FROM HIS OWN VIEW POINT. Spiritualism is Not Regarded as a Religion .- Trenchant Thoughts In Regard to Exact Status.

There has appeared recently in The Progressive Thinker several articles it fit the spiritualistic philosophy. Where the necessity for disturbing the fixed meaning of the religious oucept of the ages, we fail to see, except it is for the advantage of getting educed railroad rates, to escape municipal and state taxes for mediums, r to establish a priestly hierarchy; for we must abandon the fundamental cialms of Spiritualism, or the basic concept of all religions, to make a religion of Spiritualism.

All religions are founded on the belief of the existence of an anthropomorphic God, a belief or faith in some form of revelation of his will to man, and man's obligation to obey such commands. In a concrete sense religion comprises the duties man owes to a supposed God, in distinction from morality, which comprises the duties of man to his fellow cratures. The religious idea postulates a creative divinity, a person, not a principle; a being endowed with all the emotions passions and prejudices of man with a plus mark attached, supposed, expected or desired to KNOW religion. It is entirely beyond the domain of even relative knowledge, and consists

wholly of subjective abstractions. Spiritualism negates a personal or anthropomorphic God, denies any crentive person, force or energy whatever; substitutes a Universal Spirit or Law for the personal God of religion; nsks neither belief or faith, but instead offers facts, knowledge. Its exhortation is not "believe or be damned," but, "come and see," investigate the phenomena I present to ou and exercise your common sense

and reason in forming a conclusion. Spiritualism predicates its philosoby on objective facts. Religion bases its teachings on abstract speculation. Bifrikunlism rensons from facts to coniuslons; religion from assumed authoritative revelations. Neither the knowledge or belief in a conscious future existence is a necessary part of a religious belief; in fact, most of the old religious were silent concerning

Immortality as a human concept is modern compared to the religious concept. Without the idea of a consclous future existence there could be no Spiritualism.

Sacrifice, ceremonial, adoration and invocation being essentially religious buservances, inseparable from the Man God-iden; are not only unnecessary but out of place in connection with Spiritualism. Just imagine one offering to purchase favors from a fixed principle, either with the odors of roast meat, or a contrite heart. One might reasonably experience a feeling of reverence or nive for the effects of universal law, but certainly no enlightened human would ask favors of t, or hope to change its purposes by prayers or invocations.

Spiritualism has as little in common with religion, even in its most advanced stage, as has mathematics. It would be just as silly for professors of mathematics to go through a sham coromony of ordaining each other, and opening their lectures with an invocation to the rule of three, as it is for Spiritualists to ape these mummeries of the childhood of the human race. It would be better for the advancement of true Spiritualism If those who cannot shake off the atavism of the dark ages, if those afflicted with incurable cases of scables clericorum, and those who imagine that they can strengthen the proofs of the seance room with the stories from Jewish mythology, to return to the churches where they could enjoy the playthings of an effete ecclesiasticism.

While Spiritualism lacks any of the essentials of any form of the world's religions, it is peculiarly antagonistic to the Christian -Cult. Christianity depends for its existence on the following basic dogmas:

That man was created perfect by a personal God and by disobedience fell into condemnation of his creator. That under this condemnation the whole race was doomed to an end-

less torment in hellfire. 3. That to placate his own wrath against the creatures lie had created he engenedered with a Jewish virgin and begat a son, who, by being sacrificed or put to a cruel death, might we mankind from the punishment due them for their fore-parents' disobedience, provided they believed or protended to believe the sacrifice was made and was effective.

That this half-God Jesus, after being but to death in accordance with the Divine program, arose from the dead BODILY on the third day, was eccn and talked with by many, and then arose to heaven and sit on the right hand of himself, where he will judge the quick and the dead on the

last day. Now, without the above four propositions, Christianity could have no excuse or purpose for its existence. Without the fall of man there could have been no necessity for y savior or n sacrifice; no necessity for the rape of a Jewish virgin; no occasion for the tears of Gethsemane or the sufferings on Calvary; no place in time or eternity for a general judgment day with its lurid pyrotechnics and

Spiritualism emphatically denies fall of man-teaches that has always been, and always will be one of progressive advancement. It denies any pardon for sin whatever, and denounces vicarious atonement and sacrifice as the silliest illusion of an immature mind. It scouts the idea of a bodily resurrection, laughs to scorn a general judgment day, and makes hell the nightmare of a distem-

pered imagination. The ethics taught by the so-called Christian church are neither original with it or a part of its religion, but was the common property era claim for

"THE GOLDEN SHEAF."

High Commendation · From D. W.

A soulful book is "The Golden Sheaf," the joint work of Hudson and Emma Rood Tuttle, published on the occasion of their fiftieth wedding anniversary. I do not know when I lave been better or more profitably entertained than when reading it. have been an admirer of the Tuttles for near forty years, and I feel toward Hudson Tuttle and Andrew Jackson Davis as a college graduate does toward his alma mater, only more so. I

first read Hudson Tuttle's "Arcana of Nature," about 1868, and have read, I believe, every book he has published since then. About the same time I commenced and read Audrew Jackson Davis' works. If our teachers on the spiritual rostrum would take some pains to familiarize themselves these and other . Spiritualist books, some of those who are now so pobrly equipped for the work they have undertaken would do their audiences much better service. The Tuttles are complements each

to the other, and this book is better that it is the product of both. Their thoughts blend as their lives have mingled. This book is not a continuous theme, but a gathering or hunching of short essays or excerpts on some live topic. Here is one from Hudson Tuttle: "When we consider the reproductive cell, too small to be seen by the unassisted eye, bears the impress of every condition experienced by its ancestors from remotest time, and in the order of its growth will express all these conditions, it is no longer a phenomenon on which we gaze, but a miracle of creative power, and all that has been written since dren's prattle, .The material side furnished no adequate explanation. Its coarse methods are not adapted to measure the elusive psyche. The balance weighs not, the scalpel dissects not, the retort holds not the elements of the soul."

No one can read Emma's articles without feeling an uplifting sentiment within him. Every line seems to have a noble purpose. It was written because it was needed it should be said. The poor, the friendless, the suffering, no matter who they are, whether human or animal, have a friend in her. One, while waiting for some one at an appointment, picks up the book and "My Kingly St. Bernard," and immediately he wishes he could have made the acquaintance of the noble creature, and then he remembers of other noble dogs he has met and Yes, I feel, after reading that loved. what I have often suspicioned before, that there is a divinity in dogs some more than others, as there is in some women and men more than others. I would not have had that one poem left out for the value of the But there were others equally as valuable.

Again we find her eloquently plead ing in behalf of the poor birds who are slaughtered with excruciating torture that their feathers may plume the hat of some thoughtless or soulless beauty. Ladies, please read this book and this article, and you will then realize the depths of your sins, which your minister has not the manhood to reprove in you. "If the President were coming to dine with me," she says, "and I had the care of a late brood of chickens'I should feed and water the chickens before I planned for the chilef magistrate's dinner. I should consider it my duty to do so; nobody could laugh me out of it. I practice the golden rule in my dealings with my fellow creatures as far

as possible." I wish this book could be placed in every prison cell in the world. It would appeal to the nobler nature of the most hardened criminal, and inspire him with resolutions for a higher and nobler life.

DANIEL W. HULL. Olympia, Wash.

of their founder. The theory of a future life as taught by them is not only vague, but so entagled with miracles self-contradictions and impossibilities as to add no strength whatever to this concept of the ages. If Jesus was a God, as is claimed by Christians, his appearance after a supposed death would be no evidence whatever that man would live after death, and the corollary would be that he would not, for it is demonstrated daily that man's body decays, disintegrates, and is taken up by other bodies to form their growth, and there is no claim, to say nothing of evidence of the resurrection of a man's body in the whole

listory of the race.
Spiritualism denies the possibility f any resurrection of the body, but laims to demonstrate a continuity of life by objective communications between the denizens of the two states of existence, and claims its demonstraion to be exactly in accord with natur al laws: denies any supernatural power and claims that the so-called supernatural is only the natural not un-

derstood. The belief in a future life is not a peculiar distinctive tenet of the Christian cult, but antedates it by ages. It would be just as proper to call it Platonic Spiritualism, Brahminical Spiritualism, or Confucian Spiritialism as Christian Spiritualism, or o offer the ghost stories of Herodotus, Plutarch and Livy in proof of spirit reurn and communication, as to appeal to Bible stories for the same purpose. Spiritualism does not need any sec-

and hand, hearsay corroboration; its proofs are HERE and NOW! Fairly nvestigate, honestly cross-examine the spirits and you will find, not a religious cult, not a puny Christian sect, not a subjective hallucination, but the grandest philosophy of the ages

J. T. McCOLGAN, M.D. Celina, Tenn.

True politeness is perfect ease and

THE NORTH POLE.

A Psychic Traveler Says It Will Nover be Reached by Man.

Come with me, my dear reader, if on will, and let us take a journey to the North Pole. This day, Feb. 1, 1908, is a cold, blustering day, with snow on the ground and the temperature at zero-a day in keeping with my subject.

Many expeditions have been fitted out at different times to search for the North Pole. Have they succeeded in Let us see. In drawing my conclusions I am led by the experiences of one who has been within seventeen degrees, or 1,181 1/2 miles of the North Pole in his physical body and much nearcr in his psychic travels. We will start from Point Barrows, where he was in search of whales. In the night time the Aurora Borealis or Northern lights were so bright he could easily read common print in a newspaper on the vessel's deck and the reverberations were like distant thunder or the booming of a cannon 25 miles away. This was at the distance of 1,181 1/2 miles from the Pole. It is very easy to sit by the fireside and imagine, as we sometimes see it pictured, that it has been reached and a pole with a fing on it stuck up in the ice, with an occasional polar bear taking his morning walk around it.

Every person, beast, insect, tree or blade of grass, in fact every living thing on the face of the earth has cuticle, also its positive and negative pole, and through this cuticle there emanates an electro-magnetic aura which is being continually thrown off and giving place to newer conditions. The same is true of mother earth. If everything in nature did not throw off this aura it would simply mean stagnation and death.

There are positive and negative poles to everything that exists in nature, which work in harmony for a healthy condition. It is by this aura that the dog can trace his master, and by this same aura we are attracted or repelled from each other, and mother earth throws off the same aura making it healthy or unhealthy for some people to exist in. One proof of this is that your physician recommends a change of climate for the sick or debilitated and the extent of this influence is determined by the timber

line or vegetation. electro-magnetic aura surrounds the earth, its positive and negative ends meeting and terminating at the North Pole, and the electricity passing from one of naure's electrodes or carbon to the other causes that illumination and reverberation which we term Northern Lights or Aurora

To illustrate, let us take an orange, cut a circular piece from the positive or stem end of the cuticle, an inch or so in diameter, pass a copper insulated wire around this prange-beneath the cuticle, and let both ends terminate at this aperture at the top. At these two points attach small carbon; apply to this wire a current of electricity and you will observe at the ends flashes of light resembling the Northern Lights flash and throw out different bright colors, the same as your trolley will do on the electric wire in cold, sleety, icy night.

At the east of the North Pole and above Greenland there are two divisions of land—as seen by the psychic, with water between them and the Pole, leaving the so-called North Pole in a large bay with open sea on the west of it with field-ice and icebergs floating and crossing the electric current as they are moved by the tides and winds. Whenever the field ico crosses this current it increases the electrical disturbance, and when a huge iceberg crosses it the disturbance is much greater, causing the greater flashes of light and louder reverberations;-the larger the iceberg the more vivid and intense the flashes. of light and the louder the report. No eye or ear could withstand the commotion even though the person were successful in reaching the vicini-

There is also such a consumption of oxygen to support this combustion that it would be difficult to respirate in the vicinity, hence man could not live to reach the North Pole or fully understand the power of nature. My informant tells me his second sight convinces him that the North Pole will remain a mystery that no fittedout and equipped expedition will ever

. But the weather has moderated and the wind changed-and we will leave our frigid subject for the present and return to milder and pleasanter conditions more in keeping with our sur-

roundings. AUGUSTA FRANCES TRIPP. Onset. Mass.

ENTITLED TO IMMORTALITY.

Dog Goes 1,500 Miles to Home.-Greyhound Travels Alone from Montana to Oakland, Cal.

San Francisco, Cal. Feb.6.-The instinct of dogs, which often leads them long distances from their original homes, has again been instanced in Oakland. Sent to Montana last December, a greyhound yesterday appeared at its old home in Oakland. much to the surprise of "Doc" Michael Ryan, its former owner

Ryan conducts kennels at 1902 Union street, and last December he sold two greyhounds to a party going to Montana. Yesterday morning a travel-stained and footweary greyhound appeared at the kennels. Ryan went out to drive it away, but upon seeing him the dog gave an eager bark and

leaped to welcome him.
"Am I dreaming!" queried Ryan. The lick of the greyhound's tongue against his face assured him that he was awake . Ayen is still puzzling over how "Mooney" has traveled over True politeness is perieu case at 1,500 miles, guided entures of mai inclinet, and again reached his consists roundly. Chesterned.

THE BENEFICENT REIGN OF LAW.

The Editor of Light, London, Eng., Plunges Into the Darkness and Uncertainty, and Talks Pleasantly About Law and God.

We receive a good many sermons of one kind or another, and usually consign them, with a sigh, to the big basket which never leaves the desk side,—except to be emptied but now and then we hesitate, and occasionally one abides with us, in the hope that we may help it to fly. One such is a discourse on "The Eternal Goodness by Marion F. Ham. Its text is the splendidly daring saying of the Psalmist, "Thou, O Lord, art a God full of compassion; and gracious, long-suffering, and plenteous in mercy and truth." We call that a "daring" saying in such a world as this-es pecially in such a world of trouble, confusion and sorrow as that old world of the East must have been; and a daring saying it still is. the midst of those light afflictions which are common to life," says this thoughtful preacher, "we find no difficulty-in agreeing with the Biblical

But suddenly a great catastrophe occurs. A famine sweens India or Japan; Vesuvius buries a city; the ocean engulis Galveston; a waterspout swallows up Johnstown; an earthquake destroys a portion of Charleston. The newspapers teem with gruesome details, and we pale and gasp and turn sick at lieart, insurance companies describe these elemental happening as "acts of God," and refuse to be held responsible in such events.

Accepting this clause of the insur nce policies as eminently descriptive we all agree to look upon such occur-rences as "acts of God." And just here many good, honest, but skeptical persons confront us with searching questions: Is this the act of your od of Love? Would a good God permit this? How do you reconcile such horrors with the theory that God is gracious and compassionate?

