aged 75, years. Her husband, son, and their daughter mourn their loss. She was a Spiritmalist by organization, and her life was a beautiful example of the influence of her belief. At her request Hudson Tuttle officiated. The assem bly was large, and appreciative of the beautiful and comforting views of life in the hereafter expressed in the discourse.

Passed to spirit life at Cleveland Ohio, Edward E. Bishop, age 58. He was a true medium and was well known in Chicago. He was a reader of The Progressive Thinker for many years. Services at home conducted by Frank T. Ripley.

Katie Lou Frantz writes from Ok lahoma City, Okla., about the Society of Psychic Research Study The purpose of this Club is the study of social ethics and psychic literature Number of charter members, 15. ficers elected: President, Mr. A. S. Heaton; vice-president, Mrs. Marga ret Bristow; secretary, Mrs. Katie Lou Frantz; treasurer, Mrs. Carrie E. Schwartzberg; parliamentarian, Mrs. N. E. Bond; librarian, Mrs. Carrie E. Schwartzberg. The Club is to meet every Wednesday evening at 8."

Martin H. Collins passed to spirit life from his family residence, 6512 Stewart ave., Chicago, Ill., on Monday, January 14,. Death came very unexpectedly, after only a few moments illness. Mr. Collins was a Spiritualist, and a firm believer in that faith for many years. The bur ial was at Oakwood Cemetery, Chicago, beside his wife, who died in January, 1906.

Mr. Augustus Baker, age seventy five, veteran of the civil war and Spiritualist for many years, passed to spirit life January 29, 1908, from his home in Muncie, Ind. Two weeks ago, although seemingly in boog: health, he requested his family that, should he pass on, the writer should say the last parting words over his earthly form. To the best of our ability, amidst banks of flowers, love emblems and many loving friends, we bade adieu to all that was earthly of a good man. To the arisen soul the angels gave glad welcome to earth's weary child, feturned to his spirit home. SARAH A. CROSSFIELD.

Mrs Maggie Moffitt passed to spirit

life at Marshalltown, Iowa, January music. Mrs. Mary B: Hill of Chica-2, 1908. She was nearly 39 years go officiated at the transition service. symposium of officers of the camp and of age. Her temperament was active and aspiring. Her heart was ever kind, and her soul, while in mortal kind, and her soul, while in mortal us." By Elizabeth Towne. Valuable life caught the gleam of spiritual for health. Price 25 cents.

Curing Thousands—Let Us Send You a \$1 Pair on Free Trial.

Don't Take Medicine, but Try Magic

Foot Drafts, the Great Michigan External Remedy Which is

Magic Foot Drafts are curing evry kind of Rheumatism without medicine, no matter where located or how severe. Muscular, Scidtic, Lumbago, Gout-chronic or acute-all yield quickly to these wonderful Drafts; which have brought comfort to hundreds of thousands, including cases of thirty and forty years' standing.

Magic Foot Drafts are to-day in use all over the civilized world. They are curing where doctors and baths and medicine fail.

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Magic Foot Drafts are always sold on free trial, their world-wide success having been accomplished on 'pay after satisfied" plan. Only a rue cure could succeed on our plan.



If you have Rheumatism, let Magic Foot Drafts cure you. Simply send your address. You will get a \$1 pair of Drafts by return mail. If you are satisfied with the benefit received, you can send us one dollar. If not, keep your money. We take your word and trust you for a square deal. Our new illustrated book on Rheumatism comes free with the trial Drafts, Magic Foot Draft Co., X06 Oliver Bldg., Jackson, Mich. Don't delay, but write to-day.

SUNDAY MEETINGS IN CHICAGO. Societies of this city, holding meetings in Halls are requested to send in notice. They must be brief

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Rich-mond will be at home 3802 Ridge/ Boulevard, Friday afternoons, to.

receive callers. The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m. The Students of Nature, Mrs. M.

Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.
The Fraternal Order of Spiritual-

ists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; even-The Church of Spiritual Revelations. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets.

A. Dierkes, conductor. 743 N. 66th street. The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. 8 p. m., lectures, music and messages. Mrs. W. Brockway, pastor; residence. 2962 Paristo Avenue.

dence 2962 Prairie Avenue. Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m., at Unity Hall, 434 31st st., cor.

Ventworth Ave. The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Suunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor. The Progressive Spiritual Society holds services at 8p. m. every Sunday. 183 E. North avenue, corner Burling

street. Mrs. B. Hilbert, manager. Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland. Services every Sunday evening;

also, Wednesday evening, at 7:30. ecture, music and messages, Flournoy street. Mary B. Hill Pas-Spiritual Meetings held every Sunday evening at 8 p. m. at 239 Lin-coln ave., conducted by F. E. Loner. The Church of Spiritual Revela-

ing, 8 p.m., 2963 S. Halsted at 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

tion holds services every Sunday even-

Biblical Spiritualist Society Kolds neetings every Sunday evening at 59th Areet and Madison Conducted by Rev. Esther M. Cahoon, and other mediums.

The Universal Occult Society meets at 31st street (old 77) at 3 and 8 p. m., Sundays. Meeting conducted by Mrs. Maggle Henry. Home address 3103 Prairie avenue.

The Golden Rule Spiritualist Society holds services every Sunday at 3 p. m. and 8 p. m., sharp, at 43 South Paulina St., between Washington Boul. and Park Ave. Nora E. Hill pastor.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM:

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

things. She leaves three small children who loved her. Her words were, "I know I can be with them." We who knew her will miss her bright; Samuel Contract presence.

Samuel Perry Hunter, aged 84, at man of kind impulses, trusty and true. an ardent. out-spoken Spiritualist. and firm in his convictious. children had preceded him; also his wife. 19 years ago. A large concourse of friends and neighbors joined the family. The church was filled, with little standing room left. The choir rendered some very fitting go officiated at the transition service.

