

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 37

CHICAGO, ILL., FEB. 8, 1908

NO. 950

INGERSOLL AND THE CHURCH.

It is a question worthy of consideration whether the attacks made by the late Ingersoll upon orthodox Christianity have been as effective 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 taken any tending to establish it, and devoted a part of its time to the development 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. Ingersoll would or could have done the damage he did to the church.

Mr. Ingersoll knew that the church had no more evidence and knowledge of life beyond death than he had, and that 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 CONFESSION THAT WE DO NOT KNOW THAT DEATH DOES NOT END ALL."

But since the death of Ingersoll there has been established the truth of the new sciences of psychology, telepathy, wireless telegraphy, hypnosis, etc., and the conversion to the truth of Spiritualism some of the most noted scientists of the day, indicative of what might have been accomplished by the establishment of the truth of life beyond death as a scientific as well as a theological truth, long years ago had preachers and parishioners, the pulp 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 follows:

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

And the reverend gentleman might have added and should have added that 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 the church not confidence in the history of ancient Spiritualistic phenomena as recorded in the Bible it claims to believe, and in glibly personally investigated and 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 his book:

"THE MAN WHO DENIES THE PHENOMENA OF SPIRITUALISM TO-DAY IS NOT ENTITLED TO BE CALLED A SKEPTIC; HE IS SIMPLY 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 to 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 of a life beyond death and blessing and comforting humanity in providing the 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 witnesses, both Spiritualists and non-Spiritualists, scientists who are yet seemingly unable to accept the fact of its existence, that the fact of its existence is 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 to base its mere weakly faith and belief in immortality upon that flimsy substance of things hoped for, while Spiritualists prefer to bank on the "seen" evidence of things unseen, seen, felt, heard and absolutely demonstrated.

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 fought its way out of the darkness, and as the angel came to John on the Isle of Patmos.

H. V. SVERINGEN.

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 I were an angel, 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, 'I believe such and such to be true.'"

"I would rather be a poor man in a parrot with plenty of books than a parrot who did not love reading.—Macaulay.

Things unknown are the true source of imposture and legend.—Macaulay.

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 wrong, great or small. If it were not for the harmony throughout the heavenly spheres, there would be no safety for any of them; there would be no life even.

Everything throughout nature is in perfect harmony; it is only that with which man has to do that is out of harmony, consequently things go wrong at once. By not understanding nature's law of harmony, man has subjected himself to great pain and trouble, and only by working himself back into harmony with nature and its laws can he ever be at peace with himself.

The first law of harmony is rhythm; there is rhythm in everything that 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 nature, 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 no let up for an instant; there is perfect harmony through it all, showing us there must be some meaning in it we have not fathomed.

Man himself is the result of harmony, made and fashioned by rhythm. Only after he has reached the age of independent action does he get out of harmony; that produces inharmoniousness, and 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 inharmoniousness is caused by inharmoniousness 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 inharmoniousness, while if we understood the law of harmony, we would never receive the inharmonious thoughts, or, if received, would send out 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; like the pendulum of a clock everything keeps perfect time; it is when we get out of this swing or rhythm, inharmoniousness shows itself in some form or other.

Thoughts are brought to you on waves of vibration, your mind receives 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 never stop.

The kind of thought set in motion produces harmony or inharmoniousness, so, friends, be careful of the thoughts that come into your brain; that they are only thoughts of harmony, peace and love to your brother man; that you do your part to promote harmony, helping others to do their part as well.

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 go into detail. You can hear that at any scientific lecture. I will tell you the best every day 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 take the same view. I do 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 curse, 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, and 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 faithfully, and you will soon see a 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 the law of harmony, and inharmonious conditions will go. This one thing, if honestly done, will do more to promote harmony throughout 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 do, and that is to 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 happiness will more than repay you for the struggle.

REV. PHILLIPS BROOKS.

Given at Home Circle, held at home of Mrs. L. E. Sackett, 54 Andrews street, Springfield, Mass.

DEATH DREAM COMES TRUE.

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

Miss Ethel Lash, the 19-year-old daughter of Henry Lash, a real estate operator, residing at the West Point apartment house, 356 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 a premonition that her vision would come true.

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

mother, Mrs. Mary Lash, 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 turned pale.

"It's bad news, I'm sure," she cried. She hurried to the door herself, refusing to allow a servant to open it. A strange woman stood on the doorstep. She was out of breath and agitated.

"My father," exclaimed Miss Lash, "has met with a serious accident; he's been killed."

The bearer of the bad tidings was Mrs. Samuel Wilkens, a tenant, on whom Mr. Lash 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. Lash 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, prudence at last.—Lavater.

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 arrested 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.

Until the vision which ruined his hope of marrying the girl he loved, Dr. Hill, a dapper, handsome man of 40, was engaged to marry Miss Mary, the 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 downtown 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 call for their bright hopes. One night, not long ago, Mrs. Blauvelt, who, until then, had never possessed 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 stated, 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 more."

The reference was to Arthur Munn, proprietor of the Munn Hotel, on South Olive street. 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 immediately.

The day following the visit of the prophetic wrath, and after she had learned from Mr. Munn the dentist's past career, Mrs. Blauvelt notified the 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. Hill then returned to Los Angeles and took a room at the Hamilton apartments on South Olive street. From that strategic point he began a campaign to win back Miss Blauvelt's love, but the only response to his suit was scorn.

Officer Harris recognized the doctor on the street yesterday and arrested him again. Harris says he will prefer two more charges against his prisoner Monday, but gave no intimation of their nature.

It seems that in this story there is another character, a woman who, upon 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 fiancée. 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 what I felt. My son had told me I confronted Dr. Hill with the facts I had learned in this strange way, and he did not deny the charges."

Miss Blauvelt regards the dream as a heaven-sent intervention in her behalf.

"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 separated, sometimes I despised him. However, I 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 him."

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

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THE FOX FAMILY.

Interesting Particulars Furnished by Titus Merritt.

The family of John D. and Margaret 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 Canada.

The ministering spirits united 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 were successful in securing the aid of Prof. Samuel Phinley Bresser 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. These 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, Margaret, 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 the Fox family, and the fact that they would not do to commence this work there.

Another corps of searchers had found the Hydesville house (Wayne County), where a peddler had been murdered, his remains buried in the cellar and his spirit lingering there had not attracted 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 later. 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 1845 made a reasonable speech at an inn, and when his friends inquired 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 friends aided in disposing of his farm; and the family in moving to Rochester. Mr. Fox went to visit his son at Hydesville and found a tract of land that just suited him, without any buildings upon it, and the only house he could get for his family was the now celebrated Hydesville house, which he hired temporarily until he could build, and his family soon moved into it in December, 1847. This spirit world was actively engaged for five years to accomplish this result. They were aware that certain religious organizations would ignorantly pronounce the young mediums witches, and would abuse them; as in the latter part of the seventeenth century, at Salem, Mass.