There is no God, says the atheist. Law is the only God, says the material-And surely the bewildered and stunned theist at such times is hard put to make even a passing defense of his position.

But our preacher is no "bewildered and stunned theist." On the contrary, ne (or she?) faces the spectacle with calm eyes, through which looks a brave and hopeful mind. In the first place, he says, we are all driven to belief in a universal something or some one, some "Great First Cause," some "Force," some "Persistent Energy," some "Life Principle," which we call God; and the only question which eems open is the question whether that controlling centre has any moral haracter.

But the strange thing is that, in spite of all the world's misery, the estimony of all the ages is that "God" s good, "Beset, destroyed, wasted, perplexed, disappointed famished, ashed, and ground to death by the innumerable upheavals of the mental forces, man forever returns, like the patient and faithful brute, to lavish his love upon the Power that slays him. Upon the very ashes of ruined churches the survivors of the San Francisco disaster congregated on Sunday morning to fill the smoke-blackened air with songs of praise and devotion. How explain this wonderful fidelity to a Providence that seemed so

inexplicably cruel in its operations? Our preacher's answer to this ques tion is not absolutely convincing, Could any answer be more so? We doubt it. But he has an answer, and one that has in it much good sense, cautious and sober, but none worse for that. Let us try to state it, though in a good deal in our own way allied with his.

The San Francisco believers who, on that awful Sunday morning, mounted the ashes of their still smouldering churches, and sang praises to God, were a part of the great whole. In so far as God was in those ashes He was also in those songs. It was the de stroyer who sang, if in any sense we believe in the Immanuel God. Any way, Nature had to do with both ashes of horror and songs of trust.

Perhaps it is that perhaps more or ess unconsciously the believer takes the large view of Nature and Life and feels that within this outer surface of inevitable crash and flame, mighty hand holds all things to the centre, firm and true. And is it not so? A ceaseless ebb and flow of change is centred in a constant anhorage in adamant, and it is perfectly conceivable that what we know as the inevitable of happenings is also the inevitable in plan, unless, indeed, it be held that an ideal plan would include a constantly intervening and miracle-working God. But that asking for an intervening

and miracle-working God is the asking of sheer ignorance or childish thoughtlessness; for such a God would repeal all law, make everything uncertain and kill human responsibility One would never know what would happen; and there would be little if any motive left for taking trouble, thought and care. In one place, in the hands of an experimenter, arsenic poison; in another place, in the hands of a child, it might, by God's interference, act as a sweetmeat. Under the oven, fire would bake bread. Elsewhere it would not burn at all. A rascally contractor might construct a bridge with defective metal and dummy bolts, but it might not matter, God would perhaps intervene to save the train. But it is not necessary to argue it. An interfering, miracleworking God would be the greatest

enemy of the human race. Let it be remembered that every one of the cruelly destructive agencies is good. "Fire consumes a city, but fire is good. The ocean sphereges a section of land thickly inhabited, but water is good. A tornado destroys a prosperous community, but heat and air are good. A man misses his footing and falls from the roof of a tenstory building death for him, yes; but gravity is good. How could we THE CONFLICT.

The Trend and Ending of Passing

To the Editor: J. C. F. Grumbine, the famous seer, is clear sighted. He sees clearly the trend of events—their whence and whither. He has thus the sight of prophecy. Effect follows cause, and causes produce effects with all the certainty of revolving planets, The present civilization of the world

is disturbed. An "irrepressible conflict" plainly exists between capital and labor. Great labor-saving machines, the producing tools of industry, have been running at a prodigious rate of speed, turning out products of every kind and need a hundred times faster and a hundred more than were formerly by the use of simpler tools. or that the worker and only producers of all capital, with all consumers can buy; because canitalistic greed has obbed them of the wherewith, and a panic is on. The warehouses are all full, the markets are glutted, and the merchants are laboring strenuously to sell their goods. The great machines must shut down and wait for clearance. The indications are that more than a million men will be thrown out of employment before the close of the present year. Everywhere men will be clamoring for work and tramping the highways, Crime, poverty, and suffering will-increase together, and the conflict will become more and nore fierce and terrible as time lengthens and hunger increases; and he poor at sight of the exploiting rich rolling in wealth and luxury that they never earned and someone else did, will become more and more maddened, and riot and violence will accompany gathered throngs, and the rich will look to the soldiers and take to hiding for safety. Securities will shrink and banks suffer with the withdrawal of deposits that will hide in retirement. Confidence will take wings and panic will follow panic, nor end with 1908. Not until the root of all evil is uprooted and destroyed and

the powers of Mammon dethroned will the conflict cease. Then the power of money will no more be pitted against labor, and a universal brothergood will at length be established, when capitalism has finally surrendered to the inevitable. And during the great revolution, already pronounced, there will be lulls between battles. Hopes will partially revive. at times, only to be again blasted; and so the warring discordant ele-ments will continue till Justice and Humanity shall triumph, and then the twilight and rising sun of a New Clvilization will appear, and the conflict

will have ended in the greatest victory the world has yet known. WHAT ARE WE COMING TO? Ask of the signs growing every day

Ask of the trend of significant events; And study the stream all the way from its source; As it-murmurs and babbles and winds

in its course. Ask of the patriot, philosopher, and seer, Aud the answer'll be given, and given

you clear,-We are coming into a Socialist state, With the passing of Mammon to justifled fate.

Yours for humanity DR. WM. J. HILL. Petoskey, Mich.

WHEN.

When war drums throb no longer And greed is out of style; When every rogue is punished And vice is always vile;

When fortunes gained unfairly Bring neither glee nor pride; When art has been exalte And selfishness has died: When liberty no longer.

Is but an empty name; When virtue is iffumphant. And uselessness is shame: When strong men shall not proudly Regard the weak with scorn, hen worth may be rewarded. Although it blows no horn.

ave a universe without such a law of pedestrian who happens to be passing when it falls, but electricity is good and its presence in Nature is necessary to life as we know it. What would

the objector have?
It is title that the process involves pain and death; but pain is by no means an entirely bad thing; it is, in truth, a faithful and merciful sentinel and for it we ought to be more thank ful than we are; and, in any case, it is rather foolish to suggest that we might have had nerves which could have given us only the sensation of pleasure.
But "death?" Ah well, that is the

old, old story; and here the word "invitable" is nearly all that we can say. Apart from all questioning as to any inherent morality in the universal Life Principle, death is simply inevitable, to make room for new-comers That is a homely view to take of it but there is no gainsaying it. The human race must be a procession, not

We are,indeed,"pilgrims and strangers upon the earth;" but even so is not life a good thing? And may not death, what we call death, be a good thing, too? Or, even if there is nothing beyond it, are not the three-score years and ten of life a boon? The miseries of life, are they not, on the whole, like spots on the sun,-lost in the outpouring and overpowering of splendor? And does not that splendor promise "a far more exceeding and efernal weight of glory?" Is it not reasonable to say that the things which are not seen are eternal? 'All Nature points to larger fulfillments. "Creation is music, not discord. And in us wells up the old, old song, forever new upon the lips of men, the song of unfaltering falth,—"The Eternal God is thy refuge, and underneath are the everlesting arms.

HER RELIGIOUS EXPERIENCE. How a Methodist Woman Became a Spiritualist.

To the Editor: Wishing to occupy space in the columns of your worthy paper, giving a few reasons why I- became a Spiritualist, after being connected with the Methodist Episcopal Church over forty years. I was then eleven years old. During a revival meeting I became alarmed at the awful danger of losing my soul-of an endless hell awaiting the sinuer unless I turned to the Lord to seek salvation and he washed in the blood of the lamb. But time and space forbids me to go to any lengthy details as to the modus operandi of those The scheming ways of the meetings. clergy at that time. The same plan is worked now as then, but not with as great results as in former times. The church is now being replenished through the children even at the age of four years. The Sabbath school, the Epworth League, Christian Endeavor, and the associations too numerous to mention, as the old way seems to have fallen in disuse. The old bait is not nibbled at as of yore. The anxious seat is a back number. so the only way, as it seems now, is the ways I have mentioned, through the youth of tender age roped into the Sabbath school, and then the church before old enough to know or formulate one thought or original idea for

I write from what was my experience as a child, and how I came to unite with the Methodist church in my immature years, and it has been my experience all the years, since childhood. I was reared and looked after by a good mother, whose only fault was the error she taught me. It was not her fault altogether, as it was the same teaching she got, which is a true type of the false doctrine that has passed down through the dark ages to the present time, although I have noticed the past few years there has been a lull in the old-time preaching of an endless hell, and I had begun to think the old mildewed myths were things of the past, when the news came to me there would be preaching in our town in the Presbyterian church, by a singing evangelist.

I went out of curiosity. I took a back seat, and on looking up the first thing that attracted my attention right above the pulpit was the motto in large letters: YOU MUST BE

Again I listened to a discourse that the muck-rake was raking and uncoving the same old stuff as in my childhood days. - I was attracted by the terror-depicted on the faces of some children, sitting in the front seat listening as the orator described the horrors of the damned, to be cast in a lake of fire for all eternity, with the injunction: Oh, turn ye, oh turn ye, for why will ye die, since Christ in his great mercy is coming so nigh? and be saved through the blood of

On my way home I thought to myself. How long will or how many times will the muck-rake uncover the dust of the dark past ages?

Since I came into the knowledge of the beautiful philosophy of Spiritualism and spirit return, I wonder more and more how the average man or woman can give credence to the awful error being promulgated from the pulpit by the orthodox clergy. The priests hold sway and the masse seem to like to have it so. I believe if the people would read the Bible, instead of taking it second-hand from the pulpit, they would soon drop the old, blighted and distorted faith with no foundation only faith. There is a very limited number who read the

I was often admonished when child I must not question the Holy Bible, but accept it in its entirety as a true revelation from God. This was my dear mother's admonition oftentimes to me. She has since passed on to the higher life, where she will have an eternity to correct all mistakes and errors. After she had passed on to the higher life, I then was gradually getting out of the old rut of superstition, and worse than midnight darkness, when about three years ago we lost an only daughter. She was only twenty-one years old. Three brothers survive We mourned her loss deeply Her father and myself with her, had been investigating Spiritualism about a year before she passed away. Had it not been for the blessed spirit return, I know not how I could have endured the great sorrow that came to me so suddenly. She lived only four days after she was taken as through, extreme exhaustion, retired to get some rest. I became conscious of her presence, and with her hand in mine as was usually her way when sleeping with me. I sank

into a peaceful sleep. It was not long before she came to the souse, usually at the close of every day, I soon developed clairvoyance When closing my eyes I could see her, I could talk with her, as when in life We hold seances at stated times and have good results. What a glorious awakening from the more than Egyption darkness of fraud and error, all gone with the sunlight of truth dawning with its glorious splendor through the rifts of the dark cloud of error

with myth and fraud driven out FOR-

EVER-FOREVER. Free! Free! from orthodox rule and fetters that bound me worse than the captive's chain in a midnight dungeon. What a glorious change from the blackness of despair to the blessed sunlight of hope. The Bible I had been taught to reverence from childhood. By careful reading and noting its inconsistencies and realizing how the Bible was written and its origin, you then would see at once and give up your ideas of its infallion tablets of stone by an inspired hand of an ancient writer. The Bible was written in the dark ages when ignorance of the people at that time

JUSTIN HULBURD'S WARNING. He Obeyed and Escaped a Serious Ac-

Possibly The Progressive Thinker may find space in its columns for an occasional item giving some of the exlowing in the life of Justin Hulburd, as you will see, antedates the birth of modern Spiritualism several years. give it as related to me by Justin at

Searchlight Bower, his home. "In the month of August in the year 1843, while I was sojourning at Nice, Southern France, I was invited by three friends who were stopping at the same hotel to take a carriage, ride through the city. I accepted the invitation, and the three friends and myself entered an open carriage.
"After we had taken our seats I

noticed the driver was a rather ne-culiar looking man, with a dark com-plexion. I whispered to one of my friends; What a peculiar looking man the driver is. His reply was, 'He has both French and Moorish blood in his veing.'

"After we had driven down one of the streets a short distance, I noticed he would holler in a loud voice to the other drivers passing by,

"When we had driven perhaps as far as half a mile, a voice said to me, Tell the driver to stop; if he will not, jump out as quick as you can.' I asked one of my friends, who could speak French, to ask the driver to stop and let me out.

"He spoke to the driver; but he would not stop; instead he commenced cursing at my friend-in French. The voice then said, 'Jump!' from the carriage and landed on my feet,-I was both nimble light of foot then. after them and do not think had gone more than a hunthey dred yards when they came in collision with a large wagon, commonly called a truck, drawn by large Normandy The truck tore off two of the carriage wheels, in some way that I do not understand, the carriage was upset, the driver was killed, one of the horses was so badly injured that they were obliged to shoot him to put him out of his pain. One of my friends had an arm broken and an ankle sprained; one of the others had a large gash cut in his head and two ribs broken; the third one's breast was hurt, had a cut across his face and an ankle sprained.

"I was informed afterwards that this driver was in the habit of getting drunk, and must have been under the influence of liquor that day." E. W. HULBURD.

Descanso, Cal.

Opportunity.—Responsiveness

Whenever we wait for opportunty the door of desire often We get a momentary glimpse of the beauties within but lot they are gone. They have passed into the realm of yesterdays and only to-day

Ours to revel in with all the en-tirety of truth. Ours to retain to the length and breadth of our spiritual

The soul of things responds only to those whose responsiveness accords with nature.

Inasmuch as we are children of nature, let us live in harmony with self and so achieve that which is simplest

BESSIE B. BRENNEMAN. Chicago, Ill.

gained the ascendency over people's

ignorance. The Bible was written by different; men in different ages of the world. Books were not accessible and the minds of the people not critical. The compilation became a fetish, as idols do among pagans. Men of learning and thought began to repudiate the Even in this twentieth century there is still a class that knows but little what the book called the Bible contains. They scan its pages indifferently and allow the clergy to explain it to them from the pulpit. Their authority or explanation is

worth no more than what you know, and why should they? The visible works of nature are the most authentic and indisputable revelation which has ever been given

from the beginning to this time. I will now draw my article to a close by giving a little advice or some kindly hints. We that believo in the beautiful philosophy of Spiritualism, of spirit return, and that death does not end all. There seems to be some who profess to believe in it all, seem to have evidence enough to establish a firm belief in the phenomena, but don't seem to have power to stand alone. If we are in earnest and wish to rid the world of error and fraud, that is now being practiced to deceive the masses, we should marshall our forces and be self-supporting, independent actors and thinkers in the great drama of life. I oftentimes lear we are too cringing, and think of the places we occupy and whether wo may be turned down (to use a slang.