"Just How to Wake the Solar Plex



HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers ave called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this torced brevity. Proofs have to be omitted, and the style becomes there-by 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 una-voidable delay. Every one has to wait his time and place, and all are

eated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessive. this department has become 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.

Frank S. Wellman: -Q.-Will you tell me where I can find the passage In the Bible where a man was car-ried by Spirit power a distance of 60 miles, as stated by Moses Hull in a lecture I heard him give?

A .- An instance is given by the prophet, Ezekiel, chapter viii, verse 3. Ezekiel says he was in his own house when this occurred.

And he—the Lord God—put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth the heaven, and brought me in the

visions of God to Jerusalem," etc. As there are no means of ascertaining where Ezekiel's house was located, the distance from Jerusalem is a matter of conjecture. Taken lit-erally, it is an example of levitation, such as is afforded by modern spiritital manifestations and has been frewe presume Mr. Hull alluded to

Philip, Acts viii., 39, 40.

If Philip was transported from near Gaza to Azotus Mr. Hull made an approximate statement.

Although this is an understanding of the text, literal in interpretation, and agreeable to the argument of Spiritualists, they admit of another application and of higher spiritual forces than those employed in phys-

ical phenomena.

In the florid and metaphorical lan guage of the East, it may be understood that Ezekiel meant that he was taken in spirit, and saw by visions yet his physical efforts while in the innermost shrines, indicated that he was there in body. The whole chapter is planned to disclose the idolatry of the priests, and that they were in the most sacred court of Jehovah worshipping the gods of surrounding peoples. If anything roused the an-ger, of said Jehovah, or made his prophets rage and utter blood-curdling predictions of war, plague and ruin, it was this running after "strange gods." The whole coast of Judea, the sea, the desert, appears swarming with these strange gods, and after all the wondrous miracles Jehovah had performed and all his wheedling, coaxing, threatening and these Israelites were constantly setting up altars in groves or on hill-tops, and falling into more attractive worship than that expected

f their implacable tribal god. Ezekiel, when he entered the in-nermost sanctuary found "five and twenty men, with their backs toward the temple of the Lord, and their faces toward the East; they worshiped the sun toward the East." other words they were sun worshipers. And he found "women weeping.

for Tammuz," another god! Of Philip it is said, the spirit mean, as we often speak, that he was inspired by the spirit to go.

Jos. Meives: —Q.—Is there any dan ger that the Roman Catholic Church of this country shall in the future ever become the governing power in the United States? Do not all indications, as the southeast European immigration and the so wide amongst Protestants, infidels and Spiritualists existing race suicide lead us to fear such calamity?

A .- The Roman Catholic Church is the greatest menace to the continuance of freedom of thought, and only by education of the people can the danger be averted, The highest Catholic authority claims that their charch has gained over a million members the past year. This has been by births, and, mainly, by foreign immigration. More than nine-tenths of those who have landed on our shores have been Catholics. They have also been of the lowest, most ignorant and undesirable class, difficult to improve or assimilate,

The Catholic population of the United States according to the same authority exceeds fourteen millions. If one in five are voters, the voting strength is two and a third millions. And this may be cast solidly on the side the church commands. In almost all cases this tremendous vote can decide the contest. Virtually, then, Catholicism controls the government. There is not a public officer from President down, who dares in any way act against the Catholic Church. They well know they would lose their offices, and chance for promotion if they would. The business of settling the Philippine question, brought by the avarice of the priests, had to be referred to the Pope, and the government congratulated itself on having the Holy Father's decision! have a government of over 14,000,000 American citizens who yield first obe-dience to the Pope. We have a government within a government; a theocracy within a republic! A strained condition, out of time and place and liable to be rent asunder at any time.

The secular press is as obedient as

whipped curs, and not a line ever ap-

A disparaging article could not be secured publication in the great dailies even as a paid advertisement. Thus bribed by Catholic patronage health and doings than any other foreign potentate. Encyclic letters of the "Holy Father" are published, damning modern civilization and freedon of thought without comment or with laudation. Such are the plain facts. Is there danger?

pears detrimental to the Holy Church.

R. S. Bell: Q. What is the mean ing of John iii., 3: "Except a man be born again, he cannot see the king-dom of God?"

A .- In its interpretations of Bible texts, which are constantly sent in to this department, I desire it always to be understood that I do not accep the infallibility of the "word," and give authority to the inspiration, or that the meaning has reference especially to the personality of Christ or his claims,

What I do attempt is to explain what was in the mind of these unknown compilers of mythical legends referring them all to Christ as the

central figure.

In this instance, the idea of the "second birth" was taken from the "Mysterles," the grand religion of Greece, and the pagan world. In the ritual of that ancient faith, being born of water was literally exemplified in the initiation of every novi tiate, and not till this was performed was the disciple fully received into the full favor of the gods, or sure of reception to the joys of Elysium after For a full explanation the reader is referred to Religion af Man chapter devoted to "phallic worship" a premium book of The Progressive

EXTRAORDINARY PREDICTIONS.

Mrs. Maud Lord Drake, the Welb Known Medium, Makes Some Impressive Prophecies, That Will be Read With Great Interest.

I have noticed in your paper and in the daily papers, extended accounts of the dire disasters predicted by vaious people in this country and in Europe, which are billed to occur within the present year.

In the past, many similar disasters have been shadowed upon me, and as the time for these disasters drew near impending gloom deepened about me, so that I could count the months and the weeks preceding their occurrence, and even the days, as was the case in the San Francisco dis-

As I walked through the deserted streets of San Francisco after that memorable 18th of April, noting the terrible havoc and destruction, I was told, and I so stated publicly, that four greater disasters were imminent, and that three of them would occur within the year, and that the fourth would be a cataclysm for New York. Three of these have occurred:-In Valuaraiso, the Island of Jamaica, and the west coast of Mexico. These three were more disastrous as seismic disturbances than San Francisco.