George Fox and Elias Hicks, founders of Friends (Quakers), led Dr. Franklin to the spiritual source 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 Corlin, N. Y., Rochester. It was successfully demonstrated to minds capable of thinking that those so-called dead voices were not dead, but 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 policeman in citizens' garb, attended the first 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 beacon-light side and also what some call the dark, danger-signal side, with valuable instructions in both sides.

Tours for truth and justice.

TITUS MERRITT.

SPIRITUALISM IN WILL SUIT.

This to be Basis of Contest for the Bradley Millions.

Peoria, Ill.—Practically all the heirs of the late Mrs. Lydia Bradley have organized to break her will. They base their claim on the alleged fact that she was devoted to Spiritualism, and that she believed the spirits of her departed husband and children were constantly with her.

It is declared she was the victim of every traveling Spiritualist who visited Peoria, and that the story of the heirs be successful Bradley Polytechnic 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 Peoria Endowment Home, has filed application for release from that institution so that she will be in position 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 Plato and Lord Bacon than go to heaven with Paley and Malthus.—Shelley.

Soft is the music that would charm forever.—Wordsworth.

NATURAL SCIENCE.

Independent Writing by a Spirit.—Lesson I.

There are seven natural and divine interactive trinities by which creations are incited and governed in all their involutions and evolutions. These trinities are as follows: Spirit, life, force; chemistry, electricity, magnetism; fire, heat, light; love, will, wisdom; truth, power, riches; justice, harmony, spirituality; honor, glory, blessings.

Spirit is the cosmic pulse, life and force that connect and maintain 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 planes to plane in accord with nature's statutes and progressive order.

In the great world creativity, 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, the 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 importance to all mankind, will follow 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 learned 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 impulses 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 creation, 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 definite 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 forces centres, electro-magnetic forces are directed upon matter as will bring purposes—results. In connection therewith, he is to study the earth's and elemental electricities and magnetisms. Only thus can be learned how all referred-to force currents are joined by electricities and magnetisms.

Magnetism is a cosmic substance, a staple force necessary for all planetary force assimilations. These forces are the graded magnetisms of the cosmos. They are constantly evolved by nature's chemistry, are a quality of matter as fine as the odor 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 it, there is 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; nay, they are well calculated, well governed and upon them the stability of 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. Mattie Hull gave a talk on the last months of his life with work on the Pacific coast, together with reminiscences of his sickness, and burial of his body in that far away land.

Mrs. Alfreteia 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, making an appeal to him, "Go away," "I am too busy now," but would always 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 a friend and for the vast amount of work he performed as a writer and lecturer for the cause he so much loved.

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 Spiritualism.

L. B. WEAVER, Sec.

"To make war with those who trade with war, is like setting a bull-dog on a customer at a soap door."—Thomas Paine, in Crisis.

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. Y., some fifty years ago a Spiritualist paper 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. We publish 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 disguised 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 military age, she receives knights to her bosom, and armed warriors for the crusades; and in a more peaceful and commercial age, she surrounds herself with the order of Jesuits, mingled with all classes of society. She was indulgent to the court of young Louis XIV. and severe 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 sacredness of the confessional, 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, upon 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 intersperses 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 ceremony 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 il-lusions, 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."

She knows how to wear all sorts of cloaks; you will, in Ireland, where she has a powerful rival, see her dressed with austerity; but in Spain or Rome, where she has no competitors, she will lay bare neck and shoulders. She knows how to choose her men; not from the pure, but from the influential and cunning; she will take a Borgia or a Medici, a Sextus Quintus, or a Pius IX.; she looks well to ends, careless of means, of which, of course she employs all sorts.

What cause of astonishment, then, that she lasts so long? Ah! 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 principled rogue, because he is pliant, cunning, and fawning. No wonder, then, the world preserves so long this model of accommodation, 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, long enough, then, return to you. In its round, your 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 scrutiny, 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 perforce 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 thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephens.

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 representative Spiritualist at his late home, 26 Kennedy street, Bradford, Pa., 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 DeGolier—sustained by knowledge of the continuity of life and communication between the two worlds—yet deeply feels the physical absence, 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. DeGolier 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 twenty yearly subscriptions where he thought The Progressive Thinker would do the most good, and when Hudson Tuttle's "Golden Sheaf" was announced he 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 endeared him to all good people who knew him. Rev. Mr. Kollerman, 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 impressions by some choice words, tender and sweet, which gave a holy charm to the solemn silence, death, and cheerful prophecy of immortality.

In this transition a noble and beautiful 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 impress 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: I took my seat on a rocking chair, made myself as comfortable as possible and awaited results. This is what I got: The impression came to me like this: Prepare a bottle with a good light 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 had 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

Georgia Gladys Cooley.

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

Since my last letter I have traveled many hundreds of miles and enjoyed many wonderful sights. Leaving Kobe via Steamship Manchuria, Nov. 14, our first stop was at Nagasaki, where we spent a day while the ship took on coal.

The loading of the vessel itself was a sight never to be forgotten. 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 up and passing it to the next and thus continuing until it was up the ladder and into the hold of the ship where there were about 300 more placing said coal. It was astonishing to see the rapidity of the moving baskets and as one watched them you were quite apt to believe at times they were animated beings.

There is not much of interest at this place outside of the fishing and tortoise shell industry, and a day is quite long enough. At 5 p. m. the vessel being coaled, order was given to start and we left our last Japanese port behind. I felt glad I was a free-born 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 heavenly spot indeed. The sea was so calm that the waves were not behind. I felt glad I was a free-born 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.

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

There's the British settlement, the French, the German, etc., all having their own governments 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 at all inviting a sight.

This cosmopolitan city has some magnificent buildings and residences, especially in the English settlement, where some of the homes look like palaces.

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 and some plank, and hauled by a coolie.

The coolies 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 takes 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, corpulent, individual, and 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 band over 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 skulls.

I had a very pleasant visit in the home of one of the wealthy women of Canton, one of the widows of a famous general. The 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 I 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 happily together, both loving the boy, whom they say will inherit the money when he is a man.