The society in which we move-is a barrier to some. Their cowardly nature revolts. The society in which they move may ostracise them. For When all depends on firmshame! ness and action to remove the muck that has come down through all ages to the present time.

Brother Spiritualists, the time is coming when truth shall prevail, and the world be free from error's chains. MRS. G. S. HOTCHKISS.

Downsville, N. Y.

In worder all philosophy [say religion l began, in wonder it ends. and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.-Coleridge.

The glory of science is that it is bility as an inspired volume written I freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought-filling the world with mercy, justice filling the world with mercy, justice and joy.—Roler: C. Ingerroll A CALL FOR WORKERS.

Pointers from the State of Washington by the President of the State Association.

It is probably a wise plan frequently to turn our point of view from the larger field of National interests, and focus it upon that with which we are more closely allied, and the interests for which we are to some extent re sponsible.

A fair analysis of the conditions prevalent, neither over, or underrated -(a habit, to which we, as a class, are largely addicted) -enables us the better to apply the proper remedy, when defects exist,

For various causes, all material enough, and, for the most part, unavoidable, the past year has not been a banner year" for Spiritualism in the state of Washington. Our struggles in behalf of mediums and mediumship, while in a general way victorious, have, nevertheless, crippled our resources and scattered our forces.

President Geo. B. Warne, in a recent communication in The Progress ive Thinker, alludes, incidentally the appropriation by the N. S. A. in of two(?) of our mediums who had, evidently, been selected as the target for the shafts of religious bigotry and the bullying instincts of an addle-brained mayor, and his chear satelline, the chief of police. It is but fair to state that the amount so ap-propriated is but a small percentage of the amount expended in this city in defense of our cause.

As is usually the case, along with the grand features of Washington's progress, materially, socially and have come narrowness and bigotry, twin offsprings of all popular religious movements in all ages, and, as a consequence, the Spiritualists of Seattle have been involved almost from the beginning in a battle for ex-

At present there is a hill In the bat-Its duration we cannot deter mine; but this we realize, that our progress in this city has been checked for a season, and our bright anticipations not fully realized. To some extent this applies to all the larger cities of the state, and indirectly to the rural districts.

However, let it be always and fully understood, that the real mission of the phenomena and philosophy that so clearly indicates the dawning of the era of universal emancipation, is in no sense permanently injured.

The same insatiate thirst for

knowledge of the life that now is and that of the future prevails with an increasing intensity everywhere. Who shall do the work, and how

shall it be done, are the pertinent questions. The demand in this state for honest

effective workers, was never greater than at the present moment. As I again resumed the responsi bilities of the state presidency, I dis covered the loss of a number of former associates whom I, deemed competent, to send into new fields of effort, as occasion demanded. And it is this fact that in a large measure luded to this, indirectly, in a previous communication. But at this time I wish to call especial attention to it and to make a direct appeal to those who may desire, or have already

thought of locating.
To the "home-seeker" Washington in my opinion presents inducements, in point of climate and resources, unexcelled by any state in this Union.

Did I not know, however, among the "new comers" many of our way of thinking are to be found; and that among them not a few who can do good professional work, this letter would not be written.

in locating some of these where they can or will be enabled to exercise their gifts and help along the general move-

At the present moment I can call to mind several promising centers where a good resident worker would be apt to find the opportunity they may desire to be useful to themselves and to

The remuneration would not be In a new country this is usually true; but when combined with home interests and industries, might be made quite satisfactory. But let me not be misunderstood.

The demand is for reasonably effective and always worthy workers.

The time has passed, if indeed it ever really existed, when crude and confusing work will answer. made of The mistake is often

launching into public work before being equipped for such service. preparatory work, as a rule, should be in the home circle, among friends, where the expectation of great results does not exist.

It is not meant by this that classical training or that of the schools is the standard of measurement.

Many of the very best speakers and psychics I have ever known had but a limited acquaintance with the formulas of the school room; and perhaps to their advantage, as such agencies, unless properly applied, often dwarf and stuitify the natural inspiration and expression.

But it does mean that the one doing public work should demonstrate the ability to do so, either by virtue of their own qualifications, or the kind co-operation of forces on either side of the dividing line.

I would like very much to secure good resident speakers; and if these lines meet the attention of our friends who contemplate a change of location. I should be pleased to communicate sith them. Let me add that Seattle and Tacoma naturally receive ample attention. I refer now directly to other points where homes can be more easily obtained and opportunities for business or employment quite as

Our local workers are generally usy. So far as my knowledge extends, we now have but one professional worker from the "outside" doing effective service in this state; that is, fully accredited by both State and National Association. And, by the way, I am not "losing any sleep" in my anxiety to bring to this state any other class. I think the time has come that we should, if possible, take care of our own, and if we have funds to spare, place it in a way that will benefit our own cause directly, if it is possible to do so. I may be accused of narrowness, but I are not much in sympathy with that class of workwho appropriate our ammunition, desire the benefits of Spiritualism, and refuse to wear its livery.

VICTOR HUGO INSPIRES HIM. A curious Theory in Regard to Certain Materializations.

Dimitracopoulo is a Greek author [as set forth in the Chicago Tribune] who says he is writing for Victor Hugo. He has concerned himself for a long time with Spiritualism and declares that he continually feels near him a phantom which helps him in his literary work. He says this pliantom is none other than that of Victor Hugo, whose portrait hangs over his His sensation of the immalable. nence of the snirit is so strong that often, although he is not familiar with roundings photographed.

the French language, he is impelled to write in that tongue whole chapters, which are dictated by the spirit. M. Dimitracopoulo summoned a photographer and in the presence of several witnesses had himself and, - his sur-roundings photographed. When the photograph was developed there was seen on the plate on the right of the author a faint shadow, which, however, showed in a characteristic way the well known countenance of an old man greatly resembling Victor Hugo. examined the photographic plate and has declared that there is no humbug marion, the celebrated astronomer, is also investigating Spiritualism and seances. He says that if the hypothesis were not so bold as to seem unacceptable to us, he should dare to think that the concentration of the thoughts of psychic experimenters creates a momentary individual intellectual being who replies to the questions asked and then vanishes. Everybody has seen his own image reflected The fleeting personification created in Spiritualistic seances sometimes recalls this image, which has nothing real in itself, but which vet which exists and reproduces the original. The image formed at the ocus of the mirror of the telescope, invisible in itself, but which we can receive on a level mirror and study, at the same time enlarging it by the microscope of the eye piece, perhaps approaches nearer to that-which seems be produced by the concentration of the psychical energy of a group of persons. We create an imaginary being, we speak to it, and in its replies it almost always reflects the minds of the experimenters. And just as with the aid of mirrors we can concentrate light and heat in a focus, so in the same way it seems sometimes as if the sitters added their psychic forces to those of the medium, condensing the waves and helping to produce a sor of fugitive being more or less material. Flammarion does not deny the

existence of spirits. JOHN A. HOWLAND.

I know of many such, who receive their compensation largely from Spiritualists, while those of our own numbers, equally as competent in every way, are left in arrears. These good people disintegrate quite as rap-

idly as the "regulars" build up. We do not necessarily endorse the 'cussedness' in the political party with which we may for the time affiliate, nor do we in Spiritualism become responsible for its "undesirable citizenship," and it is cowardly to appropriate its philosophy and repudiate its planned to visit this state with the source. But this is a digression. As before

> stated, our only outside assistance, at this time, is being given by Mrs. Mary A. Stein, of Detroit, who came to this state largely on account of ill health, but soon signified her willingness to engage in public work. Evidently the first consideration has been met. All good people become healthy and reasonably happy in this climate. Four months Mrs. Stein has conducted regular Situday services in this city with excellent results; and she is now filling appointments under state auspices, and good-reports are reaching me from every point visited by her. By the way, I am wondering why we have heard so little of this competent worker in times past. I must acknowledge that up to her visit to Seattle I was almost wholly unacquainted with her personally, and the character of the work she was doing: and yet I knew or thought I knew, either personally or by reputation, nearly all the prominent workers in our ranks. cover that she is much in demand at points further east. Indeed I hav some difficulty in keeping her in this state. I acted as chairman of her meetings in this city, and I have seldom met, a speaker that so solidly welded an audience into sympathy with the truths uttered, as does 'this

stranger in our midst.' We have speakers that please the intellect, fill us with enthusiasm, and for the time move us to greater effort; and we have, also, those who would excel were we seeking to estab lish a mental gymnasium. But it is our privilege to enjoy, along with these, a rich and deep spiritual ex-With this omitted, we but half appreciate the rich treasures strewn along our patway. This worthy worker surely accomplishes, in large measure, this desirable experience.

We sometimes hear of the "kings" and "queens" of the Spiritualistic rostrum. I am not personally acquainted with any such. All good workers look alike to me as an official ob-But if we are to discriminate, let

us see to it that we do so along the lines of real worth and usefulness, and not along those of personal gratification or of glittering idealities.

But I am digressing again.

My previous "call" in The Progressive Thinker, thanks to its circuation in this state, has brought excellent results: and I am thus encouraged to try this method again, and I will conclude this as I began, by invit-ing a correspondence from those who "looking this way," and who de sire to engage in active service in this

rapidly growing state of Washington. We do the most good, render the best service and grow the most rapidly by rendering cheerful service to

Fraternally, R. F. LITTLE, Pres. Wash. S. S. Assn. General Delivery, Seattle, Wash.

MANUAL of Magnetic Healing. .Inof Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25,

The Sphere of the Life Beyond

An Address Given through the Mediumship of Mr. E. W. Wallis, London, England.

notes for his own use. The speaker said that on a former occasion he had explained that those into which the dearest and truestand teachers. In answer to their inquiries they are assured that they are n the spirit world, not in the tradimany conditions of life in the discar-

nate realm. Referring to the geographical postion of the spirit world in relation to the earth, the speaker said that he was aware that different statements had been made as to the nature, number, and location of the spheres, and that they had been described as zones. or belts, surrounding this planet, at variously, estimated distances, and hat while the spirit world, to the conclousness of its inhabitants, is obectively real and has its landscapes and other geographical features, he had no means of gauging the accuracy of these estimates. He was more in-terested in the people of the spirit world, and in their mental and moral conditions, than he was in these mattors, because where spirits are attuned time and space are almost nonexistent, and because all conceptions regarding realities depend upon the they do not recognize the fact because point of view of the individual-upon his degree of spiritual development

and adaptation.
There are, in reality, said the

in the world of his own consciousness. Thus, one who lacked spiritual powers of perception would have a very different conception of the time occupied in passing from earth to his spirit issies them, because they have no imhome, and of the distance between perative ideals and have not reached the two states, than a more advanced spirit would entertain. Those persons who realize that the hereafter is "the walking of the upward way. great thought world"—the realm where thoughts become things, and to describe spiritual states and conditions in terms which have-for their earth friends a physical significance. If you think of the vast array of those who are ever passing out of the body of the variety of their intellectual, will understand how varied the states, or spheres, of the spirit world must their accustomed surroundings, and heaven, as the case may be until they become dissatisfied and aspire to other and more spiritual states, that he is in a realm where thought hey remain "dwellers on the thresh- is more potent than it was on earth, old," in the sphere of self. Although and where concentrated, well directed wakening must come, and then they

the darkness of their state. • Spirits who visit their earth friends are earth-bound appear to the more the spirit is adventurous and desires advanced to dwell in darkness, but to visit other spheres of spirit life. "they have eyes and see not," and therefore they are unresponsive edge and power, and to the observant to brighter and more spiritual en-traveler on the spirit side there is comparatively alone because they have cause he is able to see the realities of o develop those powers of sympathy and insight which give breadth and with the architect, the musician, the make for fellowship. The law of as- artist, the inventor, the statesman, ual lives in the sphere he makes for their labors such as earth does not afhimself—the realm of his thoughts ford. and purposes, his loves and desires.

ire and satisfaction. stead of spirit-lives. Too often you the spiritual advantage of all below the surface, or into intimate re- portunity for altruistic labor of the lations with them. You are often most argues, but most spiritually alone in the midst of a crowd. You profitable kind for sympathetic hu-

The following abstract (says Light, meet people and know their faces, but of London, Eng.), of an address given through the mediumship of Mr. E. W. Wallis, at one of the Wednesday own life and occupy your own sphere. evening meetings at 110 St. Martin's With a few kindred souls you are on ane, has been kindly supplied to us intimate terms, but even these canby a member, who made shorthand not know you as you know yourself -for there are always inner depths of consciousness and self-knowledge who pass over usually find the trans- your best beloved-cannot penetrate. tion and the awakening on the other The majority of the persons whom side more natural than they had ex- you meet are not on the same plane pected, and they soon become aware of thought or feeling as yourthat they are in a real world among self; and so it is in spirit life, we are real people, and are as much alive as out of touch, with those who are not ever they were here. They are wel-comed by friends who, having had thought-realm, or have not reached experience, become their companions the same plane of spiritual consciousness; and while we may visit and enjoy intercourse with many others in different conditions, yet we hold spirtional heaven or hell, but in one of the itual communion with few, because of the lack of that community of spirit and sympathy of feeling by alone spirit reveals itself to spirit. As the spirit unfolds and reaches higher planes it is able to penetrate the conditions and establish sympathetic relations with those who are

more or less developed, and in this way the more advanced and spiritually illumined ones are able to exert an influence for good upon those who aspire to gain freedom and grow in grace and power. This helpful and inspiring ministry is often effected without the recipient being aware of the fact, just as you on earth do not know of the visitations and loving services of your spirit friends who, nevertheless, are frequently with you and blessing you—as clairvoyants are able to testify. Earth-bound spirits are thus ministered to from higher planes by those who love them, but they are spiritually unawakened. Dwelling in the dark and narrow sphere of self and haunting the outer or physical conditions, they face the speaker, as many spheres as there are shadows rather than the sunshineindividuals; because each one lives they meet and mingle with others of their own order and are content Spirits such as these find gratification, which passes for happiness, and a certhat state of divine discontent which is the first step to repentance and the