I now feel that the disaster to New York is to come, but not in the immediate present, as some of the seers predict, and yet I feel that it will transpire—and that, too, in our day,

and not very far off.
There are two other calamities of great and momentous import foreshadowing great destruction of life

and property.
I don't see Chicago or Boston de stroyed as the daily papers have stated; neither do I see any portion of the American warships on their way to the Pacific Coast, destroyed, although I do see them a little later in battle array, and in great confusion, from

which they emerge triumphant. Not as the noted Pythia, of Paris, SAYS: "POOR AMERICA," BUT HAPPY AMERICA, RISING SUPERIOR TO HER LABOR TROUBLES, POLITIC-AL DIFFERENCES AND INTERNAL

DISSENSIONS. I see a war mirage hovering America, and that it must come to right the wrongs of the wage-earner and to pacify the tempestuous element that

has been dominant so long. And again I see America triumphant. It is true there will be wars and rumors of wars, and many sad events that may startle our souls with

horror. This will be a year of reckoning of the omnipotent forces.

There is an epidemic coming that will spread far and wide, taking the life and light from many a home. So many people think that the financial stringency is over, but such is not the truth. People must expect many failures of banks and financial concerns which will necessitate the reduction in prices of the necessaries

of life or great suffering will follow. There must be a new regime; a NEW SOCIAL SYSTEM BEFORE THE ANGELIC FORCES CAN OP-ERATE IN CONSONANCE WITH COSMIC FORCES TO REMOVE THE BLIGHT THAT HAS FALLEN UPON HUMANITY.

Selfishness and greed seem uppermost and must give way to a new order of things. There should be a great uplift to humanity, a greater evolution than we have ever yet Women and their interests will advance more in this new order of things than ever before.

While the material - universe is swinging into the new zodiacal sign, as it did at the birth of Christ, so is the spiritual universe evolving new forces, and preparing to give many new inventions to the race. I look for an instrument by which it will be possible for spirits to record their messages in accordance with the new magnetic laws and forces that will be given from the spirit side of life.

Already in the city of New York there are those working on this instrument, and expect to perfect it. We are expecting great things in

the near future. While we are spending the winter in our vast mountain resort here at Forest Park, I have not been idle in the Master's work. I have spoken for the Spiritualist Church in Santa Cruz, which, by the way, is an excellent organization. During this month the Longley's, of N. S. A. fame, are officiating with great success for this church. I also assisted in the missionary work of the State Spiritualist Association at the request of its president, Mr. and Mrs. Howe, who are doing efficient service for this cause all over the state. We have fine, intelligent audiences at every session

Schiller's "Gods of Greece."

A Few Reflections Thereon by One of Our Cor-`respondents.

"Art thou, fair (spirit) world, no localities is literally poisonous. -So

lowing life; Vainly we search the earth of gods netism than we?

They find the general psychic em-

shapes were rife, Shadows alone are left! -Schiller.

Surely in this fine poem of Schiller's is to be found at once the la-ment and the ideal of Spiritualism. Without a shadow of doubt, that which we now call modern Spiritualism had reached a very high state of culture in the Grecian life.

Indeed it is difficult to find any part of their life, any department of their social fabric, which is not tinctured by it; it entered into the very household life of all shades of society.

When we find such a man as Rus-

kin going, with reverent footsteps, to the ancient Spiritualism of Grece and under its noble inspiration, giving us his "Athena" we may begin to comprehend the immense possibilities of a Spiritual Spiritualism, in its effect upon the world; and how crude and afar off we are as yet, not of surpassing, but of reaching the standard to which the Greeks had attained. which the Greeks had attained. It is sare to say that the boys and girls of ancient Grece had a more intimate and actual knowledge of ancient Spiritualism that the oldest and wisest

What Spiritualist will deny that ne of the chief aims of Spiritualism is to afford conditions for the spirits of just men to walk the earth, and further the noble plans they had de voted their lives to while in the flesh? We are willing to concede that, to the ignorant, such an ideal would be laughed to scorn; but to us who have some knowledge of life beyond

the veil such an ideal should be sa-

heads in the ranks of modern Spirit-

ualism.

cred and inspiring. Is it unreasonable to believe that such men as Emerson, Ingersoll, Paine or Lincoln, humanitarians in the truest sense of the term, do not feel the same devotion; are not fired with the same enthusiasm to be still of service to their fellows? Nay, must we not, perforce, conclude that they, with the more spiritual and wise vision of the field of work, would have the same desire increased ten-fold to resume their work and complet the plans they had so ably begun for the erection of a Republic against which the waves of Time might eter-

nally dash, but never overwhelm? Speaking as one striving to square practice with precept, I present this subject to my followers in Spiritual-

Not as a sickly moralizing sermon but in the healthy vein of optimism and as a question of great moment

to us and the nation.

We do a vast amount of preaching we claim to see a little further afield than either the churchman or the agnostic, and that is right and good. Undoubtedly so long as we are fore-

most in liberalism; we are on sure and safe ground. But, so it seems to me, we would do well to consider that though those in the front ranks hold a post of honor, yet they also have the larger responsibility; and the est for myself and for all is wrap up in just that. Do we realize our responsibility

and realizing it, do we accept it? . If we do then what am I, what are we all doing towards making the proper conditions by which alone these great and free souls may serve us? To use the beautiful poetic sim-

ile of Schiller, what are we doing to restore the "virgin bloom in Nature's face;" of restoring to its pristine purity the psychic atmosphere of the This question, of vast moment, is distinctively applicable to the Spiritnalist; for we insist on the communion of the mortal with the souls of

the departed; and, in the seance room are exceeding particular as to having the proper conditions that our loved ones may come to us; and of course we are quite right in doing

But when we are out of the seance room; how then? Should we then forget our responsibility?

Now, I am quite ready to believe that the great maority of us are really trying to do the right things under difficulties; but I am just as ready to grant that the same majority are in a psychic and spiritual sense, (in cluding myself of course) but half awake.