They also said they would not enter into a second marriage. Both are faithful in manner, know nothing of the world, and were sweet of nature, but, oh, how I pined 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 innocence I felt the vibration of the woman 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 heaviest storm that Cleopatra 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 over the cabin floor, and the only place we was in was the cabin and in the berth—for everything was topsy-turvy—the trunk dashed from one side of the room to the other, with telescope and dress-suitcase after 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 every moment of my visit was one of joy.

Uncle Sam took a great responsibility as well as Manila, where friends again met me and every moment of my visit was one of joy.

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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 righteously, 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, the political rottenness and church-lane bigotry of your persecutors.

The jury before whom you will appear, if unprejudiced, intelligent, and conscientious, will pronounce you "Not guilty." I repeat, "Not guilty," and so was three glad everywhere, the petty narrowness, sectarian meanness, the political rottenness and church-lane bigotry of your persecutors.

Owing to trusting the "unworthy" 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 no land nor lands, nor not even a horse, living in rented rooms in Battle Creek, when 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 lightly, 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.

As well as expense on his hands when he took the Philippine Islands under his protection, but I feel the United States need not fear. It is a 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 most peculiar style—no hats are worn, the dresses of very light, gauzy material, the blouses 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 the bottom, the skirt gored with a very long train, stiffened by a facing of canvas—no stockings are worn, and oftentimes no shoes; but chiefly a sole sandal.

The consistency of the garment being that horrid train, and altogether a costume neither attractive for beauty nor practicality, 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 I was again reminded of the 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—place 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 various other tongues and shades met here.

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 us. Coral reefs abound and many a ship has disappeared in these waters, as you may have heard of.

Fortunately we passed Aburatsubo Pass, the dangerous, in safety, and all is well!

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, built by the red ants, which is a 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 hard on the old man, as I ate into the beam of a house until destruction follows. We had twenty-four hours at Brisbane, which I enjoyed 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. 13th. Sydney Harbor is one of the finest in the world and not over-pressed.

Am housed at the Australia Hotel; have met some old Australian friends, and am seeing the city in pleasant company. Rev. Mr. Walters called soon after my arrival, and upon his invitation I spent the 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 room with him next Sunday. I leave Australia Friday, expecting to reach Wellington Tuesday, 24th, and from greeting received here from the 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 work in my new field.

GEORGIA GLADYS COOLEY.

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WHY DID THEY FAIL?

Wherein the Limitations of Mediumship—A Failure to Count the Matches—What the Sitter Knew Reflected in the Mind of the Medium—A Curious 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 ourselves, or any one else) were sealed into a small basket which was then placed in an easily accessible spot, and yet safe from collusion or meddling. All mediums were then invited, with reasonable reward for success, to state the numbers involved in the test. Copies of this invitation were also mailed to as many professional mediums as could secure the names of by scanning the advertising columns of the free religious journals. Scores of others were sent to Spiritists 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 scornful 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, however, a considerable number of honest investigators 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 they 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 either of us a proof that life continues after death, and we had entered into a compact by which the first to do should improve an opportunity to aid the living to carry through a simple but effective test of this nature. I commend it to the thoughtful attention of all who are investigating the phenomena of Spiritualism. It seems to me that when, with reasonable care and precision, disembodied spirits can perform simple, unadorned tests of this nature, the science of Spiritualism has established 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 advertised. Besides the writer, there were present M. E. Schuyler, mayor of the city; Col. G. L. Cole, army officer and architect; and J. S. Rutherford, contractor (Spiritualist).

The basket was found to contain the following: 5 bunches of 10, 7, 7 and 7 matches respectively. The results of the test follows (full address given on request): C. S. E., Tampa, Fla.: 23 bunches of 8, 8, 8, 8, 17, 17, 11, 11, 11, 10, 10, 10, 18, 18, 16, 16, 16, 12, 12, respectively.

L. M. C., Tampa, Fla.: Same reply, same date; doubtless a report of the same circle.

Bessie H., Ontario, Calif.: 7 bunches of 20, 30, 30, 32, 32, 32, respectively.

A. W. F., White Hall, Ill.: 6 bunches of 6, 4, 3, 8, 10, respectively. "Investigator," Big Rapids, Mich.: "15 bunches with a total of 120 matches."

Mrs. McC., Beatrice, Neb.: 7 bunches of 1, 2, 3, 4, 5, 6, 7 matches.

Mrs. H. L. C., Beatrice, Neb.: 1, 1, 1, 2, 10, 10, 10, 7 matches in 7 bunches.

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 failure. 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 our point.

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 reproduce the number.

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, failing alike in this day, the month and the season of the year. Again, if she live, she is willing to do this simple service to her mortal fellowman, and if any intelligence persist after death it seems to me conclusive it would be equal to the task of counting five dollars spread out on a chair in the room.

Now, when a chemist puts an acid solution into a crucible he expects to get a reaction. If he gets none, it at once moves to him that he has made a mistake of fact as to the nature of the articles placed there.

My test has brought no reaction, i. e., no result. The inference is ample enough to me that an element of success was lacking—THE ELEMENT OF AN INTELLIGENCE OUTSIDE THE MORTAL THAT COULD SUPPLEMENT THESE FRAGMENTS OF INFORMATION.

M. T. CUMMINGS.

Beatrice, Neb.

ETERNITY OF THE EARTH.

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

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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, 110 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 lecturers. Our hall is crowded to the doors with a congregation of intelligent, thinking, active people, who are seeking 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 their organisms are capable of receiving. Our lectures have been uplifting, and instructive, our messages genuine and pure.

During the month of January our platform has been filled by Rev. Kate Huesmann Harverson, who is indeed an advanced thinker and logical talker. Our message-bearers have been Mrs. Hovet, Mrs. Vren, Mrs. Place and Mrs. J. J. Whitney, all honest, and each doing their work in their own way. The marvelous tests of Mrs. J. J. Whitney, and the wonderful work of her controls giving full names, accurate descriptions, locations, 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 been known among the oldest Spiritualists of the West as an instrument of worth and honesty. How grateful we are that we are indeed blessed 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 to do.

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 expect the medium for all that comes through the organism, whether it be false or true, never for a moment supposing that the sifter 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 race.

The Mother-Love Home Society in Los Angeles, California, has the noblest purpose to secure justice to the mother and child that, by man-made law, have been consigned to the disreputable and "illegitimate."

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

The work courageously undertaken to establish a home where the unfortunate girl who either from unwisdom, 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 persons.

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 regulations.

The genealogy of all children will be registered both on the office register of the Home and the county register of 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 necessities 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 necessities.

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. E. Ellaneth, Blackstone, 215 N. Bunker Hill street, Los Angeles, Cal.

LUCINDA B. CHANDLER.

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

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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, "godly 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 as bitter as gall.