Each one who passes through the death-change has his home which, to where the enlightened spirit is eman- his perceptions, is substantial, objeccipated from earthly limitations-will tive, real, familiar. It embodies and readily recognize the difficulty which represents his thoughts, purposes, and spirits experience, when they attempt attainments—because it is the outward expression of his mental, moral, and spiritual self-and his home is light, artistic, healthy, attractive, and home-like if he has provided the requisite-conditions-at any rate, to him, judged by his standard, it is moral, and spiritual conditions—you home. In like manner, his garments are fashioned oaccording to his consciousness of the need of clothing, and be to meet the requirements of all they reflect his mental and moral if it is true, as we know it is, that states. He finds himself unaltered in "each one goes to his own place." character, expacities, possessions, ten-There are many who' dwell on the dencies, and attainments. His earthly spirit side of the earth, although they life, with its sins and successes, its have left the physical body, and they sorrows and triumphs, its pains and frequent their old haunts because they pleasures, its limitations and its unhave not outgrown, the habits, foldings, has made him what he is: thoughts, passions, and attractions of this state of existence. Having little and unready, for the new conditions or no knowledge of spiritual truths of his individual life, and his future and responsibilities, or desire for the experiences will teach him to realize igher life, they cannot get away from that he has made his own hell or

comparatively content, yet a time of purpose, especially of an altruistic character, gives increased capacity will realize their poverty of spirit and for achievement and happiness. The occupation of the individual depends upon himself, for he carries his own ee them by the aid of the psychic characteristics with him, and the domight which illumines them. As there inant note of his nature, the prevails a light, of which the ordinary man ing love, or desire of his past earth s ignorant, by which the ciairvoyant life still rules him and determines his on earth is able to see spirits, so there attitude, at least during his initial exs in the spirit world a genial, all-per- perience. The scientific man can convading luminosity—but it is also a tine his investigations and carry them act that each spirit is a light unto onward a stige, for he can make resimself, and his own conditions limit searches into causes and ascertain the ils power of discernment. Those who principles of Nature's phenomena. If being ignorant they do not realize or the earth, he can readily do so if he has acquired the necessary knowlfronments. They are isolated and much of great interest and value bebecome self-centered and have failed which earth's phenomenal appearances are but semblances. So, too. ociation in spirit life is based upon the reformer, and the spiritual teachcommunity of feeling, interest, affecter; there are opportunities for the tion, and spiritual love. Each individ- exercise of their powers and scope for

The hosts of children who are con-There are also families, companies, stantly passing from earth need care fraternities or corporate spheres and love, training and ministry. Many which are formed by those whose ten- of the motherly and fatherly spirits, dencies and dispositions—whose at who, on earth, were denied the pleas tainments and prevailing love blend ures and experiences of parentage, beand are en rapport. Like-minded come the foster parents of these lit-spirits, by a law of spiritual affinity, the ones, and find congenial and or gravitation, are naturally attracted blessed occupation in caring for them. o each other, and in such congenial Although the children lose the outer companionship they find mutual pleas- discipline of the earth training they lare compensated by the nurer and This is true even on earth to a large more spiritual conditions of their life, extent. You are spirits now, served and they become messenger spirits more or less satisfactorily by your between the different planes, or bodies, but you may not be aware spheres, They are frequently brought that you possess spiritual powers, and to earth, and their association with consequently you live body-lives in childreng or their parents, here is to respond to the influence of men, but cerned. Many inquirers into Spiritremain unresponsive to the psychic ualism have been astonished to find and spiritual suggestions of your un- that their little ones who never drew spirit visitors. So, too, on the spirit the breath of mortal existence are side of life there are both states and alive in the spirit world; yet such is planes; an excarnate being is in the the fact, and it would be well if all spirit world and lives a spirit life parents knew it and recognized that whatever his status may be, but he no life can be blotted out. There is a may not have reached the plane of wide field of usefulness for the physi-spiritual unfoldment and understand- clan who loves, the work of helping ng, and it is this lack of spiritual and healing and who knows how to fitness which excludes him from the minister to the mind diseased. The higher planes and shuts him off from insane, idiotic, unhinged, morbid, and the more advanced intelligences. Even badly unbalanced—as well as the here on earth you meet many persons morally and appriltually infirm and who are closed books to you; and al-blind ones of the earth, all need help though you meet them daily there is and guidance, encouragement and intercourse you never get service, and they afford scope and op-

Turn to the Light. Sitting in the darkness when the day

Thinking of the children vanished one by one, Of the many pleasant faces sleeping in the grave,
From whose yawning darkness love
has no power to save.

Counting all my sorrows up, with many a bitter tear.-Hark! a gentle whisper falls upon my listening ear; Are thy windows open toward Jeru-

What to me is now Jerusalem the fair? Once my life was happy, my heart was light as air;

But around me now the winds are moaning dolefully, death is now a better friend than life has been to me. Still a voice I know so well, whispers pleadingly: "Let thy windows open toward Jeru-salem!"

Oh, the blessed mother, long since passed away-How her sweet face comes to me this bleak November day, With the bands of snowy hair and the

soft white lace, And her clasping love fills all the empty darkened space, ? "Let thy windows open toward Jerusalem."

'Rise and set thy windows wide open from within, thy vanished dear ones wait,

longing to come in! Brood no more in darkness, open wide the door:

Let them in! alone thou bidest never any more! Weep no more, my daughter, sighing sad and sore! Let thy windows open toward Jeru-

salem!

'Jerusalem, the golden, was never half so fair. the blessed mansions where thy

darlings are; And the crowning glory of their blessedness will be When they in their beauty can show themselves to thee!"

Thus my angel mother's voice whispered unto me: Let thy windows open toward Jeru

Then I listened to her words and set the room-alight. and tried to use my tear-dimmed eyes

to see my life aright; And soon I found that when the gloom lay thick upon my way, Their hands clasped mine and led me out into the perfect day

round about me all the while their happy presence lay, And my windows are open towards Je-

Asbury Park, N. J.

manitarian reformers and progressive spirits who desire to assist the imprisoned ones to gain their freedom and secure lasting happiness

The thinker, the worker, the lover the parent, the learner, the seer, the healer, the prophet-each one finds a new field opening out to him, each one has experiences which deepen his interest, challenge his powers, and him to realize and co-operate with Divine Wisdom and Love.

Spiritual love is the human spirit's esponse to Infinite Love; spiritual art is the recognition and interpretation of Infinite Beauty: spiritual wisdom is insight and comprehension born of experience, and is the out-come of self-knowledge, self-control, self-expression and self-realization and spiritual purity is the attainment of conscious harmony with the principles of nature—the attuning of the individual spirit to the great psalm of life and love and his joyous response to the indwelling Divine Spirit.

However slow and painful the process may be, the ultimate unfoldment and expression of the Divine element in the human spirit is certain. The path of experience along which the individual advances may be difficult, and he may be careless, or unwilling -indifferent, wayward, and wilful; yet sooner or later he will hear and respond to the call of the spirit to come up higher and live the altruistic No spirit is so low that the Divine Life does not sustain him, or that the Divine Love cannot lift him.

You should bear in mind that the

sphere in which you dwell now and always is the sphere of your own consciousness. Outside that sphere all is dark. Your power to interpret your environments and learn the lessons of your experiences depends upon the state of your consciousness. The degree of your awareness of the true nature of your powers and of your surfoundings, of your spiritual awakening and self-realization as a child of God. constitutes the extent of your fitness and right to enter higher Your particular "belief" is of small consequence except in so far as it affects your character and con-It is your attitude—whether receptive or exclusive; your motive, whether selfish or altruistic; your ove. whether sensual or spiritual that affects your conditions and creates your hell or heaven. The growth of your power of spiritual response and realization constitutes your right of entrance to the higher condition of spiritual life. No power can shut you out if you are fit to enter, and no power can secure your admission

if you are not prepared. Beyond the sphere immediately be longing to this earth are others which have been called "the Summerland," the "Celestial Heavens," and are indicated by other names: but the name is of small moment, and it useless for us to attempt to denict their beauties or the happiness of the illumined ones who dwell in those realms. We can assure you however, that they are not submerged lest, or absorbed in the Divine Life They are consciously and joyously, because understandingly, attuned to the Infinite Love and Wisdom-re sponsively expressing His thoughts and revealing His purpose-at one with Him in spirit and in truth.

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The Soul's Beautiful Home. In silence deep as the depths of th ocean, My soul sometimes wanders from

earth and its care, And lifts up the gates to the regions And breathes for a moment its ra-

diant air. At the gates I leave all the troubles that yex me, And bid their dark shadows depart for awhile.

For the soul in its purity only can enter-Must leave in the shadows all things

No clamoring voice of the body's dull senses, Can follow the soul to those regions

sublime, Where it mounts like a bird on the wings of love's mission, Untrammeled and free from the fetters of time.

Then in silences deep as the depths of the ocean, I revel in joys that belong to the And read the clear message of Infinite

Wisdom, Emblazoned with gold on Eternity's scroll.

And the light on the hills of that beautiful region,
Is the light from the Infinite ocean

And beautiful souls clothed in deeds pure action, bathed in the light of that beautiful love.

The loved and the lost who have gone on before me Come clad in bright garments of

And speak in sweet accents of love's deep emotion, And clasp me again in their arms as

But back to the earth on swift mission of duty, My soul must return for a while

But it ne'er can forget, e'en down in the shadows. That beautiful glimpse of its beautiful home. ALICE C. BARRY. Clinton, Ia.

Perfect Love. There is a faith, unmixed with doubt, A love, all free from fear, A walk with angels where is felt

There is a rest, that love bestows, Transcending, blissful peace, A lovely sweet simplicity. Where inward conflicts cease

There is a love, God-inspired,

Unswerving true fidelity,

A zeal, that tireless grows,

Whose salf is crucified with love, And joy unceasing flows. There is this being filled with good, That yields at your command,

A loyalty that stands, There is this meekness, free from priđe, That feels no anger rise At slights, or hate or ridicule.

But crosses count as prize. There is a nationce that endures. Without a fret or care, But joyfully says, Thy will be done, Angels' sweet grace I share

There is this purity of heart, A cleanness of desire. Wrought by my holy thoughts within With sanctifying fire.

There is a glory that awaits, Each anxious hour that passes by, And your return will sure abate. The greatest of anxiety.

LOLA. M. RISHEL. Toledo, Ohio.

THE SOUL'S AFFINITY.

Every soul has its affinity. When

t has found it. it ceases to seek for any other: it recognizes it when it comes face to face with it. Seek, and ve shall find: knock and it shall be opened unto you.

People are often mated to the grong souls, affinities of other souls, consequently this matrimonial strife ending in unfaithfulness, separations and divorces. Our marriage contracts are not necessarily always holy, though God knows they should be. What, therefore, God hath joined together let not man put asunder-

man cannot put asunder.

Let me pause right here for a word to those who know they are illmated—not to those who are merely guessing at it, or those who, tired of the grave responsibilities of a married life, are laying the cause of their unhappiness at the doors of the harmonious laws of destiny.

Do not take hasty steps to right things, for fear of making graver mis-Live your lives peacefully, if not

perfectly happy. After all is said and done, PERFECT PEACE IS PER-FECT HAPPINESS; approximate peace, approximate happiness. Your conditions are caused by undeveloped spiritual forces within you. Develop yourselves rather than your life part-Your development will assist their development. But my message is to the unmar-

not be discouraged, if you have not found your soul's affinity. It

"Whatever things ye desire, when re pray, believe that ye receive them, and ye shall have them." The very fact that you desire it, proves that it is within easy reach. Close your soul to every passion, desire for money, comfort, luxury, etc., and the way shall be clear. It is these carnal desires that shut out the higher light. desire for money is good in itself, but matrimonial bliss must not be sacrificed for it; likewise a desire for good home, comforts, luxuries, etc. These can be obtained in themselves and by themselves through mental affirmations.

The soul's affinity can be reached by affirming "I am whole, i. e., complete. —Father and Mother God." EMILY LAURIE.

Milwaukee, Wis.

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pamphlet. Price, 15 cents.

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tinuous Magnetic Current. It is the
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causes poor circulation and when the
blood fells to circulate freely, disease
is the resultlucate

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Three choite volumes, each cour loke in item

en which spirituality is related to waryday in

Haeckel.

THE POWER OF SUGGESTION.

As Illustrated by Prof. John D. Quackenbos, in Calling Back to Life a Dying Person,

A private ambassador representing President McKinley on an important diplomatic mission was enabled to utilize talents he had never before shown that he possessed because of an idea of power implanted in his mind during one hour of hypnotic sleep. Other cases are cited to show that a dying person-one who has even passed beyond the realms of consciousness in the throes of departing life-has been summoned back to life, and in some instances to health, by such words as were spoken to the apparently moribund Adele: "Adele, where are you going? You cannot die! Come back, you have work to do on earth. Come back at once."

Of the girl Adele, Dr. Quackenbos says: "In answer to the summons the upturned eyes resumed their natural angle and became riveted on mine. Gradually the mental mist cleared away, the physical strength returned and to-day the young lady is perfectly well, filling an important position in the musical world."

"Numbers of men and women with musical gifts have ap olied to me," said Dr. Quackenbos, "for the translation of latent into actual talent. In such cases an appeal is made to the selfregnant along the lines of fearless utterance, through voice or instrument, without diffidence, without thought of extraneous criticism, with force and feeling and dramatic power.-New York Sunday World.

California Matters

An Attempt to State the Facts as Between the State Association and the N. S. A.

Rejoinder by Geo. R. Warne.

Brother Howe seems to be losing

aith in printers' ink as an educational ower. Otherwise he would not say

that "time is too precious a thing to

be wasted in any public newspaper

argument." We trust no Printers

Union will summon him to answer for

heresy because of disloyalty -to a

fundamental precept of his vocation

that "Words are things, and a small

drop of ing, falling, like dew, upon a

thought, produces that which makes

thousands, perhaps millions, think."

itualist not only made attack without

sending preliminary challenge, but de-

nied the challenged party the custom-

ary courtesy of choice of weapons for the combat. The N. S. A. had to meet

him upon his own field, with his self-

chosen battle axes, which were the

columns of The Progressive Thinker.

multiplying evidences in my posses-

sion show that only the disputants

have reason to plead a "waste of time," for the cause of the N. S. A.

has been strengthened by the broader view given of its work through this

When Brother Howe has overcome

feeling of possible petulance arising

battle-field, he will recall that the core

of the controversy is found in Will C. Hodge's report of a growing sentiment

in favor of California seceding from

the National body because the finan-

cial assistance asked and afforded by

the N. S. A. in California troubles in

of the state have been taxed for the

Our brother is unable to deny that

pensions for anyone does not affect

was first proven. The mere plea that

they were not paid directly to the

State body does not warrant the

claim that it was not expended for

Our good brother's charge of an at-

tempt on my part to "warp the truth'

is so amusing that I will not pause to

consider its exhibition of fraternal

not supply any additional ones. When-

ever he, or any one, shall do so, I

will be glad to use them. Let me re-

mind him that the figures used did not

include anything for the expenses of

missionaries who visited his state in

the interest of the N. S. A. and Spirit-

ualism at large. They must be reck-

oned with when missionary collections

and personal donations are added to

Brother Hodge, speaking for him-

self and sympathizers, said the Spir-itualists of California had been taxed

to support the N. S. A. far beyond

The California S. S. A. and the N

Even the officers of the N. S. A

itualists everywhere, have a more defi-

nite knowledge, of the real achieve-

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CULTIVATION OF PERSONAL

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A treatise on HUMAN CULTURE.