That is no reflection on a single soul; it is but natural at this stage of progress; why? because in anything you cannot realize, you can only take a half interest; half awake

to it, so to say. Some men never realize the virtues of their wives till they are gone; with indifference that New York is a great city; but when he sees and realizes its greatness he is overwhelmed ism? And Who Aren These Spiritualism?

So we listen repeatedly to certain truths and laws pertaining to psychic life; but we never begin to fully realize the vital importance of applying, or of regulating our lives according to those same laws till oftentimes, alas, it is all too late.

If the reader of these lines is very sensitive to auric magnetism, he or she will readily admit that the psychic atmosphere of some persons and

showing that the better class of thinkers in that beautiful city by the sea are not afraid to identify themselves with this cause.

I am pleased to see The Progressive Thinker take the stand for cleaner Spiritualism in its condemnation of fraud and trickery, and I always urge those interested to subscribe for it. Let me congratulate you and your good wife for the good work you are doing.

Yours truly, MAUD LORD DRAKE.

more?

Return, thou virgin bloom on Nature's face;

much is this true that some sensitives find it impossible to dwell in cities, and are compelled, for their Ah, only on the minstrel's magic shore,

Can we the footsteps of sweet Fable can we then footsteps of sweet Fable can we trace! dwellers on earth, how then about the spirits of the departed who are far more susceptible to auric mag-

Where once the warm and living anations so vitiated as to make it almost a matter of impossibility, certainly a great hardship, to accomplish any good work at all. But what then, has caused this auric disease?

The responsibility resolves entirely upon us, for we, by our mode of living and thinking, have so depraved this sensible auric photosphere as to make it, in localities, a veritable cha- Sunday were red letter days among os and gehenna, utterly repulsive as a

But the thought, more to my subject and liking, is this: That we, being responsible,, more or less, also itualists' Association officers came to have it in our power of restoring order from this chaos; of redeeming in the interest of that belief, and converting the unloyely to the lovely; of restoring the fresh "virgin who were present and took an active with the tree of the state Association who were present and took an active bloom" to the etherid envelope, sim- part in the meetings were as follows:
ply by right living and thinking, and,
President, J. C. Andre of Grand Rapmost potent ozone of all, by the active exercise of a gentle charity, having for its object the general well-being lemma Hoyt, of Battle Creek, and

sympathy in the psychic and spiritu- Spiritualism. al zones! Such a sympathy colors and affects the etheric currents into G. A. R. Hall Saturday night and shapes of indescribable beauty and was largely attended, addresses being magnificence; and when sympathy is made by Dr. A. B. Splinney in behalf colored by innocent affection the of the local Spiritualists, in which he heavens become rosy and tremulous with a rapture almost intoxicating to city. President Andre responded in a the sensitive spirits.

"Love intoxicates the gods." Well does George Eliot say that Love brings the angels down to

And Schiller, speaking of youthful Greece, says:

Between men, heroes, gods, harmonious then wove sweet links and sympathies divine."

thies divine." very to the poet comes into touch with all ject:

aright, we are doing a work which ative to voting and women and men not only wins for us the smiles of could vote at the polls together. He our beloved ones, but the smiles of outlined the results that could be those greater ones who watch over obtained by giving the gentler sex those greater ones who watch over both us and our beloved. For we the ballot and arraigned the governare literally making, a nathway by ment for licensing a traffic which which angels may, gescand from their meant the destruction of manhood, nure and bleat abodes and pourial is with a spiritual, sustenance as fully necessary to our finer natures as is the material food to the spiritual and former candidate for governor on the Socialist "Nourish the gods and they will ticket, was the next speaker.

nourish you," is a true proverb with dwelt quite at length on the woman a very literal meaning.

cleanse the world. charity and selfishness

Thus will modern Spiritualism accomplish a mighty work.

Its silent glory and sheen all unseen by many of us as yet, nevertheless we will be transforming a barren desert into a beautiful garden: yea, transforming earth into heaven! to which throngs of waiting angels will gladly come and minister unto us, the children of earth. .

May it again be said of modern Spiritualism as 'twas said of the ancient. that.

'Man gifted Nature with divinity To lift and link her to the breast All things betrayed to the initiate

The track of gods above." —"Gods of Greece"—Schiller. WM. JOHN WARD.

Mount Pleasant Park, Clinton, Ia What Is Spiritualism? And Are These Spiritualists?

A great deal of ignorance exists in the world concerning. Spiritualism.

This ignorance is sometimes the result of blind prejudice, and this prejudice in turn is very largely the result of ignorance. Ignorance begets prejulice, and prejudice begets ignorance Between the two, Spiritualism is whip-sawed, and made to suffer injustice and continely, misrepresentation and wrongful criticism and ostracism. As an antidote to this ignorance

ists?" is an effective power. As an eye-opener to the ignorant it is excellent. Its title is expressive of its contents, and it would perform fine mis-

ing very many rengwhell scientists. The ear of corn that grew upon the who have thoroughly, investigated stalk last season will not appear again and become convinced of the truth of this year, neither will the same apple, spirit phenomena, will well answer acorn, flower or leaf appear again.

the query: Who Are Tiese Spiritual—Mrs. Flint admits that all is under ists?" and effectually shut the mouths of ignorant, carping critics. The work may be obtained at the

office of The Progressive Thinker in car neat paper cover, 35 cents; cloth, 75 cents.

THE RELIGIONOF CHEERFULNESS the spirit world with a woeful ex-By Sara A., Hubbard.

This little bookiet sets forth interestingly a religion which all may admire and experience with benefit to body and spirit. Very nice for a holday present. Daintily printed and bound in a case. Price 50 cents. Madison, Wis.

MASS MEETING. Held at Belding, Mich.