Now, what changed the water? If something had been put into it, she would have known it, as she only handled the glass. Spirits certainly restored her sight. Her son has told me of the wonderful cure.

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 Spiritualism alone do not hold the secret of divine healing. IT IS POSSIBLE TO ALL WHO DESIRE THAT POWER.

MRS. C. W. HAY.

Herington, Kans.

Truth, Love and Liberty.

Truth, like Mother Nature's golden sunbeams,

Illuminates the face through which it gleams.

Lighting the eyes with an expressive glow,

Through which the soul its character doth show.

Thou art a shield and armor worn by all.

Who 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 power.

To beautify self, as nature, the flower. Whence comes a treasure more sublime.

Than truth, the greatest principle divine?

Love, like sparkling diamonds set in pure gold.

Thrills the soul, thus affection to unfold;

It finds its way into the heaving breast.

Enters the heart as a divine bequest; There in that mysterious garnet case, Rests God's greatest gift to the human race.

What tear so hot that burns and blurs the cheek,

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, the great God principle hath blessed.

In heaven it is the most welcome guest.

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.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Proprietor

Entered as Second-Class Matter, December 11, 1890, at the Post Office at Chicago, Ill., under Act of March 3, 1879.

TERMS OF SUBSCRIPTION:
The Progressive Thinker will be furnished until further notice at the following rates, payable in advance:
One Year \$1.00
Six Months50
Three Months25
Single Copy 5c

REMITTANCES:
Remit by Post Office Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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SATURDAY, FEBRUARY 8, 1908.

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

AN ENTIRELY NEW DEAL.
The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the postage rates—three cents. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

Are the Epistles Forgeries?
Pepperell, Mass. Jan. 15, '08.
To the Editor: In an editorial under the caption "More Spurious Scriptures," you say: "Paul knew nothing of Jesus of Nazareth. He 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.
Reply:
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 suggest there are false Epistles that are passing as his. These statements are carefully obscured by the translators, 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 falsification 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 glorified 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 historian—engaged in the manufacture of literature to confirm their faith. Whole books were forged, to advance their interests, and those existing were doctored to meet their needs.

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 uninitiated. 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 as genuine, then it is apparent they have been adapted to 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 totally ignorant of the contents of the Gospels. How could a fact 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.

The 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 First 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.

Read:
"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 conduct of the modern world. 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. Protestantism 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 merely 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 robes, 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 contrary he selected the ministerial profession as a means of support, just as does the school teacher, the professor in our higher institutions of learning, the journalist, the politician, the lawyer, or the doctor; 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, a disturber of public tranquility, or an assassin.

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

Churches are but human organizations, individuals united in one body for a specific purpose. In some form churches have been coeval with civilization—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 man was properly tutored it is believed creeds and preachings 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 formative 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 assured.

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 Balthasar 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 bitterly 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 clan were almost universally loaded down with decanters of rum, brandy, wine and whiskey for the delectation of favored visitors of the godly persuasion.

If this Joliet priest does not know it, we will state for his benefit, that the temperance reform was set on foot about eighty years ago by an infidel, one Judge Hittell; 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 Hittell 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 first 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 date. We welcome their aid with gladness, but protest most earnestly against their attempt to throw the responsibility for maintenance of saloons on "pagans."

The writer well remembers the difficulty, more than half a century ago, in a Division of the Sons of Temperance, confining 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 pious brothers trouble 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 minute—ten minutes—half an hour—11,500,000 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 over; thousands of millions joined in thousands of millions express nothing but we have not advanced a single step in space. We are no nearer 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 heaped 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 atone for his own anger.

Good Christian friends, call a gen-

MASS-MEETING

and
Annual Convention

—of—
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 HANDEL 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 Individual Members will please make the 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' MANOLIN CLUB, with a retinue of vocalists. On Wednesday, afternoon and evening, the sweet singers of our colored auxiliary, The Church of Progressive Spiritualists, 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.

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

LONDON, Jan. 30.—Serious statements by Sir Oliver Lodge command respectful attention, even when he abandons science for mysticism. It therefore was with something like eerie amazement rather than skepticism that a meeting of the Psychical Research Society to-day listened to the distinguished scientist practically affirm that communications had been received from the dead during secret exhaustive tests recently conducted by members of that society through Spiritualistic mediums, or automatists, as Sir Oliver called them.

The tests, the most notable being those of Mrs. Piper and Mrs. Verrill. Sir Oliver described the former as one whose fame has spread to all lands and who had been under strict supervision and complete management for the greater part of her psychic life. Mrs. Verrill he designated as "one of our sanest and acutest investigators." Referring to what happened at the seances, Sir Oliver said:

"The most important set of phenomena are those of automatic writing and talking. What do we find? We find the late Edmund Guiney, 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 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 easily 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 mere 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 writer."

"We required definite and crucial proof—proof difficult even to imagine, as well as difficult to supply. Ostensible communications realized the need of such proof as fully as we do and have done their best to satisfy rational demand. 'Spont' of us think they succeeded. Others are still doubtful."

New Human Faculty.

"Cross correspondence, that is the receipt of part of the message through one medium part through another, neither portion separately being understood by either, is good evidence of one intelligence dominating both automatists. If the message is characteristic of some particular dead per-

son, and is received as such by people to whom he was not intimately known, then it is fair proof of the continued intellectual activity of that person."

"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 as if in direct line of the evolutionary advance. It seems like the beginning of a new human faculty. First of all, the evidence led us to realize the truth of telepathy, that first chapter of the new volume we set ourselves to explore."

"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 negating it, is the root question of identity, the identity of control. Some control undoubtedly exists, and it is not the normal consciousness 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 identity mainly by reproducing speech or writing facts which belong to his memory, not to the automatic medium. Proof of identity will usually depend 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 the part of the critic. Our object is to get, not something dignified, but something evidencing. What evidence of persistent memory can be better than the recollection of trifling incidents which for some personal reason happen to have made permanent impression?"

Sir Oliver elaborated at length his reasons for attaching importance to trifles in this connection, and in the course of his concluding statements said:
"Like excavators boring a tunnel from opposite ends amid the roar of water and other noises, we are beginning to hear now and again the strokes of the pickaxes of our comrades on the other side. The boundary between the present and future states still is substantial, but it is wearing thin in places."

The society intends to publish full accounts of the tests to which Sir Oliver 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. He expressed his intention to try after death the crucial experiment of exerting his own influence upon minds still incarnate."

convocation of the whole Christian world, and by unanimous vote, cease, blot out, or in some way destroy such abominable teaching. And we pray you don't put that book you call

Work of the N. S. A.