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By Leroy Berrier, Anthropologist and

"Immortality, Its Naturalness, It.

Rossibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains

the address rejected by the Philosoph

ical Society of Great Britain, with In-

troduction and Explanatory Letter.

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GEO. B. WARNE.

the problem.

contest opened.

Spiritualism in California.

fusillade of words.

I can assure Brother Howe that

A widely respected California Spir-

In the issue of The Progressive Thinker, bearing date of Feb. 1, 1908, an article appears under the caption, "What is the Matter with California?" over the signature of Geo, B. Warne,

esident of the N. S. A. Without any desire to enter into the Hodge-Warne controversy, and with no feeling of malice towards anyone, at the same time I realize that "THE TRUTH HALF TOLD, BECOMES A VIGIOUS THING," and write this in the hope that you will find room to publish it in an early issue of your valuable paper.

At the present time I hold no office in the California State Association; except as one of its directors, but I feel that the manner in which the facts have been but partially presented by Brother Warne is confusing-not to say misleading—and calculated to cast a reflection upon the Spiritualists of the state of California Therefore, I beg to submit the fol-

wing facts and argument: By carefully reading the figures owing the amounts credited to California, in Brother Warne's article, it will be noted that out of \$377.04 creded, the amount of \$48.70 is "collection" (1899), the amount of collections for 'Home in 1900, and the remainder, \$307.09 is for membership dues to N.S. A. from this state. These items are all for money OFFICIALLY

COLLECTED and OFFICIALLY paid by and through the office of the Caliornia State Association. Now let us take a look-at the other side of the account: Out of the \$1,253, credited to the N. S. A. and

nowhere near commensurate with the amount with which the Spiritualists charged to the account of California in Brother Warne's article, \$150 was last fourteen years to support the sent (at the request of Mr. Barrett, I National organization." think " to pay court fines of two Los Angeles mediums; \$100 was donated the N. S. A. has expended in Califorto San Francisco Spiritualists at the nia \$1,253 for the good of Spiritualtime of the 1906 disaster; and the ism, or that \$1,003 of that sum went remainder, \$1,003, has been paid to the relief of deserving mediums, from the Medium's Relief Fund in the latter amount lessening the repensions to aged and indigent mesponsibilities of the State Spiritualists Now, every one who is ac- to that extent. That the California quainted with the facts, as Brother Sate Association has not recommended Warne is, knows this, and also knows that the Medium's Relief Fund is the fact of their having been paid, or raised largely by subscriptions from socioties and individuals directly sent was first proven. The mere plea that to N. S. A. secretary for that particular fund. For this fund, to my certain knowledge, some donations have been sent from California, and if we are to be charged by Brother Warne for the items paid out of this fund to mediums who reside in California, it would appear to me to be much more fair and less of an attempt to warp spirit. I used every figure in my postruth, if credit were also given to session, suppressing nothing. He can-California for donations sent to the Medium's Relief Fund by people residing in that state.

Also, bear in mind that the figures iven by Brother Warne DO NOT IN-CLUDE collections taken by N. S. A. missionaries or personal donations by Californians to the general fund of the N. S. A.

I am not in a position to present sigures to show the amounts that have been given to the Medium's Relief Fund in this state, neither is it a matter of any curiosity to me to know

the financial assistance afforded that The fact of the matter is, that the financial assistance afforded that neither the amounts given to that the financial assistance afforded that state. Figures do not sustain his charge. The N. S. A. disbursements charge. fund by Californians, nor the amounts exceed the amount received from the expended in pensions to mediums who state by a substantial sum. happen to reside in California have any bearing upon the question of Cal-S. A. can both be proud of the fruitifornia's self-supporting position. Both age of their co-operative endeavors. florations to and disbursements from this fund are personal matters, i. e., themselves, as well as interested Spirdonations are not made through the State Association office, and, so far as I am aware, no pension has ever ments of that body than before this been recommended to the N. S. A. by this State Association; certainly not since Sept. 1, 1904, since which time I have continuously been a memher of its official board. The only item, so far as I am aware, that has Church Creeds and Infant Damnation. been mentioned in the list credited To say that this book is a production to the N. S. A. that in any way re- of Dr. J. M. Peebles is sufficient to lates to the office of the State Assoexplain the interesting features of it, ciation is the \$100 sent to San Fran- and recommend it to every reader of cisco at the time of the disaster of Spiritualistic literature. Price, 19 cts. 1906. If my memory serves me correctly, this was sent by the N. S. A. at the solicitation of Mrs. M. E. Howe. then acting secretary of the State As-

Once more, I do not desire to become embroiled in any public newspaper argument, considering time too precious a thing to be wasted in that manner, but if you see fit to insert this, it may serve to place California in a less prejudiced light before your numerous readers.

I have the honor to remain, Very truly yours. ARTHUR S. HOWE. San Jose, Cal.

HOPES TO SEE THE SOUL.

Dr. W. A. Bartlett Says it May Become Possible.—No More Pt Lives After the Death of the Body and Can Tell How It Was Marvelous, the Preacher Declares, Than What the X-Ray Has Accomplished.

One of Chicago's orthodox preachers burst forth in the following strain in one of his late sermons:

"There may be a time not far hence when mortal eyes are able actually to see a human soul while in the body. We have lifted the veil which hid from our fathers' eyes things which they never dreamed of, but which we now consider commonplace.

"Is it beyond the possibility that as a further proof of the truth of God's word we may some day be admitted into a dark room and there, with the searching power of a yet undiscovered ray of light, be shown that wonderful life which dwells within us -the soul?

Visible to Human Eyes.

"Sometimes it is almost in sight now as it looks at us out of the eyes of those who love us, or is seen to come forth as it illumines, a face of flesh till it transforms the countenance, that was simply of earth and human, into 'the face of an angel.' Who ever expected solid flesh and bone to vanish into shadowy ghostliness under the influence of the X-ray? What magic does t? It is no trick of the sleight-of-hand man. It is one of God's exhibitions of power.

"So the day may come when we can look on the undying breath of God, the soul.

Will See Good Souls.

"I believe that we may yet see the soul of the pure in heart. As we behold it there will appear the spiritual body, more beautiful than any woman ever born into the world.

"It is the embryo spirit of light. The unborn image of Christ himself growing every day toward its fulfillment. It will have the same face as we see here, but transfigured. We shall know it as the disciples knew Jesus after his resurrection. When this time comes, with its startling revelations, the world will be convinced that "whatsoever a man soweth that shall be also-

great spiritual unfoldment. Mrs.

Ella Wright has assisted her with

I have always served the society

some months Mrs. Brown and

worked most harmoniously together,

We believe and know that not only

in Kansas is Spiritualism growing,

but everywhere we see a universal in-

terest in our beloved truth. At Hutch-

inson, Kans., the society is losing its secretary and two estimable families

Mr. Shirk and wife—who are leaving for Colorado, their—futures home.

They have been earnest workers in

There is need of financial; aid al-

most everywhere we go, and this I believe to be one of the great draw-

backs to the progress of our cause. The officers of the K. C. S. A. are

doing their utmost to present a good

eport at the next annual convention.

good friends and workers everywhere.

We earnestly desire that Spiritualism

shall come to the front, and are bend-

JOSEPHINE A. BRUER.

Sec'y K. S. S. A.

ing our energies in that direction.

LAKE HELEN, FLA.

News Notes From the Southern

at the Southern Cassadaga. There

ster, about five minutes' walk from

about thirty-five people have gone to

taken advantage of the low rates.

President Hilligoss and wife are

hold. Weather for a few days warm

The first week of the camp passed

The lady said she had no one dead by

that name, but a friend in the body.

The next day I was asked to announce

to the audience that when the lady

table a letter that had come in her absence, and upon opening it, she

found in it the announcement of her

Mrs. Throndsen's work as a mes

sage-bearer is very much liked. She

also gives some very lively talks that

on Saturday to remain with her the

remainder of the season. He is prov-

ing to be very helpful about the sing-

ing.
Mr. Wright still continues his force-

friend's passing away.

Yours for truth,

Our good thought goes out to the

go, but wish them Godsbeed.

-Mr. E. M. Ambler and wife, and

each serving two Sundays in

beautiful invocations.

month.

ENERGETIC, EARNEST, SUCCESS-FUL.

What Spiritualists Are Doing in Kansas

As president of Kansas State Spiritualist Association Mrs. Bessie Bell-man, of Winfield, Kansas, has been doing excellent work. At Wichita, in F. A. A. hall, this good worker held an excellent meeting. As a speaker Mrs. Bellman ranks among the best. In the message work she was assisted'

by local talent with good results. From Wichita she journeyed Larned where splendid meetings were held in the court house.

From Larned she came to Sterling and held four excellent meetings in the cause and we regret to see them . O. O. F. hall. The lectures were loquent and instructive, and with a charming personality back of them our good sister has won many friends. the was assisted by local workers here, and taken all together the meetings were most delightful as well as

The kindly wishes of many warm hearts will follow her, and should she she chance to come this way again she will be most joyously welcome.

From Sterling she Journeyed to incoln for three meetings. Reports rom Lincoln bear the information that there great success was obtained. Mrs. Bellman was assisted by Mrs. C. W. Brown, of Plainfield, as messagebearer, who did excellent work

From Lincoln they passed on to Barnard, where three splendid meetings were held, and a society organ ized and chartered with State Association.

From Barnard to Delphos, with never were as many places to put peothree rousing good meetings, and our ple as now, and there never were workers again turned their faces so many upon the ground at once as homeward, feeling that much good now. The buildings outside the gate had been accomplished for our glori- have their full quota, but Hotel Webous cause.

We wish them Godspeed, knowing the camp, has still plenty of room, they have sown many good seeds To-day, (Monday, Feb. 10) about which will bring forth rich harvests. She is one of the loveliest souls I Tampa to stay until Friday. This is have ever met on life's highway, gen- state fair week, and people have tle, sweet and spiritual. The work I have been doing has The number here need not discourage

been largely at Hutchinson, where I anyone. The people come and go at have served the First Spiritualist the hotel and Brigham hall, and these Church for the past ten Sundays, and changes make room for others. they desire my services so long as I will serve them. When I first went to both better, as are Mr. and Mrs. Butthem they were having very small ler-in fact, la grippe is losing its audiences, but since my second Sunday we have had the G. A. R. hall but somewhat cloudy. filled to the utmost capacity. Several nights, people have stood in the ante- off pleasantly. Mrs.-Morrill as lecroom during the entire service. I turer and test medium is doing a fine never have labored for people who work. One day last week when she who were so appreciative and enthu-sastic as are the good people of beside a lady not only a stranger to the camp people but to Spiritualism,

Our audiences are composed large- a young lady by the name of Marie ly of people from the various orthodox denominations, and their breathless interest bespeaks the hunger of their souls after truth.

- The kindly words of praise and ap- got to her home she found upon her preciation spoken by the many strangers at the close of each meeting are indeed encouraging. This is a splendid field for work and I trust we shall be able to gather in many

souls in the harbor of truth. Three Sundays in November I spent in service for the First Church of Kansas City, Mo., holding its meetings in Colonial hall. There likewise I found many appreciative souls. Mrs. Ella Baldwin, of Kansas City, Kans., is doing excellent work as pastor of that church.

I am always willing to work where I can do good, and my three weeks' stay in Kansas City, and service in the church, Ladies' Auxiliary, and in the social field, are pleasant recollections of weeks well spent.

During my last visit to Kansas City in January, I met many excel-lent workers who were busily engaged in preparing for the State Convention. I feel sure this will be a great spiritual feast, and regret that I shall not be able to participate with them.

The various workers of Kansas City are doing great good. I noted Brother Warne's plea that we should take Kansas for Spiritualism. I can say that the workers I know are laboring most unselfishly

for the advancement of our cause. Mrs. Emma J. Brown, one of the loveliest characters I ever have known and an excellent trance speaker, has served the Sterling society most faithfully the greater part of four years, without any remuneration. She is one of those loyal, noble souls, who loes all in her power without thought of praise or reward, but the angel friends have blessed her by giving her

VERILY THE SOUL LIVES.

Deprived of Life.—A Notable Case Illustrating an Important Fact.—Told by Light of London.

The psychic experience which I am about to relate is true. It was told by an Armenian woman who escaped after the massacre to Palestine, and there found kind friends and a home. Husband, friends, home, and wealth were all gone, and she was thankful to find a place as a servant and to thus earn her daily bread. She was a tall, dark woman, her face wearing an expression of absolute sadness, which struck the beholder to the heart. She never smiled, and was seldom heard to speak. By degrees the kindness of her mistress wrought upon her so that she one day told her the story of the terrible past, and from this lady (an old friend) I in turn heard the tragic tale. With this word of explanation I will pass on to the incidents themselves. I cannot now recall the woman's name and will simply

A. was the wife of a rich Armenian merchant, well known in his native town on account of his wealth. English people generally ascribe to the Turks the full blame of the massacre, but dwellers in the East know that at least an equal share of the crime belongs to the Kurds. One day the Kurds swept down upon the town where A.'s home was. Before they entered the house A. said to her husband, "It is you they will seek for and kill, because you have the money. I will hide you downstairs where you will be safe."

She hid him in a cellar under the house, in a big bath, and covered him over. She herself and a neighbor waited upstairs. Almost directly, the Kurds rushed in. They tied the arms of the women behind their backs and threatened to torture and spear them unless they delivered up their money. The two wemen screamed for help but refused to give up their valuables, saying they had none. The Kurds were just about to spear them when the sound of horse's feet was heard outside, and a party of Turkish soldiers rode up. The officer in command, B. Pasha, heard the women's cries, and riding up underneath the window called out, "If there are any women there, let them come out!"

When the Kurds heard that they were frightened, and made off; and A. dragged herself to the window and called out in Turkish: "Save us, in the name of God!" The pasha sent some of his men up to unbind the women, and put them for safety with the ladies of his harem. They received the greatest est kindness from himself and from the ladies of his home.

. A. was very much bruised and shaken, and soon fell asleep from utter exhaustion, despite her anxiety as to her husband's fate. She dreamed that her husband came and stood by her, "What! are you still alive?"

"Yes," she answered, "are you?"
"Yes," he said, "I am only just beginning to live, though
they have killed my body. Look for me; you will find me
under a tree in our orchard. I have a cut across my head, both my arms are broken, and I have other wounds also."