To the Editor: Enclosed you will find a report of the M. S. A. mass meeeting, held at Belding, Mich., Jan. 18 and 19, as it appeared in the Belding paper. It is very good, so I will ask you to copy it. I wish to say in addition that the message work done by Mrs. Sprague was fine under the existing conditions—a small hall packed to its utmost, crowded right around her, and yet for fully an hour she gave messages and descriptions

Just a word in regard to Mr. J. E. Walker, of Grand Rapids. He is a young worker, and a credit to our cause He is bright, witty and well posted. He presents his thoughts in a pleasing manner, and is not afraid to stand for right, justice and the truth in all its phases. He was with us in Belding and did a good work. Would that we could have more as fearless workers as he.
MRS. EMMA SNOW HOYT.

Last Saturday night and all day the local Spiritualists of which there medium for pure souls to approach. Seems to be quite a number. Through the instrumentality of Dr. A., B. Spinney of the sanitarium, the State Spirthis city and held a number of meet-James E. Walker, of Grand Rapids, No one can place a limit to the who is making quite a campaign far-reaching inflence of an active throughout the state in the interest of

> welcomed the State officers to the few well chosen words. Sprague also gave an interesting talk on the subject at issue and Mrs. Sprague gave a few tests from a mediumistic standpoint

Sunday morning found another interested audience and addresses were made by various members of the State Society and messages given. At 2:30 the third meeting was held and the hall was filled almost to its capacity. At this meeting Dr. Spinney gave a very interesting address on the subject: "The Brotherhood of Man," that is exquisite and beautiful in the taking his text from the passage of spirit world through the magical medium of sympathy 1913. dium of sympathy, and the sympathy of the beauties of spiritual communication by pondering over these things we have beauties of spiritual communications. gradually come into a realization of tion and spoke of the doctrines of them; and with the realization comes Spiritualism as being most in accord the bliss, zest, the almost intoxicating with the upbuilding and uplifting of 'joy of service' of working in harmo- mankind. He upbraided women for ny with divine Nature. 201 simply by being mentally pure and charitable; wisely leving and sympathetic; and using our, intelligence should be stricken from the laws relative to their sex in the hour of trouble and said that Spiritualism looked to the day when the word male should be stricken from the laws relative to their sex in the hour of trouble and said that Spiritualism looked to the day when the word male should be stricken from the laws relative to their sex in the hour of trouble and said that Spiritualism looked to the day when and were should be stricken from the laws relative to their sex in the hour of trouble and said that Spiritualism looked to the day when and were should be stricken from the laws relative to their sex in the hour of trouble and said that Spiritualism looked to the day when the word male their cruelty to their sex in the hour of trouble and said that Spiritualism looked to the day when the word male their cruelty to their sex in the hour of trouble and said that Spiritualism looked to the day when the word male should be stricken from the laws relative to their sex in the hour of trouble and said that Spiritualism looked to the day when the word male should be stricken from the laws relative to the stricken from the laws relative to the said that Spiritualism looked to the day when the word male should be stricken from the laws relative to the said that Spiritualism looked to the day when the word male should be stricken from the laws relative to the said that Spiritualism looked to the day when the word male should be stricken from the laws relative to the said that Spiritualism looked to the day when the word when the w

date for governor on the Socialist suffrage phase of the question and as-In cleaning our own minds we sailed monopolies and trusts right and leanse the world.

Being Spiritualists, surely we liquor traffic, and hoped that the and take care especially that we do spreading over the country would not further contaminate the auric energy result in its downfall. Mr. | specially that we do spreading over the country would to thousands of Spiritualists and Free and is sold at a mere nominal price. thinkers, who will find entertainment Price, postpaid, only \$1.00. velope by wayward imaginings, un- Sprague gave a few messages, after which the meeting came to a close.

In the evening the hall was packed to its fullest capacity and E. W. Sprague occupied the platform with a lengthy address, in which he showed that-many of the brightest minds in the various denominations of the land were in harmony with Spiritualism going so far as to claim that John Wesley, the founder of Methodism, was a Spiritualist and a medium and giving extracts from Wesley's own writings to prove it. At the close of his address Mrs. Sprague gave a number of readings or tests which set many thinking.

During the meetings an organiza-tion was perfected to be known as the Belding Society for the Investigation of Spiritualism, with a membership of about twenty-five. The officers of the local organization are as follows: A. B. Spinney, president; R. B. Sowles, vice-president; Mrs. A. E. Weter, secretary; Mrs. E. R. Weter, treasurer; the directors being Mrs. A. B. Spinney, D. A. Zimmer and Mrs. lizabeth Shaw .- Belding Banner.

REINCARNATION.

He Expresses Cogent Reasons Again \ Such a Belief.

I do not see wherein "seas dried in their beds," or the other question by lessie S. Pettit Flint in The Progress ive Thinker, No. 944, applies to rein-

Our friend puts great stress on the kast line, "The divine law of being knows no stay." True the law knows no stay; it cannot be turned aside, but forever remains the same.

"The rebirth of the seasons" does not demonstrate or prove reincarnasionary work if placed in the hands tion in the least. The spring season of such as need the information it of 1907 will never appear again. We gives. A good book to place in the hands of inquirers. 10 and the long list of noted men, includes season can never return.

> the domain of law. True, we cannot live, move or breathe outside of law. That is just the reason why a soul cannot reincarnate—the law prevents

In a mental vision I saw our friend with many others wandering about in pression of countenance, seeking an

L. P. WHEELOCK.

COMPRISING all that re-lates to the progress of the Christian Religion in the "His-tory of the Decline and Fall of the Ro-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 ECKLER, Including variorum notes by Guizot, Worck, Milman, "an English Churchman," and other scholars. THIS volume contains Greeon's complete Theological writings, separate from his other works; and is, to use his own language, "an enquiry into the human causes of the progress and establishment of Christianity"—showing when, where, and how it originated; who were its founders; and what were the sentiments, that actor, manners, numbers, and condition of the primitive Christians. Gibbon's Vindication of the 1st hand 16th chapters of his History from the attacks of his Christian opponents, is reprinted wrotting from the original edition of his Miscellaneous Works, edited by Lord Sheffield, in 1786. It effectually and forever slienced his detectors who, being varietished in argument, unheastatingly accused Gibbon of infidelity.