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

Too few Spiritualists have a fitting appreciation of the work already done and doing by the National Spiritualists' 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 ones.

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 witnessed by the recent admission of the N. S. A. to corporate membership in "The International Council of Unitarian and Other Liberal Religious Thinkers and Workers of the World," a position truly honorable because of its associations, obligations and opportunities.

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 Spiritualists.

It has won for the ordained ministers 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, most creditable 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 distress of the temporarily unfortunate, provide monthly pensions for

superannuated workers and bury our dead the sum of \$9,500.

FIFTY-SIX different persons have been 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 Jersey, \$830; California, \$1,263; Washington, \$638; Kansas, \$199; Oregon, \$68; Washington (state), \$324; Texas, \$147.50; Michigan, \$1,022.05; Missouri, \$30; Rhode Island, \$20; Mississippi, \$50; Illinois, \$72; residence, uncertain, \$106; total, \$9,499.89.

That sum has kept more than one of our helpless and friendless beneficiaries out of the alms house, while it has brought some comforts, even though scanty, to those less straitened, but sorely pressed for the necessities 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 because there was no one to provide decent interment for them.

Our pension list is not a record of merit, 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 Spiritualism should inspire all but petty souls to renewed and continuous co-operation.

Do not ask thoughtful men and women to believe that Spiritualists will ever allow jealous malcontents, or that other class, whose sole source of power is cunning and impudence, to prevent the full fruition of united effort.

GEORGE B. WARNE.

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 "doing" 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 train and carry the baggage, and mainly to welcome the guest.

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

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

At the close of the lecture, all expressed their interest and delight. 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 spoke or asked questions gave evidence of having grasped the salient points in the lecture.

On the two evenings succeeding the foregoing points were even more noticeable, and all crowded around the writer with the greatest evidence of appreciation and enthusiasm. And this was true of the Faculty and Teachers—Professor Weaver, who is rather conservative in regard to praise or blame, joining with the students.

During the two entire days spent at the school, it was a delight to attend 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 authoritatively the Board and Faculty intend it shall always be so—is that the students are TAUGHT TO THINK on the various subjects presented, not told WHAT they shall think. The use of the mind and its expansion in the right direction must be the best method of training.

A friendly invitation to dinner from some dear friends who live "upon the heights" both literally and spiritually, occupied a portion of one day in a delightful manner, and when the time came to go it seemed the visit was all too short.

The subjects of the three lectures given by the inspirers to the School were in outline as follows:

Jan. 14: Definitions: True Psychology: Nature of the EGO. The Ego in manifestations and the forces employed.

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 Volition.

Jan. 16, Lesson 3: Voluntary and Involuntary Influences Over Other Minds and Bodies.

I am hoping to make a visit once in each month. The Guides announced the subject for next time: "Spiritual Gifts."

I must say before closing that the co-operative cafeteria system of meals employed by the School (by vote of the students) this season is a perfect success.

CORA L. V. RICHMOND.

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 twenty-five 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 premium books, making \$4.50 for the books and paper one year. We would actually lose on the books in cash at 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 select any ONE of the Premium Books for twenty-five cents, but when he orders 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 of homes where the FOURTEEN PREMIUM BOOKS now rest, doing their missionary work.

While we are doing this magnificent work in behalf of our GLORIOUS CAUSE, we ask the cordial co-operation of every Spiritualist to just make a little sacrifice also and extend the circulation of The Progressive Thinker. A little sacrifice on your part will double its circulation, and in that proportion do a much greater good.

IT CANNOT BE SURPASSED.

To the Editor: As an old-time Spiritualist I happen to have a large acquaintance among Spiritualists at home and abroad, and discovering how many there are who seldom or never read a Spiritual newspaper, I am surprised.

Mr. Editor, you must excuse me, but I must say I have little respect for the small-spined, alleged Spiritualist who grudges to support with a couple of pennies a Spiritualistic weekly journal.

When I say I have little respect for a Spiritualist under such circumstances, I mean, in substance, that I have a profound contempt for a large Spiritualistic element—a niggardly element—who never subscribe for a Spiritual newspaper, but who prefer to go without, thinking they can get along without, chasing around dead 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 happy, I am at a loss to know. I could not, especially without my splendid, radiant, Progressive Thinker, and which I have read ever since it made its first initial bow to the Spiritualist public—eighteen years ago.

For genuine spiritual enlightenment, and newest spiritual thought from spirit realms, The Progressive Thinker cannot be surpassed.

DR. R. GREER.

Maywood, Ill.
When a man finally does graduate from the school of experience, the flowers he receives are hailed to their destination by the undertaker.

Nothing in the past is dead to the man who would learn how the present comes to be what it is.—Stubbs.

Psychic Problems

(Continued from page 2.)

Incident cannot be accounted for upon the theory of telepathy, or transference of thought. In that event the apparition should have been contemporaneous 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 disembodied 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 dead."

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 incident.

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 room-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, I 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, in 1904:

I was then actively engaged in politics against the Schmitz regime.

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 feet 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 her room."

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 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, determined 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 umbrella. 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 life. The only comment is that from the weight of evidence, it is more natural to conclude that the disembodied 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 had 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 hypnotic 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." I asked 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 the details 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 disembodied 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

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 on 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.

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 Psychological Research Society, as affording positive and incontrovertible 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 music.

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. I am not subject to hallucinations, and no one acquainted with my personality, 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 so-called "tests" ever given me from the rostrum or in private sittings—and these have been many.

Silverton, Ore.

ED. LUNT.

Explanatory.

To the Editor: In No. 948 of The Progressive Thinker you publish Miss Ella G. Preston's letter of explanation. 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 now am I now seeking to get up an argument with Miss Preston. Instead of sending you my own epitomized news items regarding Miss Preston, I 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 letter where it was said an elderly lady took all the money she could get

to the prisoner for seances and readings.

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 disappearing himself in a cloud, and a green pasture; she also saw him struggling in the midst of vapor and doing other undignified athletic stunts. In imposing a fine of \$100 or three months in the Mercer, Judge Winchester said that he believed the prisoner had disturbed the peace of several homes by her actions as a medium. He had received a letter from a family in which one member took every cent she could get hold of to pay for "readings" by Mrs. Preston.

From The Evening News, Jan. 21: Miss Ella Preston was sentenced to give \$200 bonds for future good behavior and to pay a fine of \$100 or spend three months in Central Prison for practicing witchcraft. She took her sentence very quietly. She was granted 30 days to raise the fine. JOHN S. KING. Elliott House, Toronto, Canada.