A. awoke in great fear, and tried to creep out unnoticed, but the ladies of the harem awoke and begged her not to go. "You will most certainly be killed," they said. But as she still wept and implored them to let her go, they at last consented, and sent a man-servant with her. She went straight to the orchard to look for her husband. She found his body there, just as he had said, cut across the forehead and with both arms broken. Before returning to the shelter of the harem, she scraped out a shallow grave with her own hands and laid him in it.

and in his classes, which occur every week-day at 10:30. Dr. J. M. Peebles, from "all over the world," is here. He will speak next Sunday afternoon about the Everything seems going on finely ful experiences he had in the Bailey

seances while abroad. Clara Field Conant, the veteran medium and speaker, will be here

later in the season.

The first Wednesday evening entertainment will be in the auditorium this week, consisting of music, experiences, and as a treat to them Mrs.

Morrill and Mrs. Throndsen will give them messages. Sunday was a day that all who desired could come in free. Many who had never attended a meeting here before expressed themselves as so well pleased they should come often. Mrs. Tyler Moulton has discontinued her class work for two weeks, but is kept busy with sitters at her

rooms. Her daughter, Miss Jenn, is rapidly improving. There are many strangers herethose who seem to feel they can enjoy the place without the meetings, but gradually they are reaching for this thought: Will not the Northern people send this little camp their best houghts? It belongs to them alk CARRIE E. S. TWING.

exerable Hell expanding its levia- which leads to perfect peace. than jaws for the vast residue of mortals! O doctrine comfortable and "All is well." healing to the weary wounded soul of

man.—Robert Burns.
In stead of the workers of every na-In stead of the workers of every na-tion trying to oust each other from the means of existence, let them know each other more intimately, and war tendance, and all were mourners; each other more intimately, and war would soon become impossible.—Hov- not one but realized a personal loss in eden:

Misfortune and experience are lost man. on mankind, when they produce Farewell to-day, old friend; to-morneither reflection nor reformation.— row we shall say "Good morning!" Thomas Paine, in Crisis. W.

ful lectures both upon the platform A Noble Man Passed to Spirit Life. John B. Chrisney, of Chrisney, Ind. passed to spirit life on Wednesday Feb. 5. The life and death of this good man are pertinent examples of the power of Spiritualism as a religion when its philosophy is made a basis for dally living. John P. Chrisney made a success of life by living pro-

gressively. He built himself up by building others up. He helped all with whom he came in contact. No one is worse off because John P. Chrisney lived, and hundreds are better off. He reared a family of children who cannot remember that he was ever harsh or unkind, and who can conceive of no nobler ambition in life than to be like their father. He founded a prosperous town in which every man and woman looked upon him as a sincere and helpful friend. He was true to his religion without being unkind or intolerant to others. Successful in business, he never showed for an instant an unworthy motive; a whole community was lifted higher by his

prosperity. The frenzied financiers who accumulate millions by impoverishing heir fellows, may be counted success ful by the unthinking; but they are pitiful failures when compared to John B. Chrisney. He lived nobly and he died gloriously.

On earth discord! A gloomy Heav- he cared his family to the bedside en above opening its jealous gates to and sent out a message of love and the nineteen-thousandth part of the good will to the community, asking all tithe of mankind! And below an in- to love one another, and live the life

"Nothing can trouble me," he said.

And all was well. His funeral was held in the Baptist church at Christhe passing of this true and kindly

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Materialization what I know of Materialization, by Mine, E d Esperance and Materialization a fact in Nature, by B. F. Austin. These two locures in one book of 48 page will be of interest to all believers in this phase of mediumship and may serve to start many to thinking seriously thereon. Price 10 cents.

The Psychic Riddle.

By T. K. Funk, D.D., LL.D., Editor-In-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," Next Step in Evolution," etc.

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These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox works, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price \$1.50.

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SATURDAY, FEBRUARY 22, 1908

WORDS OF CAUTION.

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

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British posses pions 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 pound rates—a mere trifle. Hence, to all the British posbereafter will be \$1.50 per year.

Justice to a Good Man.

Rev. Thorton Mills, of the Christian Union Church, Rockford, Ill., made Thomas Paine the subject of his discourse two Sundays ago. 'Hev. Mills highly complimented the "Author Hero of the Revolution," as did Rev. Dr. Kerr, his predecessor several years ago in the same pulpit. Geo. Lippard, the Quaker author of "Washington and His Generals," thus first justly designated Paine.

Why should not Unitarians, and in fact all Christians, speak well of Thomas Paine? He was the first person in all the world to write the words, "The Free and Independent States of America."

Lippard, the Quaker, was right, who wrote nearly seventy years ago, when he said:

"I stand on the grave of this deeply wronged THOMAS PAINE, and ask boldly point to the records of the past when I state. Thomas I was the co-worker of Jefferson and Adams in the great deed of Independence. My voice may fall unheeded but one hundred years hence, the name infidel will be forgotten in the glory of the Patriot.'

Of what did the "name Infidel" consist? Paine said: "I believe in one God and no more, and hope for another life.." "My religion consists a doing good and in making others Happy." Said he: "Any system of religion that has anything in it to shock the mind of a child cannot be a true system."

Hate the Antonym of Love.

Our friend of the Homiletic Review occupies a different plane of thought than that occupied by the editor of The Progressive Thinker. He explains those repulsive expressions of Jesus, found in the Bible, as "Oriental imagery." We have no desire to controvert his opinion in that regard, but we shall insist With all the energy we are capable that such crazy teaching is not adapted to the Occident. Hate in all languages is the opposite of love, and unless applied to vice should have no place in the human breast. Gods or myths, if they teach it as an essential of religious faith, as they who defend them err in judgment in our opinion. Outside of the Bible it would receive no toleration from any one. If Jesus taught it, or if it is an interpolation by cowled and hypocritical monks, as we verily believe, it is obnoxious and should be

Not a Good Year for Creeds. The Christian Advocate, New York, of January 23, reports the gain in churches in the United States during 1907 is nearly 2,000 less than during the preceding year, and the communicants were over 300,000 less. The Roman Catholics report the largest gains. There is a cause for this. The Catholic element of Southern Europe has been turned Americanward for the last few years, and with it has come an increase of crime never known in this country before. All religious faiths predicated on the divine origin of their faith. But stoning blood of Jesus, whose inno- again: cence suffers for guilt, seems a stimulant to crime, and this tendency is greatly intensified where confession to the priest, with probably penance. steps in between justice and merited Dunishment.

The Dawn of Science.

It was a wonder world to scientists when awakening from a sleep of countless ages, a Cadmus, or some other intellectual worthy, invented letters, and was able for the first time to cage a thought on paper, and transmit that thought to a later generation. That person, and all who learned his methods, were supposed to have been inspired by the gods, and their persons were esteemed sacred.

The art of writing was appropriated by the priesthood, and they transmitted it to their successors. Thousands of years passed before writing became the property of the people.

In good, old England the plea, "I am a clergyman," proved by his reading to the judge from a book, took the case out of the jurisdiction of the court for all offenses less than treason. All persons who could read were classed with clergymen. This law remained in force in England until 1827, when it was repealed. In the United States this "benefit of clergy" act remained in force until it was recealed by Congress, April 30, 1790. During all the long period it was on the statute books, the masses were taught "the clergy are inspired of God, and their productions are sacred."

Clothed with authority, and sustained by law, the priests determined to protect their guild, and succeeded in every essential feature until Luther and his colleagues came to the front,

The imaginary ideas of the early riests in regard to creation found their way to the Alexandrian library, about 280 years before our era, where 700,000 volumés, material collected from all nations, are said to have been stored. These were mostly rendered into the Greek, and it is merely possible the Hebrew Pentateuch was there compiled from those records.

With no knowledge of the earth, or the starry heavens, other than that seen revealed to the unaided eye, the earth was a plane, supported by pillars, and the sky bending over it, with moon and stars to serve as lamps for night. The sun was a great eye looking down upon the earth, daily visiting every part of it, at night descending to Pluto's empire underlying the earth. It was recognized as a god, and was worshipped as such. , Priests endowed it with attributes which they thought became a god.

Some straggling ideas in the arrangement of lenses, so as to magnify objects, were taken advantage of by Galileo, about 1608, and these developed into the 'first telescope, with power to reveal the moons of Juniter. This was just 300 years ago, and was the stepping stone to our first true knowledge of the solar system, and of the millions of suns wheeling in boundless space. The Babylonians had mapped the heavens, dividing the stars into clusters, and given each constellation a name; and the Egyptians had formed a zodiac, indicating for all but the most faithful church knees as he had been accustomed to the movement of the sun in its annual orbit; but the science of astronomy awaited the revealments of the tele-

All the great systems of religion, including Catholic and Protestant, were predicated on the ancient notions of the heavens. Every one of the great Protestant leaders, Luther, Melancthon, Calvin, Beza and others died before the first very imperfect telescope was invented. They and all the world were yet ignorant of the revelations that instrument, was destined to give humanity. Instead of a 21/2. inch lens, such instruments are now in use with 38 to 50 inch lens. And photography has come to its aid, more than doubling the number of stars seen by the most powefful telescope, and fixing them on the sensitized sheet so they can be studied at leisure.

Then comes the compound microscope with its almost infinitesimal powers, enlarging objects from 1.200 to 5,000 times, revealing a minute world, unknown even in a small way until 1617. By its powers, says King, in his "Microscopists' Companion,"

"In a single drop of water the microscope presents to the astonished vision, living creatures of most beautiful and varied forms, entirely unlike all former conceptions of organic existence, and so extremely minute that it would require from twenty-five thousand to eighty millions to fill he narrow space of one square inch. These minute living beings are extremely reproductive, and constitute the chief proportion of living bodies on the face of the earth."

Is it then any wonder gross ignorance prevails in regard to the great forces of Nature? For hundreds of years the best minds of the world, they who were capable of independent thought and would have given invaluable discoveries to science, were assassinated by the church.

It was not until within quite recent years we in America, the freest government in the world, dared publish the truth about the Bible, its heroes, or its teachings, and the religion based on its errors. And now the tyranhy of the church exhausts its powers to relegate to obscurity all who have the bravery to controvert the

Truth is coming up the hills of time, Wait a little longer."

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

Special Collection Notice.

An Exceptionally Important Message from the Secretary of the N. S. A.

Fellow Spiritualists: The great necessities of the public cause of Spiritualism now creating exactions upon the National Spiritualists' Association to protect and support, makes it imperative that a call be made upon its auxiliary societies and every friend to make a liberal contribution.

It is customary for this Association to receive the proceeds of a special collection taken early each year. Such collections by each society would aggregate a sum sufficient to carry the National work with energy and secure success.

Will you secure contributions and a public collection?

Some date not later than the last of March is suggested. This request is made with full trust in you to assist, for if the Spiritualists will each aid a little, good results will bless all, for our interests are mutual.

Address, yours fraternally and confidingly, GEORGE W. KATES, Secretary. 600 Pennsylvania Ave. S.-E., Washington, D. C.

A NOBLE EXAMPLE.

In a late issue of The Progressive Thinker the writer of the Item under the heading of "A Noble Example," made a bad mistake in coupling the order for 150 copies of The Progressive Thinker to distribute weekly, to the church over which G. Tabor Thompson presides, thus side-tracking the honors which belong exclusively to the Philadelphia Society over which Mr. Thos, M. Locke has so long and faithfully served as president, and Harry M. Shope, secretary and treasurer. Mr. Shope writes. "We employ only the best talent in the land from Maine to California, and claim to be the leading society of Philadelphia. We have no indebtedness, and have a good-sized bank account."

Credit should always be bestowed where due, and not SIDE-TRACKED in any other direction, and we thank. the Secretary, Mr. Shope, for being prompt in correcting the mistake.

The Pulpit Bore.

More than one good churchman vill sympathize with the anonymous arman of a New York church, who lately published his views of church service. 'He is entitled to the compliments of church attendants, most of whom, save the moss-backs, have suffered in the same direction.

It were well had those who having nothing to say, instead of wasting breath to fill up time, would remain silent. We quote:

"For forty years and more I have felt that the exquisite beauty of the church's services made them the highst of privileges. But the tediumthe horror. I may say, as I am anonymous-the intolerable bore, of the average sermon, is too high a price man to pay-even for the privilege. curates should be given a sermon by some eminent clergyman, of our church and directed to practice reading it-and then told to read it-instead of compelling congregations to in declaring that he had entered and sit through their struggles with quitted the room. words?"

Many an audience mistake words for eloquence.

War is Expensive.

It is just announced from Washington that there have been paid from the treasury of the United States since the gentleman, who is a sculptor, and founding of the government for pensions only, \$3,598,015,732.00.

It would be interesting to see how much has been expended for war purposes, including the vast sums disbursed in the construction and maintenance of a navy, in fortifications, munitions of war, and for education in the art of killing, with all the inciin the art of killing, with all the inci- Mrs. Cooper Oakley, who will be well dentals. And while about it, would it remembered by Melbourne Theosonot be well to know how many of our | phists, is so very ill as to have been brave defenders have fallen in battle, died in prisons, or have gone down in death in some form for the "glory" of the Republic. National independence is an expensive affair, and yet it is worth preserving.

Expensive Soul-Saving.

Billy Sunday, the ex-baseball player to have received a purse of \$10,000 at Bloomington, Ill., for five weeks' and converted 4,000 to his faith. Savball players minister at God's altar.

It is a marvel to know what becomes of Billy's victims. Go to any city where he has ministered with astonishing success, a month later, and the hypnotic effect has passed, and scarcely a trace remains of his soulsaving labor. Hypnotism as a reforming process, needs frequent renewals, better if the operation is repeated daily.

A Valuable Definition. Geometry, literally, means -earth measure. The science owes its ork gin to the necessity of frequent measuring the lands along the Nile, whose annual overflow removed all traces of boundary lines, thus illustrating the

truth of the axiom: "Necessity is the

mother of invention."

THE "REV." HUGH R. MOORE. This notorious medium, who has a listory in connection with Lily Dale,

New York City, and Los Angeles, Cal., has left Chicago, and we hope FOR GOOD, and has taken up his residence in Cincinnati, Ohio. He left this city just after A BUSHEL OF EVIDENCE in regard to his career had been placed on file in the Police Department, and which would have soon led to his arrest. His materializations and etherealizations are all of MUNDANE ORIGIN, and no spirit was ever connected therewith. There is not a campmeeting in the United States but what would regard it as a disaster to have him appear upon the

Little Boy Three Years of Age a Romarkable Clairvoyant.