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ence, and is very interesting.

All readers will be charmed with it is a spiritual book for Spiritual as well as spiritually aided and uplets, and interesting for everyone.

experience in the higher realms. The of the dear ones of the home and fam-work radiates a good spiritual influ-ily, is beyond one's power to describe.

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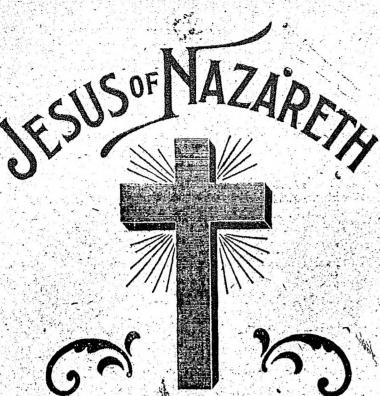
enigma humanity still seeks in vain. Deductions drawn from the

here, and will arouse very general dis-vestigators together with his own illu-cussion, as the subject is one engaging minating views and comments, and a not only scientists but laymen in ever- mass of authentic information regardincreasing numbers.

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turbed the great thinkers of all ages, Ideas of the Survival as considered by and for the solution of this eternal the Primitive races, and the second to This volume offers for the first time mental sciences. With Portrait of complete presentation of all the the author. Price \$1.20; postage 10c.

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removal from the Cross, his resusci-BY AN EYE WITNESS tation and subsequent death months later, as he witnessed events

It disposes of the "Miracles" with which Theologies have clothed the life and death of Jesus.

The manner in which this portentous story came to light is told, and the authenticity of this ancient-letter is vouched for in a manner which must appeal to thinking men and wo-

This book also contains a contemporary description of Jesus' personal appearance, and the DEATH WARRANT of Pilate under which he was cruck-

The book is bound in silk cloth with seven years after the Crucifixion, to gold stamp, contains a rare engraved his friends in Alexandria, telling them likeness of Jesus, and will be delivgold stamp, contains a rare engraved the strange, simple and impressive ered to any address upon receipt of

The Essenic Story of Christ's Crucifixion.

A Strange Tale from an Old Manuscript—Purporting to Be by an Eye-Witness.

been issued one of the most remarka- equally safe to say that any strong

letter was written, claimed, by a member of the Brother- have died in that time, and this let-mod of Essenes seven years after the ter of the Essene master distinctly cruclfixion and sent to a brother mem- states that he did not so die.

cricifixion and sent to a product.

berger the order in Alexandria.

This is the story of this curious,
Christ and stood by him during the book.

Now let us look at the probabilities.

brother of this order and thoroughly any discussion of it, from a religious versed in all its occult mysteries.

this letter of the Essene is that Christ | manuscript discovered under such cirnever died on the cross.

conscious by the torture. He was then taken down and car-

ried into a rock hewn sepulchre where John and Nicodemus, who were skilled in the Essene art of medicine, succeeded in restoring him to conscious-He was then spirited away to a

place of safety among the Essene brethren, where he remained until partially recovered from the shock. his mission prompted him to take the risk of returning to Jerusalem and again appearing among his disciples. Naturally those who saw him on that occasion supposed that it was his save in a few rare cases. Why, then, spirit or that he had arisen from the should we doubt the authenticity of netwal dead.

In like manner the "angel" seen by Mary rolling the stone from the sepulwas simply an Essene master dressed in the white robe of his order.

It is an historical fact that the high priest, Caiaphas, suspected this very thing and set spies to watch for the appearance of Christ. The superior abled them to baffle all these efforts at detection and preserve the life of Jesus for fully six months after the crucifixion. The shock that he had received on the cross proved too much for his naturally delicate constitution and he continued to decline until death ended his sufferings. This event happened near the base of Mt. the shores of the Dead Sea.

It is said that Christ was not only a member of the Essene Brotherhood was its great master. The recsuccessors, the adepts of to-day, letter written to Alexandria was discovered by a member of the Abvssinian Mercantile Company in an ancient building formerly, occupied by Grecian friars. 'It was taken in hand by a French scholar who succeeded in deciphering the parchment and learning its great importance. The house of the friars had once been the home of a colony of Essenes and this letter was a part of their old abandoned The letter gives a full dehis tortures on the cross. It also distinctly states that he did not die from that experience as did the thieves who were crucified by his side. He It must not be forgotten that a nail very slight, scarcely breaking through the skin. By the intercession of Joseph of Arimathea, Pilate ordered the body to be taken down without breaking the bones as was the habit in case ing the agony, the ordeal was nothing more than any strong man could bear without causing death. No vital spot order he had been initiated with his was touched, and it is a well known friend and later disciple, John. He

From the press of the Indo-Ameri- for several days before death came to can Book Company, Chicago, has just relieve them of their sufferings. It is ble books of the century.

This purports to be nothing less ilar manner to-day and continue to enthan an account of the crucifixion of dure the agony for at least two or Christ by an actual eye-witness of three days. As Christ only remained that awful tragedy on Cavalry! in that position seven hours, there is it is certainly no reason why he should

It is also claimed that Jesus was a ties of the case without entering on orsed in all its occult mysteries.

The most astounding statement in no reliance can be placed on an old ever died on the cross. cumstances. Why not? It is a well-This eye witness says that he hung known fact that we have authentic there for seven hours and became un- writings of men both contemporary and anterior to Christ. The writings if Pliny, Tacitus, Clcero, Seneca, Caesar, Plato, Sophocles and scores of

other ancient authors are in every li-brary to day. Even the Egyptian Book of the Dead, written over 5,000 years ago, is still with us. The writings of all these men have been brought to light in a similar manner. The old monasteries were for the most part their repositories, and a old monks who preserved them. In many cases they were dragged to light by the merest accident, but yet no scholar has doubted their authenticity this letter written by the Essene mas-There is certainly nothing imter? probable to believe in its statements,

but on the contrary there is every plausible reason to regard it as true; It corroborates the Bible stories in all save the miracles, and herein lies its greatest value. It is a straightforward story that is perfectly natural. It can be believed by intelligent men, and its reading gives us a nobler view of the man Christ and a loftler re-

spect for his life and death.