Eyeglasses Not Necessary

Eyeglasses Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful instrument called "Actina." "Actina" also relieves sore and inflamed lids, iritis, etc., and removes cataracts without cutting or drugging.

Over 75,000 "Actinas" have been sold, therefore, "Actina" is a well known fact, and is reliable. The following are but samples of hundreds we receive:

Mr. S. M. Walker, corner Carolina and Palmer Sts., Los Angeles, Cal., writes: "About two years ago my sight began to fail rapidly. I consulted a specialist and had special glasses made, but all to no avail. I bought an Actina and in less than thirty days I was able to read and write as usual."

Thanks to my "Actina" I can read or write now for hours every day. I would not be without it for any amount of money." Mr. Y. Y. writes: "I have made a severe test of 'Actina' by casting aside my glasses and having my eyes treated as usual. I was gradually gaining strength and power, and now my glasses are no longer necessary for any amount of work. I do not better without them. I see as well, if not better, than I did with them. I recommend 'Actina' to all my friends."

Dr. R. H. Hobbs, Dr. J. C. County Clerk, Fairfax, Va., writes: "Actina has cured my eyes so that I can do without glasses. I very rarely have to wear them now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by the old and young with perfect safety. It is impossible to do harm with one. Every member of the family should have one. "Actina" for any form of disease of the eye, Ear, Throat or Head. One will last for years, and is sent by mail. It will be sent on trial, postpaid. You will send your name and address to the Actina Optical Co., 342 N. 3rd St., 311 Walnut Street, Kansas City, Mo. You will receive, absolutely FREE, a valuable Professor Wilson's Treatise on Disease.

Some Good Books.

BOOKS BY LILLIAN WHITING.

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

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

"The World Beautiful." Third Series. Comprising The World Beautiful; The Kingdom of God; The Enriching Spirit World; The Ring of Amethyst; Paradise Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made "The Vision of Life." Europe after her death in Honolulu. "The Spiritual Significance." Contains the following interesting chapters: The Spiritual Significance; Vision and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life; "From Dreamland Sent." Verses of this book is "Follow It, Follow It, Follow the Glorious." Contents: Golden Age Lies Ahead; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent." Verses of this book is "Follow It, Follow It, Follow the Glorious." Contents: Golden Age Lies Ahead; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Eternal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Moment May Dawn on any Hour.

"The Life Radiant." The motto of this book is "Follow It, Follow It, Follow the Glorious." Contents: Golden Age Lies Ahead; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

"From Dreamland Sent." Verses of this book is "Follow It, Follow It, Follow the Glorious." Contents: Golden Age Lies Ahead; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour.

All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00, each.

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

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General Survey.

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

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

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

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

THE CHICAGO SPIRITUALIST LEAGUE WILL HOLD A MASS MEETING AT FRATERNAL HALL, 70 EAST ADAMS STREET, FEBRUARY 8, AFTERNOON AND EVENING. A FINE PROGRAM IS BEING ARRANGED. FULL PARTICULARS NEXT WEEK.

Perd. C. Sahner 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 inflexible 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 by Mrs. M. Florence Johnson, whose efforts were clearly the sole object of the attention of the entire audience, as unimpaired of all else they followed the speaker closely to the end. Our concerns 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. Her voice is clear and pure, and her songs are of a nature to arouse Sunday, February 2, as medium'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. Hyatt Hall, 406 Ogden Avenue, corner Robey street, top 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, who has been in the city for some time. He is now in the city, and is expected to return on Sunday, February 16, and 23. Rev. J. H. Demby, pastor of Church of Progressive Spiritualists (colored), accompanied by several mediums, will favor us on Sunday evening, February 9."

Mrs. M. Woolsey writes from Indianapolis, Ind.: "Enclosed find one dollar and twenty-five cents, for The Progressive Thinker for one year; send the paper to Captain W. L. Hines, Steamer Kentucky, Cincinnati, Ohio. This man is one who has never believed in anything of the kind, but in some mysterious way he was impressed to attend a trumpet circle, and his many friends came to him and gave him proof of life after the so-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."

Mrs. F. V. Jackson writes: "I am still serving the Houston Spiritual Society and will like work during the week in nearby towns. I am open for camp engagements as speaker and message bearer. Terms reasonable. Address me at 1615 1/2 Congress ave., Hotel Stevens, Houston, Tex."

Correspondent writes: "The Golden Rule Spiritualist Society held a very good meeting Sunday, January 26. Short addresses and messages in the afternoon by Mrs. Nora E. Hill and Brother John Smith. In the evening, Geo. B. Warner, President of the N. S. A., delivered an excellent address. Mrs. Susie 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 this gifted orator. Mrs. Susie Thompson and Mrs. Nora E. Hill will be the message bearers, February 2, and Mrs. Weaver, February 9. The Golden Rule now holds its meetings at 43 South Paulina street, between Washington and Park avenue."

Rev. Alice Baker, pastor of the Church of Spiritual Light of this city, left this morning for a tour of old Indian Territory, in the interest of the Church of Spiritualists. Mrs. Baker was missionary to this state prior to locating in Lawton. She is regarded as a good medium. —News-Republican, Lawton, Okla.

The Golden Rule Spiritualists' Society moved back to O'Donnell Business College Hall, 43 South Paulina Street, Sunday, February 2, A. S. U. P. The Golden Rule Spiritualists' Society have engaged Prof. W. F. Peck of St. Louis, for the month of February. The Society will spare no expense to engage the best of talent. Prof. W. F. Peck is one of the best known workers throughout the United States. Do not miss hearing this gifted orator. Meeting at 3 p. m., and 8 p. m. sharp. Come early to secure seats. Message bearers at each meeting: C. A. Burgess, J. E. Smith and Robert Rutledge, committee.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

MARY L. MAYOTTE OF ALLEDALE, CAL., WRITES: "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 medium, 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 Society, 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 reasonable. Address all letters in care of Gen. Del., Elkhart, Ind.

Mrs. Martha Woolsey writes: "I have been working on an organization of colored people, and last Wednesday evening Mrs. Mong, State Secretary, came down. Mr. and Mrs. Hayden, old time field workers, met us, and went to the home of Mrs. Meadows, 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 fine 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. Mrs. Meadows was nominated and elected president. Mrs. Whitfield, vice-president; Miss Mamie Owens, secretary; Mrs. Meadows, treasurer. After buying their charter they had nearly \$12 in their treasury as a nest-egg. Mrs. Meadows 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 vote of thanks for our efforts in their behalf. They are going to secure a hall 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 another society in this city."