I.have received from the publishing office, No. 40 Via Campo Marzio, Rome, with a request for exchange, the fifth number of a bi-monthly theosophical Review, with the appropriate title of "Ultra,", and adopting for epigraph, the equally appropriate naxim of Heraclitus, the famous phiosopher, "If thou dost not expect the nexpected thou wilt not find Truth."

Our contemporary is the recognized rgan of the Theosophical Society in Rome, and it devotes several of its sixty-eight pages to Spiritualistic onics. From it we borrow the folowing remarkable narrative:

"Signor Oreste Innocenti, a well known Roman antiquary, residing at No. 77 Via Babbuino, has a little boy, three years old, who presents some strange phenomena of telepathy or clairvoyance. A few days ago, the child, who, three months previously had lost an uncle of whom he was very fond, was with his mother in one of the rooms, suddenly exclaimed, Look, mamma! dost thou not see my uncle?" And he ran to clasp his e privilege. do when his uncle was alive. But not direct that seeing the phanton any more he cried out, "Uncle has gone away. His mother smiled, and tried to per suade him that he had not seen his uncle, but the little fellow persisted-

days afterwards the child was with his mother in the office, and all of a sudden he said 'to her, Fantacchiotti is crossing the Piazza Novena, and is bringing you flowers." She was somewhat sta She was somewhat startled and told the boy he must be mad, but he assured her that he saw Fantacchiotti crossing that square with flow-Twenty minutes afterwards that friend of the Innocenti family, entered the office, bringing some flowers. Signora Innocenti asked him where he was twenty minutes previously, and his reply was, "crossing the Pro Bono Publico, Veritas and Old Piazza Novena." This incident greatly, astounded the family, as well as Signor Fantacchiotti, who has hitherto denied the phenomena of clairvoy

I regret to learn from "Ultra" that compelled to withdraw from work in Italy, and seek what I hope will prove an early recovery in a Sanatorium in Germany:

Spiritudism in Mexico. As to Spanish America generally,

where Roman Catholicism is rapidly losing ground among the educated classes. Spiritualism is advancing with great strides in Mexico, as will be seen from the following announce ment which appears in "El Siglo Esand sensation revivalist, is reported pirita," of the 10th of October last: The continuous and powerful advance made by the Science of Spiritualism, and the multiplication of so services in saving souls from hell. It cities for the investigation of psychic is claimed he spoke to 40,000 people, and metapsychic phenomena, render incumbent the convocation of fresh congresses." And for this reason the ing souls come high, when successful Central Permanent Committee, in the exercise of the howers delegated to it by the great Congress held in 1906, has convened a second, which will as semble on the 31st of March, 1908. under the presidency of Don Nicolas

Gonzales y Gonzales. From the same publication I learn that a new centre, or circle as we call it for the investigation of psychic phenomena, has been formed in the City of Mexico, under the title of "Alpha," and has already been joined by a number of intellectual gentlemen, who have been drawn together by a common desire to solve some of the great enigmas which involve the, past, the present, and the future of every human being .- Harbinger of Light, Australia.

We have, in fact, to make choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope maintaining our population in plen-Science, however, tv and comfort. will do this for us if we will only let ber. Sir John Lubbock.

VALUABLE RECIPE.

How to Cure Yourself of Drunkenness.

An alcoholic addict, actuated by a sincere desire to break the shackles of the despotism and go forth with capacity for the higher joys of life, is urged to think persistently as he is falling asleep in lines like these:

"Whiskey is unnecessary to my physical well-being; it is creating structural changes in vital organs; it is destroying my mentality and blunting my moral sensibility. I do not need it, and shall no longer use it either in mere bravado or to hide from my vision conditions that are insufferable. I shall depend absolutely on the units of energy legitimately manufactured out of nutritious food, good air, exercise, and sleep. I am done with alcohol once and forever. The appetite for it is destroyed in my being, and I no longer admit capacity for temptation. From this hour it shall be impossible for me either to desire or to take a drink for any conceivable reason. I do not want it. I do not need it. I shall not miss it."-Dr. John D. Quackenbos, in the New York World.

Spiritualism a Religion

AN IMPORTANT CASE.

t Occurred at Albany, N. Y., and Established Spiritualism as a Religion in the Eves of the Law .- Mrs Hall Was Acquitted.—Judge Brady Decides the Famous Case in Which Mrs. Reynolds Figured.-Spiritualists Rallied Well .- Decided That Spiritualistic Trances Are Not Mediums of Telling Fortunes Within Meaning of City Ordinance.

To the Editor: As an old subriber and a most appreciative one also, I send you clippings from our local press pertaining to an interesting event in our city, and which has had a great bearing on the standing of our Cause in this old conservative city of Albany, N. V.

The medium, Mrs. Hall, who was arrested, has carried on Spiritualist meetings here for nine years, and given readings to thousands of people who have sought her advice, and never before has there been a shadow of complaint against her. She has converted hundreds to her opinions. comforted the troubled and sorrowing, and has kept Spiritualism in this own from trailing in the mud.

At this time we have had a minis terial spasm of reform in this city, and said ministers knowing that many went to hear Mrs. Hall every Sunday evening, and that also many sought her advice, they concluded that she was a menace to their schemes, and to retain their own patronage, they made a complaint that the police department were obliged to notice. They reasoned without their host.

is Mrs. Hall, being an honest medium, understood her right too well to be intimidated. by a lot of pious frauds, and she claimed the right to rpactice her religious beliefs accordng to her convictions, and has won a glorious victory for Spiritualism, and ner persecutors are covered with disgrace and confusion If the least suspicion of fraud could

have been found against Mrs. Hall at the investigation, which was very searching, she would have been sent to jail, but her vindication was complete through the witness brought by he prosecution. The following from the Albany Sunday Telegram explains more fully:

Judge Brady has decided the much bruited question of "When is a Spiritualist?" . In his decision in the famous Hall case he brings the debate to an end and gave out as his opinion that Mrs. Elizabeth Hall was not a fortune teller, but in divulging the future to applicants at fifty cents per divulge, was acting as a believer in her religion pure and simple. This Hall case has attracted no little attention since the Sunday Telegram told the story, exclusively, to the public. It has not only resulted in letters to the public press from our old friends Subscriber, but has even been taken up by the Spiritualists of the city in a serious vein at their meetings. The were of the opinion that the constitu tion of the state of New York which decrees that all citizens shall have the right and blessing of enjoying their religious belief in whatever shape it may assume, was being attacked and based all their arguments why Mrs Hall should be released on that claim. In their expressions of opinion in the press they openly declared that the authorities were attacking the religious belief of a large number of citizens and they decried the spirit of the times that would allow such a

'All this discussion has been a cause of considerable, agitation and the re sult of the Hall case was awaited with more than passing interest. Sunday Telegram readers will remember the case well. Mrs. Elizabeth Hall is the woman, residing at 146 Clinton avenue, who told Mrs. Leora Reynolds, police matron at local headquarters. whole lot of strange things. Mrs. Reynolds had been sent by the police her as a fortune teller because Billy McGraw, the man of the detective force, did not strike Mrs. Hall's attendants as a possible subject for her Spiritualistic trances. Billy was not allowed within the sacred portals of shoulders: cided that Mrs. Reynolds looked mild enough to tackle the job without creating suspicion. Mrs. Reynolds' was interesting to say the least. She was received by Mrs. Hall, who took her hand and immediately went into a trance. Mrs. Reynolds had previously written several questions on a slip of paper.

Answers All Right. .

The strange part of the case, to those who have not become convinced that they saw Mrs. Reynolds coming and were prepared for her is the fact that some of the answers to the police matron's questions were all right. She truthfully answered some of the questions relating to the family history of the subject and gave some adfrance was over Mrs. Reynolds gave Emerson.

Mrs. Hall a one dollar bill and the medium gave her a fifty cent piece in change. In that transaction comes the strange part of the story. After a warrant had been sworn

out for Mrs. Hall on the charge of telling fortunes, in violation of the city ordinance, she was brought to the police court and the trial was quite an event in Spiritualistic circles. All the leading men and women of the faith were in court and they listened to the medium's testimony with rapt attention. Mrs. Hall was a talker of much power and convinced the court that she was merely following the practices of her religious belief when she accepted the visit of Mrs. Reynolds and agreed to seek the spirit world for the answers to her questions. As regards to the cash transaction, that is, the transaction by which Mrs. Hall gave back the fifty cent piece for the dollar bill, there was not much light. The medium did not really remember the details. She said she was convinced she was still in a trance when the transaction occurred as she did not remember it very distinctly. This argument was and the fellow who tried to follow the intricate argument of the witness on he value of spirit commutation,

However, the testimony adduced at the trial convinced Judge Brady that Mrs. Hall was really sincere in her belief when she agreed practically one of the things of her religious belief when she agreed to read the signs of the spirits for the police matron. In explanation of the taking of money Mrs. Hall was not at sea.

Merely An Offering

She explained that she was fitted with powers not accorded to everyone. f she used these powers for everyone that came along she would be busy all the time and she could not afford to do this. Therefore, she says, these people who came to her to learn what is transpiring in the other world make an offering. There is not stated sum, although, all strangers would not be welcome unless they gave at least fif-This seems to be the por nlar price of communication.

The trial has developed the fact that Albany has a lot of residents who believe in Spiritualism. Among them are people of wealth and influence and some officials of power and influence. They have rallied to the support of their medium in grand style and are, apparently, convinced that all she tells is the truth. It was a most difficult case for the court in view of the fact that Mrs. Hall was really practicing something that is accepted as part of a religious benef. He would really have to determine the thoughts and motives deepest in the heart of the woman to make any other decision thon the one made and t will meet with approval, undoubt dly, in view of the testimony taken in court and the expressions of belief in the woman by so many people MISS N. BURS.

523 Central Ave., Albany, N. Y.

APPRECIATIVE.

To the Editor: Permit me to thank you heartily for the magnificent manner in which you have inserted the Lyceum Lessons in your paper. I feel hopeful of good to result. Surely, we must be more energetic in behalf of the Lyceum cause. It is dear to me, and I hope to assist it all I can. GEORGE W. KATES.

Washington, D. C.

THIS GHOST IS A WONDER.

forces an Overcoat to Walk and Causes Beds to Make Themselves. -By Cable to the Chicago Trib-

ROME, Feb. 8 .- Dispatches from Turin contain extraordinary stories of recent alleged Spiritualistic phenomena at the house of Sig. Cavallero in that city and Sesare Lombroso has department to secure evidence against just left home to conduct a personal investigation of them.

One of the stories is that while Signora Cavallero was in her hall-an overcoat suddenly descended from its hook and wrapped itself about her When she screamed the overcoat considerately left her shoulders, but continued to perambulate down the hallway as though much agitated.

Another story is that in the children's bedroom beds make themselves and that all over the premises the electric lights are operated by unseen hands. Prof. Lombroso, the eminent criminologist and psychologist, be-lieves that one of Sig. Cavallero's sons is a medium especially gifted and that this circumstance explains the weird happenings.

If you want to know the opinion of your neighbor, you want his honest You do not want to be de ceived. You do not want to talk with a hypocrite.-Ingersoll. Shun passion; fold the hands of

vice that seemed sensible. When the thrift; sit still-and truth is near .-

N, S. A. PIOKUPS.

Impressive Suggestions by the Sec-

retary For the want of something highly mportant to talk to you about, I want to suggest that secretaries of auxiliary societies in sending to me report of officers elect, should supply the full first name, as an initial is officers should be listed with fully name. Also send to me their local address, so I can send them some

sweet message some day.

Will the ladies please bear in mind that gentlemen have a prefix and suf-fix that are applied, whether they are married or not. Why do the ladies not invent something of the same character for their use? Plain Alice Smith may be married or not, hence I am often bothered to know whether to address such a person as Miss or Mrs. Until a proper prefix is established to mean a lady irrespective of being married or not, I am inclined to risk "Mrs." whenever the prefix is not added. Hence do not abuse me for your fault. Some ladies add in brackets, (Mrs.), as if they were not fully satisfied to have a title. Am I wrong-are they modest of their

Permit me to say that the N. S. A. Lyceum Lessons issued in The Progressive Thinker of Feb. 1, are to be supplied at only cost of production. Send to the N. S. A. headquarters for a supply for Lyceum or family use, or for distribution among children, and they will be sent if you remit only postage, or make a donation to assist in the publication. The pamphlet edition of the lessons will be ready by the time this is read, and any interested will please let me hear. It is safe to remit one cent for each copy, if a number shall be ordered; but they are yours for the asking. GEORGE W. KATES.

600 Pa. Ave., S.-E., Washington, D. C.

IMPORTANT NOTICE!!!

Realizing the great value and literary merit of the poetical writings of the late Mrs. George Davenport-Fuller, of Onset, Mass., her friends are desirous that the same should be preserved in book form as a loving memorial of the arisen one. Dr. Fuller has consented to edit and preprie the work for publication, provided those friends who have copies of her poeins in scrap-books, or otherwise, will send them to him to be copied for the memorial. He will return the originals, if desired, to the senders. all of the readers of The Progressive very distinctly. This argument was anot very convincing to the lay mind Light on the Way," "Light on the Path," and other old-time Spiritualistpapers, kindly look them order that none of Mrs. Fuller's poems may be missed? of the reform journals Patrons will find offerings from her facile pen. Send them all to Dr. George A. Fuller, Onset, Mass. If you have single poems, please forward also. Now

> Yours for Spiritualism HARRISON D. BARRETT,

> > VIBRATORY FORCES.

Given by Automatic Writing, April 15.

The reason why spirits, as a rule, first love to manifest by raps, is, to bring to mortals the fact that all mai-, ter is vibratory and governed by vibratory forces; that there are connecions which death, so-called, cannot destroy nor silence. They keep right on pulsing, throbbing, sounding and reverberating without ceasing, and that this is the method of communication between citizens of the higher world, and is being introduced to become so in the mortal world. again, all these vibrations make their indentations in the alphabetical order as they go oscillating to and fro, wherefore the alphabet was called for and this simple mode of giving and receiving messages thus has behind it a great and grand system, a fountain: There are spirit operators & of truth. who put this mystic rap directed to earth friends, in words so the messages can be understood. Those who assist in framing into words the in-/ spirationally directed messages on sensitive brains, must be skilled in such duties, or ill results are produced, which is not the medium's fault, but too often the fault of a circle or an assembly that furnishes inharmonious or misfit conditions which affect the sensitive and make the vioratory connections of the aimed-at nauctions exceedingly difficult.