Before going farther it will be well to inquire into the character of the men from whom this story was received. In a court of justice the general reputation of a witness is considered before placing too much credence Carmel and the body was buried on in his testimony. The story that we are now considering comes from the ancient order of Essenes. The Hebrew race of Bible days was divided into three great sects known as the ords of his deeds were faithfully kept Pharisees, Sadducees and Essenes The first named were noted for their monasteries of their legitimate than thou has passed into a modern frontcal saying. The Sadducees were the ancient agnostics who even went so far in their philosophical specula tions as to deny the doctrine of immortality. They were not bitter or cynical but very tolerant of the views of others. In sort, they were the Epi-

cureans of that day. The Essenes, on the contrary, were the true and ideal Spiritualists. were men of the noblest character and strict in their practice of the cardinal scription of Christ, his doctrines and virtues. Living apart from their fellows they renounced all worldly luxuries and subdued all the worldly passions. With secret signs of recog tion they may be called the forerunnailed to the cross by his hands, but ners of free Masonry. Among all the sects of ancient days the Essenes were driven through the hand touches no by far the purest and it was to this wital spot. The wound made in his order that Christ is said to have been side by the spear of the centurion was hiatus in his history as related in the Bible. From the time that the child Christ disputed with the philosophers in the temple until he was 30 years of age he disappears from the scene of malefactors. However excruciat- action. The claim is made that these were devoted in studying the doctrines of the Essenes into which

then again burst upon the world as

its leading master but performed no miracles to establish the truth of his doctrines. The love of man and the practice of virtue were his themes, and in those days, as in the pres ent, the man who thus boldly defles the multitude must submit to be cru-clified. While suffering all the pangs of this martyrdom he escaped actual death and lived to again appear among his disciples. This is the central idea and statement of this wonderful letter of the Essene master, and it is one that will stir deeply the

waters of the religious world. "The Crucifixion, By an Eye-Witess," starts out with a description of the personal appearance of Jesus by Publius Lentulus, the Roman noble-man who preceded Pontius Pilate as governor of Judea. This description

says:
"A man of noble stature and very beautiful countenance in which such majesty exists that those who look on him are forced to admire him.

"His forehead is smooth and very serene, his face free from wrinkle and spot, and with a slight color. "The nostrils and lips cannot rea-

sonably be found fault with. "The beard is thick, and, like the hair, not very long and divided in the

"There is a look of terror in his grave eyes. The eyes are like the rays of the sun, and it is impossible to look him steadily in the face on account of their brilliancy. "In learning, he is an object of

wonder to the entire city of Jerusa-lem. He never studied at all and yet he knows all sciences. "He wears sandals and goes bare

headed. Many taugh at seeing him, but in his presence, and when speaking to him, they fear and tremble. "It is said that such a man was never seen or heard in these parts. In

truth, as the Hebrews tell me, there were never heard such advices, such sublime doctrine as this Christ teaches, and many of the Jews hold him divine and believe in him, while many others accuse him to me as being contrary to thy Majesty.

"It is acknowledged that he has lever done harm to any one, but good. All that know him and have had dealings with him, say that they have received from him benefits and health. The above description can be found in a report of Lentulus to the Emperor Tiberlin in the seventeenth year of that Caesar's reign.

Then follows the death warrant of Jesus, as issued by Pontius Pilate. It contains a long list of charges which are witnessed by Daniel Robani, Joannus Robani, Raphael Robani and Capet, a citizen. It concludes by or-dering that Jesus be led to his execution through the gate of Struenus: This sentence was written in Hebrew and engraved on a copper plate found while excavating in the ancient city of Aquilla, in 1810. It was translated by the French commissioners of art, after which the original was enclosed in an ebony box and deposited in the sacristy of the cathedral of Chartem.

From this time on the book is de-voted to the life of Christ and his crucifixion. At an early age he formed a lasting friendship with John, the son of Zacharias, and together the two novitiates, with Joseph, were initiated into the Brotherhood of the Essenes.

Both were instructed and shown the way to enter the basemblage, where the brethren were seated in four separated groups according to the four degrees. Over the scene the crescent shed its lurid glare. The two were placed before the brethren, There they made their vow, the brethren in their white robes placing their right hands upon their breasts, with And this was done as a token that none but the pure in heart shall see that which is holy. And, the two vowed indifference to the treasures of earth, to worldly power for name and by the brotherly kiss yowed obedience and secrecy."

In due course of time Christ be came familiar with all the doctrines of the Essenes, and at thirty years went forth to promulgate them to the world. Then came the natural conse -whoever attempts to teach a new and noble truth is always cruciled. It was the same then; it is the same to-day. The Pharisees saw their power slipping from the priests if the loctrine of Jesus should prevail. Charges against him were trumped up and then came the trial and sentence to the cross." He was led with the two thieves to the place of execution, and then came the final scene. Says this

"Meanwhile the Roman soldiers were selecting places for erecting the crosses. This done, they desired to prove their sympathy with the sufferers by giving them a drink that made them unconscious, according to the custom before crucifixion. This drink was made from sour wine mixed with wormwood and was called Toska.' . But Jesus did not wish to die for his faith and the truth as a drunkard, wherefore he refused to drink of it, having knowledge, from our Order, of the qualities of the mix-

ture, which he knew by testing it. "At the request of the servants of the Sanhedrim the cross designed for Jesus was placed in the middle, between those for the two thieves, thereby denoting that his was the greatest crime. They had even distinguished his cross from the others, for although they commonly were constructed in such a manner that the perpendicular did not reach above the cross-beam, his was of different form, the perpen dicular beam reaching far above the cross-beam.