Mrs. Dr. Caird, corresponding secretary, wrote the first Tea-party of the new year was given by the Sunflower Club at its hall, 70 E. Adams street. It was in every sense a success. Many mediums were present, and were kept busy giving readings until the close. We wish the mediums and all Spiritualists would realize the need of helping these meetings, and in that way assisting the Sunflower Club in its work for the poor and oppressed. Do not forget the business meeting, Feb. 11, as matters of importance will be discussed."

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. Lindeopfer and Mr. H. S. Fraser. We also were favored with an exceptional reading program and all those present left the hall feeling more contented in the gospel of Spiritualism. We hold services every Sunday evening and afternoon."

Chas. A. Thompson writes: "The Fraternal Daughters held their regular weekly meeting Wednesday. The afternoon was taken up with readings by the various mediums present. In the evening we had a short talk by our vice-president, Brother McDonald, and Brother Thomas S. Warner. This was the first social given by the Daughters, who served a free lunch, including sandwiches, cake, and fruit. We expect to hold one of these socials the last Wednesday in every month, and everybody is invited. We want to get acquainted with those who are interested about occult philosophy and phenomena; skeptics always welcome. We will be pleased to have anyone join with us. The dues are 25 cents a year. Our next meeting will be Feb. 5, at Atlas hall, 406 Ogden avenue. Come and help make this meeting a blessing to all; 2:30 and 7:30 p. m."

The Chicago Spiritualists' League will hold a meeting and entertainment in Fraternal Building, 70 Adams Street, Lincoln Hall, February 8, 1908, 3 to 6 and 8 to 10 p. m. All are invited to come and hear what the League is and has been doing. Afternoon, conference; evening, entertainment, speaking and messages. Richards' Orchestra, good vocal music, recitations and the best speakers and message bearers. Names that will assist in the program: Miss Millard Nelson, elocutionist; Mr. Edwin Miller, Vocalist; Mrs. Johnson, (Daughter of Moses Hall) elocutionist; Mr. Joe Higgins, Violinist. Speakers: Dr. Geo. B. Warner, Prof. W. F. Peck, Dr. J. H. Randall, Dr. C. A. Burgess, Dr. T. Williams, Mr. A. M. Griffen, Message bearers: Mrs. Maggie Walte, Mr. Gustave Tammal, Mrs. C. Swan, Reception committee: Mrs. Wm. Hilbert, Mrs. Mary Weaver, Mrs. Jennie Kingsbury, Mrs. O. B. Wilson, Mrs. Nora E. Hill, Mrs. Susie Thompson; Miss Bertha Hansen, Bureau of Information; Dr. Geo. B. Warner, Dr. J. H. Randall, J. S. Cleveland, A. M. Griffen, W. J. Lynn, Dr. T. Williams, Dr. C. A. Burgess, Dr.

"INTERWOVEN" Spirit Messages

From a Son To His Mother.

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

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

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 in 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 evening of the Church on Wednesday evening of this week, and the prospect is that there will be good attendance.

I am now desirous of making engagements 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 readings. My home address is 866 Holton St., 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 Spiritual 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 84 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 justice. Good thoughts are healing in the mind, and if unkind and denigratory, they 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 attitudes toward them. Laura G. Fenton of Chicago, Ill., is one of the late arrivals. Mrs. Fenton is a fine lecturer upon Spiritualism and all subjects reformatory in her character. She has attended, of late, the National Pure Congress, held at Battle Creek, Mich., where the most prominent workers along purity lines deliberated for one week as to the best means to help the common people 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 deliver a fine address 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 patronized, and giving 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 prominent place upon the platform in the future. Dr. G. N. Hilligoss, president of our camp, has been quite ill with la grippe, and also Mrs. Hilligoss is a sufferer from it, as are several of our campers. The North has a monopoly of snow-drifts, but la grippe visits the sunny climes; as a rule it is not as severe here as in the North, but there have been a few bad attacks.

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 Thronsen of Indianapolis, Ind., who made a very good impression upon the audience. After a short talk, her guide, "Dulce," assisted in a message sealed by going to different ones and saying "I have brought your son," or "wherever it might be, to you," and then the voice would change while the visiting spirit gave the message. Mrs. Thronsen 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 Hotel Cassadaga was entertained with a song service, a talk by Mr. Wright, and messages by Mrs. Thronsen.

Mrs. D. A. Morrill of Grand 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 Lake excursion. February 2 is our opening day. The program as far as given is a symposium of officers of the camp and speakers, and in the afternoon J. Clegg Wright, followed by Mrs. Thronsen.

The Molecular Hypothesis of Nature. Demonstrates the continuity of life and our environment of spiritual influences. Free from any trace of superstition. By Prof. W. M. Lockwood. Price 25 cents.

712 Henderson Ave., Tampa, Fla.

February 9, the gates will be thrown open and those from near-by towns and the surrounding country will be welcome. CARRIE E. S. TWINING.

A RARE TREAT.

A MUSICAL AND DRAMATIC ENTERTAINMENT

Will be given by

MISS ARIEL NICHOLS, Vocal Soloist.

MISS CARIEE RICHMOND, Dramatic Reader.

MRS. AMY ADAMS, Pianist. Under the Auspices of the BAND OF Harmony, on the Evening of February 18, in Hall 1139, 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.

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RHEUMATISM

Don't Take Medicine, but Try Magic Foot Drafts, the Great Michigan External Remedy Which is Curing Thousands—Let Us Send You a \$1 Pair on Free Trial.

Magic Foot Drafts are curing every kind of Rheumatism without medicine, no matter where located or how severe. Muscular, Sciatic, Lumbar, 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.

Magic Foot Drafts are the only American external remedy ever protected by the courts of England, the worst rheumatic country on earth, where Magic Foot Drafts have become a universal household remedy.

Magic Foot Drafts are always sold on free trial, their world-wide success having been accomplished on the "pay after satisfied" plan. Only a true 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, and 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 Massac Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Massac 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. Services at 7:30 p. m.

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

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

The Occult Scientists meet every Sunday at Victor F. Wiggins Hall, 3514 Vincennes Avenue. 3 p. m. mediums' meeting and conference. 8 p. m. lectures, music and messages. Mrs. W. Brockway, pastor; residence 2362 Prairie Avenue.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Henry. Meet at 8 p. m., at Unity Hall, 434 31st st., cor. Wentworth Ave.

The Church of Progressive Spiritualists (colored) holds services at 3323 Vernon avenue, every Sunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8 p. m. every Sunday. 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

Society of the Psychic Forces holds services at Wilcox Hall, 431 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

Services every Sunday evening; also Wednesday evening, at 7:30. Lecture, music and messages, 320 Flournoy street. Mary B. Hill, Pastor.

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

The Church of Spiritual Revelation holds services every Sunday evening, 3 p. m., 2503 S. Halsted st. The public cordially invited. Conducted by Edward Dierkes.

The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th street. Good mediums in attendance.

Bible Society Spiritualist Society holds meetings every Sunday evening, at 59th street and Madison avenue. 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. Maggie 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 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 hundred illustrations. Cloth, \$1.

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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 presence.

Samuel Perry Hunter, aged 84, at his home in Milford, Ill. He was a man of kind impulses, trusty and true, an ardent, outspoken Spiritualist, and firm in his convictions. Three children had preceded him; also his wife, 19 years ago. A large course of friends and neighbors joined the family. The church was filled, with little standing room left. The choir rendered some very fitting music. Mrs. Mary B. Hill of Chicago officiated at the transition service.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

THE CRUCIFIXION, BY AN EYE-WITNESS.

THE CRUCIFIXION—
BY AN EYE-WITNESS.

Is it possible that there is a man or woman of intelligence in all the land, who would not want to read the account of THE CRUCIFIXION written by a personal friend of Jesus, who was present and took an important part in the tragedy itself and in the events of the time? SURELY NOT.

"THE CRUCIFIXION, by an Eye-Witness," is unquestionably the most fascinating and absorbing, ancient manuscript ever discovered.

It contains the ANCIENT LETTER of Jesus' friend, written in Jerusalem seven years after the Crucifixion, to his friends in Alexandria, telling them the strange, simple and impressive story of his friend's Crucifixion, of his

removal from the Cross, his resuscitation and subsequent death six months later, as he witnessed the events.

It disposes of the "Miracles" with which Theologues 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 women.

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

The book is bound in silk cloth with gold stamp, contains a rare engraved likeness of Jesus, and will be delivered to any address upon receipt of One Dollar.

The Essenic Story of Christ's Crucifixion.

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

From the press of the Indo-American Book Company, Chicago, has just been issued one of the most remarkable books of the century.

This purports to be nothing less than an account of the crucifixion of Christ by an actual eye-witness of that awful tragedy on Calvary.

This letter was written, it is claimed, by a member of the Brotherhood of Essenes seven years after the crucifixion and sent to a brother member of the order in Alexandria.

The writer was a personal friend of Christ and stood by him during the terrible ordeal on the cross.

It is also claimed that Jesus was a brother of this order and thoroughly versed in all its occult mysteries.

The most astounding statement in this letter of the Essene is that Christ never died on the cross.

This eye-witness says that he hung there for seven hours and became unconscious by the torture.

He was then taken down and carried into a rock-hewn sepulchre where John and Nicodemus, who were skilled in the Essene art of medicine, succeeded in restoring him to consciousness.

He was then spirited away to a place of safety among the Essene brethren, where he remained until partially recovered from the shock.

It was then that his great love for his mission prompted him to take the risk of returning to Jerusalem and again appearing among his disciples.

Naturally those who saw him at that occasion supposed that it was his spirit or that he had arisen from the dead.

In like manner the "angel" seen by Mary rolling the stone from the sepulchre was 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 intelligence of the Essene masters enabled 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. Carmel and the body was buried on the shores of the Dead Sea.

It is said that Christ was not only a member of the Essene Brotherhood but was its great master. The records of his deeds were faithfully kept by his brethren, and are treasured in the monasteries of their legitimate successors, the adepts of to-day.

The letter written to Alexandria was discovered by a member of the Abyssinian Mercantile Company in an ancient building formerly occupied by Greek Priests. It was taken in hand by a French scholar who succeeded in deciphering the parchment and learning its great importance. The house of the Priests had once been the home of a colony of Essenes and this letter was a part of their old abandoned library. The letter gives a full description of Christ, his doctrines, and his teachings. It also distinctly states that he did not die from that experience as did the thieves who were crucified by his side. He was nailed to the cross by his hands, but it must not be forgotten that a nail driven through the hand touches no vital spot. The nail made in his side by the spear of the centurion was 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 of malefactors. However excrementing the agony, the ordeal was nothing more than any strong man could bear without causing death. No vital spot was touched, and it is a well known fact that men have hung on the cross

for several days before death came to relieve them of their sufferings. It is equally safe to say that any strong man could be nailed on a cross in similar manner to-day and continue to endure the agony for at least two or three days. As Christ only remained in that position seven hours, there is certainly no reason why he should have died in that time, and this letter of the Essene master distinctly states that he did not die.

This is the story of this curious book.

Now let us look at the probabilities of the case without entering on any discussion of it, from a religious point of view. It will be urged that no reliance can be placed on an old manuscript discovered under such circumstances. Why not? It is a well known fact that we have authentic writings of men both contemporary and anterior to Christ. The writings of Pliny, Tacitus, Cicero, Seneca, Caesar, Plato, Sophocles and scores of other ancient authors are in every library to-day. It is a straight-forward 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 loftier respect 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 doubting his authenticity save in a few rare cases. Why, then, should we doubt the authenticity of this letter written by the Essene master? There is certainly nothing improbable 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 straight-forward 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 loftier respect for his life and death.

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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 aims, and in the days of the present, the man who thus boldly defies the multitude must submit to be crucified. 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-Witness," starts out with a description of the personal appearance of Jesus by Publius Lentulus, the Roman nobleman 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 reasonably be found fault with.

"The beard is thick, and like the hair, not very long and divided in the middle.

"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 Jerusalem. He never studied at all and yet he knows all sciences.

"He wears sandals and goes bare-headed. Many laugh 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 advice, 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 his Majesty.

"It is acknowledged that he has never 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 Tiberius 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 ordering that Jesus be led to his execution through the gate of Straton.

This sentence was written in Hebrew and engraved on a copper plate found while excavating the ancient city of Aquila, in 1819. 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 Chartres.

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

Both were instructed, and showed the way to enter the "assembly," where the brethren were seated in four separate groups according to the four degrees. Over the scene the cross, shed with its glory, "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 the left hand hanging down at the side. 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, and worldly power for fame and the brotherly kiss of peace and obedience and secrecy.

In due course of time Christ became familiar with all the doctrines of the Essenes, and at thirty years went forth to promulgate them to the world. Then came the natural consequence—wherever attempts to teach a new and noble truth is always crucified. It was the same with Christ. The Pharisees saw their power slipping from the priests if the doctrine 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 Essene letter:

"Meanwhile the Roman soldiers were seeking 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 he refused to drink it. The Pharisees saw their power slipping from the priests if the doctrine 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 Essene letter:

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