They then laid hold of Jesus, and, lifting him up, placed him on the short stake which is always put in front of each cross that the body of the criminal may rest there while being tied. They tied the arms as usual with strong cords, and so tightly that all the blood went back to the heart and breathing was thereby made difficult. "After this they drove through his hands thick iron - nails, but none through his feet, for this was not customary. I note this particularly, my dear brethren; inasmuch as it been rumored that he was nailed through both his hands and feet.

"Thus the just man hung exposed to untold sufferings in the heat of the sun, which on that day was extreme and fatiguing, while the soldiers took possession of his clothes, according to the custom. The cloak they cut into four parts, but the tunio was woven, and could not be torn asunder, where fore they cast lots for it.

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their wrath by mocking Jesus.

the pain was burning in his limbs. A

soldier put a sponge dipped in vine-

darker, although the full moon should

have been shining in the heavens

From the Dead Sea was observed to

rise a thick, reddish fog. The moun-

tain ridge round about Jerusalem

sank down upon his breast."

shook violently, and the head of Jesus

And then came the great earth

juake! It was a perfectly natural

henomenon of nature and its coming

just at that time was a mere coincl-

case was different and the centuries

looked upon it as judgment of the

gods. Even Pilate was seriously dis-

turbed and thought it might mean

came to demand that the bones should

"As sure as is my knowledge of life"

the body with its bones unbroken, be-

in such manner that it passed over the

hurriedly went away to make his re-

"But from the insignificant wound

flowed blood and water, at which John

wondered and my own hope revived.

For even John knew, from the knowl

edge of our Brotherhood, that from

but a few drops of thickened blood;

but now there was both water and blood. When Nicodemus saw the

wound; flowing with water and blood,

his eyes were animated with hope,

. "He drew Joseph aside to where I

friends, be ofogood cheer and let us to

work. Jesus is not dead. He seems

"After this they hurried to the cross

and according to the prescriptions of

the medical art, they slowly untled

his bonds, drew the spikes from his

so only because his strength is gone.

spoke in a ldw, hurried tone:

"Thereupon Nicodemus

and he spoke encouragingly foresee

ing what was to: happen,

on the ground.

only to our Order.

wound in a dead body flows nothing

cause he may still be saved."

that he

'As he commended his mother to

his thirst

this.

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the Jews, had fixed a tablet or plate on the cross over his head, whereon in door different languages they designated him: King of the Jews. This angered the priests, but, inasmuch as they feared Pilate, they exhausted own breath warmed his temples. "Jesus was consumed with thirst His lips were parched and dry, and

The body was then laid in the senulchre made in the rocks which belonged to Joseph. Then they smoked the grotto with aloe and other gar on a long cane of hyssop, and strengthening herbs, and while the inanimate, they placed a large stone the care of John, it was growing in front of the entrance, that the vapors might better fill the grotto."

mistrustful and had sent out secret watchful. Says the letter:

tomb in obedience to the order of the Brotherhood, dressed in the white robe of the fourth degree. He went by the way of a secret path, which ran dence. In that superstitious age the known only to the Order.

High Priest saw the white robed ments were carefully guarded. His brother on the mountain slowly approaching, and partially obscured by that Jesus was innocent. For this the morning mist, they were seized reason when Joseph of Arlmathea with a great fear, and they thought the morning mist, they were seized him to take the risk and appear that that an angel was descending not be broken the request was grant- from the mountain.

ed. The body had hung less than seven hours, and when Joseph re-"When this brother arrived at the tomb, which he was to guard, he of the Essenes and the report was cirturned Nicodemus drew him helde and rested on the stone which he had pulled from the entrance according to his orders; whereupon the soldiers and nature, so sure is it possible to fied and spread the report that an ever, and in a short time he breathed save him. We must immediately have langel had driven them away.

lons had pronounced him dead. The about to vomit forth fire. guard at the cross also made the same and the youth observed with instatement. The Essene letter says: expressible joy that the lips of the statement. The Essene letter says: expressible joy that the lips of the "To be more sure of it one of the body moved, and that it breathed. He soldiers stuck his spear into the body at once hastened to Jesus to assist him and heard slight sounds rising hip and into the side. The body from his breath. The face assumed a showed no convulsions and this was living appearance and the eyes opened of the ascension of Jesus. This let-

> "Nicodemus, who was an experienced physician, said that the peculiar condition of the atmosphere caused by the revolution of the elements was beneficial to Jesus and that he never had believed that he was really dead. And he further said that the blood and water which flowed from the wound was a sure sign that life was not ex

"Conversing thus we arrived at the grotto. Joseph and Nicodemus going Entering we perceived the white-robed novice kneeling upon the moss-strewn floor of the grotto sunporting the head of the revived Jesus stood, some distance from John, and on his breast.

"And as Jesus recognized his Essene friends his eyes sparkled with loy: his cheeks were tinted with a faint red, and he sat up and asked: Where am I?"

is the true explanation of the much hands, and with great care laid him heralded resurrection of Christ. It is a perfectly natural story and contains strong spices and healing salves on lous. The remainder of the book long pieces of byssus, which he had deals with the later movements and brought, and whose use was known final death of Jesus. For several y to our Order. months, he remained with his Essene
"These lic wound about Jesus" friends by whom all of his move-

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body, pretending that he did so to keep the body from decaying until embalm it. And even as Joseph and Nicodemus were bending over his face and their tears fell upon him their

In the meantime: Caianhas became

spies. The Essenes were equally "One of our brethren went to the

through the mountains and was When the timid servants of the

"Thirty hours had now passed since "Then follows a lengthy account of when the brother, having heard a the taking down of the body. The slight noise within the grotto, went Jewish priests had demanded of Pilate in to observe what had happened, he that the bones be broken, but that off-smelled a strange odor in the air such cial returned answer that the centur- as often occurs when the earth is

taken by the centurion as a sure sign and in astonishment gazed at the actually was dead; and he novice of our Order.

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