Just one more remark on the raps and table-tapping. It is this: When a new circle convenes certainly among the number are individuals strongly mediumistic. The first thing received. is generally a rap. They are delighted as a rule, but too often grow mirthful and sportful while they are made the recipients of messages by raps and table-tipping, and this is mostly excuse for all parties to mark them selves as to their spiritual standing and percentage. All these and many other exercises are necessary before a sensitive mortal can be accepted as a co-worker and a band of spirits-form about them as a protective fortress against ill-disposed spirits. Oh, how all spirits love strong, pure, true mediums, who have strong self-poise and á still stronger spiritual counterpoise, so they need not fear when the dirties assigned them to work out jointly require that their medium should touch zero levels to rescue some poor yictim there, but that they can perform such duty and remain as pure and true as if they were moving in a celestial atmosphere. There at present many such noble workers, while there are also many ignoble ones, but the true and truth win. MRS. M. KLEIN.

Van Wert, O.

Large Doings.

On Long Island a hundred and more years ago there was fox hunting for three days during the season, and the biography of Catherine Schuyler contains the following apt lines from the pen of a witty woman whose name remains unknown: A fox is killed by twenty men, That fox perhaps had killed a hen. A gallant act no doubt is here. All wicked foxes ought to fear When twenty dogs and twenty men

Can kill a fox that killed a hen.

MOST WONDERFUL MANIFESTATIO

rains of Wheat Sprouting-by the Action of Vital Force.—Disintegration and Substitution of Matter.—Levitation. -Vision Through Opaque Bodies.

The following highly important article from the pen of the eminent Pau de Saint-Martin, is translated from the French especially for The Progressive Thinker by Monthon Tattersfield. The article appears in Revue Spirite of Paris, France. It will be read with deep interest.

Dr. Count Albert de Sarrak came to Paris, the city of light, the uncontested center of science, literature and art, to demand consecration for his works, his long and toilsome researches. He intended at first to prove to a vast public, the reality of his transcendental faculties and power; but prevented by various circumstances from the carrying out of this plan, especially by an unforescen departure; he wished at least to give a few persons among the students of the psychic sciences, so as to insure the maximum of control and guarantee.

M. de Sarrak, whose bronze-colored complexion, hair and beard suggest the Hindu origin, his bony face with deeply drawn lines and black, magnetic eyes, which reflect the searcher from "the beyond," the pilgrim from the "unknown" has, since childhood, been familiar with that science of the occult, whose secrets the ancient Orient has so long and jealousy guarded, and he learned early to understand the power of a strong willmethodically trained. On reaching manhood he turned his attention towards medical studies, and naturally he made the the sprouts given her under proper conditions of soil and moiststudy of psychophysiology, the functions and the development of the human soul, a specialty.

This belief and doctrine are summed up in the few words "To think is to create." The essential aim of this evening meeting was to confirm the truth of this kind of aphorism.

The drawing-room in which the experiments took place is of an average size, amply illuminated by a chandelier and a profusion of electric bulbs. The furnishing does not present anything remarkable, except a small table, on which, beside the traditional glass of water, there is a bowl containing grains of wheat, which may be examined and handled at leisure by every one present; also a tray with a small quantity of blackish earth, something similar to gardeners' compost.

Our host, in impeccable evening dress, the breast covered with decorations and insignia, earned by his remarkable works, began a most interesting account of his researches and the circumstances which led up to the very nearly improbable phenomena, whose reality we were called to verify.

He proves that man's psychic faculties are invariably in harmony with nature's forces, and getting authority from previous experiments like those we are going to witness, he asserts that, though the human will power is nearly omnipotent; another other to fix his mind either on any part of the cloak worn by condition is nevertheless necessary; personally the only title he Mme. M- when she entered the room, or on the left sleeve lays claim to is, Chela-scholar, but there is also needed a Guru,a master, that is, a representative of these superior humanities asked to put his visiting card on the table, the same one that which a supreme will sends, from time to time, to earth to control our weakness and guide our efforts.

It is to this venerable master, to this Mahatma, that he ascribes all he knows and every knowledge that he may further acquire; it is with him he confers, it is to him he appeals every time before undertaking anything; he is conscious of his constant presence and knows that he is always ready to guide and support him in his strenuous work of propaganda and diffusion had, after the experiment with the grains of wheat, unfavorably by blowing on the eyeballs. of the transcendental science.

the Eastern and Western languages fluently.

After a few moments of rest and well-deserved applause, Looked forward to with such impatience, asks permission to put piece of the card he just now tore up, telling him to keep it

soil, a second guest, Commander M-, the distinguished editor arm. of the Revue Spirite, sows haphazard grains of wheat that he himself has taken from the bowl, pushing them down with the water taken from the glass, out of which the lecturer has just drank.

But at this moment Dr. de Sarrak, who until now has stood motionless perceptibly keeping at a distance from his voluntary | The time in which this took place cannot be appreciated, less helpers, approaches slowly after having asked Mme. de Sarrak than a second, the body fell backwards again and was supported to sit down at the piano to produce vibrations for the purpose of by myself and M. T-, while M. de Sarrak, having gained harmonizing the surrounding ambient fluids as well as bringing out his own.

Will the experiment succeed? Everybody wishes this without being too hopeful, for have we not been told beforehand that the atmospheric conditions were unfavorable, the weather show that there were none left except the one kept by M. Thbeing rainy and the air overcharged with humidity? Besides as testimony." how could a grain of wheat sprout under similar conditions? It is true that Jacolliot in his lecture on his "Voyage in India," when speaking about fakirs, quotes anologous facts, but the Orient is far away and never as yet has such a phenomenon been proved in Europe.

During this period of waiting, the yogi or magician-why not give him this name?—standing opposite M. A., his face sublime, eyes half closed with raised forearms and palms of hands turned outwards like the devoted attitude of a supplicant repeating or rather muttering his "Mantras"-invocations addressed to an invisible master. Sometimes he directs deep, long breaths towards M. A--'s hands, or by slow, magnetic passes, upwards, downwards, or even under the hands, like as if he should attempt to push up the shoots so as to aid or hasten on

the process of the phenomenon, He himself at this time seems to be in a very excited condition; his face is drawn, with eyes fixed, persistently turned towards his agglomeration of earth and grain, the veins in his forehead are swelled to the point of bursting, the hands are trembling, the breathing is panting, the beating of the heart is power had put them exactly in the appointed place? irregular, perhaps painful, for his left hand moves frequently

the whole being of the experimentalist gives the impression of energy in action making effort to manifest itself.

Thus elapse three or four minutes in an impressive, absolute silence, when the magician's face is seen to relax, at the same time as General A gives sign of an inexpressible amazement with his eyes immediately fixed on this new kind of ground for culture—he is the first to prove the results of the experiment.

Just now his hands distinctly felt the heat and the slight shock of the vital or magnetic effluvium, he sees small, green stalks emerge here and there from the earth held in his hands, then they multiply in number at the same time as they develop and rise.

Still, for a few minutes, the magician is breathing vehemently, making rapid passes or sending forth effluvium. Soon everybody crowds around General A and Count de Sarrak, each the chance of ascertaining the accuracy of his assertions. For one coming as a personal witness to affirm the reality of a form this purpose M. de Sarrak recently invited to his apartments in of vegetable life brought to light through the efforts of the will Que Montaigne a small number of guests, chosen in preference and the manifestation of the human power. However, with the point of a long golden needle, the same one with which he just now pricked the earth in different places so as to facilitate the liquid to penetrate, M. de Sarrak separates the wheat from the earth and distributes to each one present the sprouted wheat, of an average height of ten, fifteen to twenty millimeters.

With the watch in hand, the experiment has lasted but eight minutes! The success is complete, undeniable, the sprouting has been accomplished in full light, without any contrivance or preparation whatever, under-conditions which seem to exclude any possibility of fraud. For curiosity's sake Mme. M—— put ure and found the stalks increasing from day to day in vigor

However impossible these results seem, they are scientifically explained; long ago the magnetizers pointed out and put in evidence the influence of human effluvium upon vegetation. During recent years two addresses have been given upon this subject: One to the "Societe Magnetique de France," the other to "L'institut General de Psychologie," the first one (1897) by Armand Gravier, professor of arboriculture, named, "Action of Human Magnetism Upon Vegetation;" the second, by F. Fabre, Action of Hands upon Microbes, Living Animals and Vegetable

Both of these observers point out the difference of the results n the development of germs or plants, when in contact with the left or right hand.

After applause and congratulations lavished upon him, and a few minutes' rest, whose necessity is easily understood from the enormous effort and spending of vital force, which the preceding experience must have required, M. de Sarrak gets up and without giving any reasons, asks haphazard two persons, one to fix what he calls the line of direction for circulating his fluids, the of any overcoat now hanging in the antercom; then every one is held the bowl and tray; the youngest among us to take one of these cards and give it to him. These preliminaries over, M. de Sarrak, without yet having materially intervened, takes the card given to him and evidently before our eyes, tears it into four pieces; these pieces he puts in his right hand, held closed.

While the sonorous or psychic vibrations generated by the conversation or mental appreciation of the assembly, possibly changed the liquid atmosphere of the room, where so far the His voice is vibrating with conviction, his gesture moderate, seance had taken place, he asks to go just for a moment, into his words are always elegant, precise and of an accuracy that the next room, where he is to be accompanied by Commander would be surprising, were it not known from another source that T and Editor B, as much for warranty of control as to M. de Sarrak is a distinguished polyglot who speaks most of aid and support him, because once before in producing this feat he fell in a trance, hurt himself and could not rise.

Once M. de Sarrak, installed in this new locality, of course Dr. de Sarrak, before commencing his experiments, which are surrounded by his body guard, gives to one of the witnesses one on over his coat a kind of robe with long sleeves, whose color carefully for subsequent verification, places himself near a table, harmonizes with the planetary influences, necessarily varying bends forward, half kneeling, the left elbow leaning on the according to time, day and season. Then in a humorous man- table, the other part of the inflected body bearing upon the ner he asks if anyone will kindly assist him, and after a hasty right upper limb, and the hand that holds the remaining pieces survey his choice falls upon General A-, whose reactions, of the card, half open, resting on the ground. M. B-, one of it seems are the most favorable to the manifestations he is going | the witnesses, told us later that M. de Sarrak remained in this position for some time with closed eyes, muttering his Mantras, On directions given to him, Mr. A places himself in the the muscles of the face and body contracting as the transcendenmiddle of the room, so that his least movement can be observed tal state progresses, when all of a sudden, like receiving an and closely followed, with raised forearms and hands joined so electric shock, the body is half lifted up, then thrown backwards as to form a bowl for the required quantity of blackish earth at the same time as the legs are brought forward and drawn that is to serve as soil for the sprouting of the grain. For this upwards like lifted by an invisible force, along with the right

"At this moment," says M. B ..., who carefully analyzed his sensations: "I had the impression, very distinctly, that my point of his finger. A third person moistens the mixture with hand, though put under M. de Sarrak's arm; he had just before tried to hinder himself from falling over, did not experience any resistance, it was as if the whole body had been lifted up, thrown forward and drawn upwards by an instantaneous levitation. possession of himself, asked us to accompany him to the drawing-room, where he was more carried than walking. In the meantime what had become of the different pieces of the card? When M. de Sarrak was conscious again he opened his hand to

After enjoying for a moment the general surprise he says: The first piece you will find in the direction indicated by my fluids, somewhere on this piece of furniture near the outer wall: the second ought to be in M. M -- 's coat sleeve; the last one. if you like to fetch it at once, is under Allan Kardec's bust. well known to most of you, which rests on a pedestal in the Leymarie library, "Rue Saint-Jaques 42."

It is a fact that each peice was found in its appointed place. The one indicated by the fluids was on a piece of furniture between a lamp and a flower vase; the second was found in the left sleeve of M. M--'s overcoat, and the third, considering the lateness of the hour, could not just then be fetched from the appointed place, but on the following morning at an early hour two persons went to the Leymarie library and found it under Allan Kardec's bust; and with the piece kept by M. Thtestimony, the refitting of the card was complete.

Now, how had these pieces vanished? By what mysterious way had they been transported? What invisible force, what

That is the secret of this matchless magician who is able, as towards that place, as if to soothe its violent emotions; in short, an apport at a spirit seance, to pass matter through imponder-

able ether, or perhaps even to disintegrate and reconstruct suc-

These demonstrations proving it a fact that there really exists in the human being vital and psychical forces whose powers of materialization are in intimate relation with the will of those who put them in action; they were followed by a third experiment, which, by its results and "modus faciende," singularly reminds of the works and proceedings of certain mediumistic draughtsmen, as the painter, Hugo d'Alesi, and the master engraver, Ferdinand Desmoulins.

It is true there is an important difference between these drawings and the one M. de Sarrak is doing, the latter being a premeditated conception indicated beforehand, while in spiritual works, the agent, ignorant of what he is going to undertake, simply obeys indications furnished him as the work proceeds, often his pen drawing the most ordinary events in a wrong and irregular manner. Here, on the contrary, the operator seems to act with full liberty, knows what he is going to do, and in the execution of his work complies with the elementary rules of art. Really both are in a waking trance and in a kind of psychic double, while maintaining consciousness of their personality and an apparent liberty of action and speech, they nevertheless obey the influence of a strange will-incarnate or disincarnate.

Ferdinand Desmoulins, in order to comply with the doubtful demands of a German savant, undertook to draw a face hidden so well in a black serge sack, that it prevented his knowing what it contained, and it was only when the work was accomplished that he was aware of what he had drawn.

M. de Sarrak also works blindfolded, both eyes covered by a double thickness of wadding, reaching half down the cheeks, the whole kept in place by a gauze bandage of eight thicknesses and an excessive quantity of napkins crossing from left to right and right to left, making vision absolutely impossible.

Before allowing himself to be bandaged up in this manner M. de Sarrak turns to the distinguished editor of the Revue Spirite, presenting him with a framed canvas, 30x25, perfectly innocent of any mark or trace, saying: My dear sir, would you like a drawing along the length or the breadth of the canvas? And what style do you prefer? A landscape or a sea-view? Seen by day or night? Should you choose the sea-view, would you like waves, rocks and moon-effect amongst clouds? In the case of the latter, please please make an imperceptible mark in the place it should occupy." Then turning towards Professor Barlet, the well-known author of the most famous occult works, he says, "Sir, kindly write on a piece of paper, of course without showing it to-me, the Christian name of a person."

These conditions having been agreed upon, M. de Sarrak places himself in front of a pier-table, on which stand two saucers, one containing Prussian blue, the other ceruse white. After a few minutes of concentration, all the time aided in his task by the vibration of music, no longer from a piano but from a musical box, set in motion by his son, he makes thick strokes on the canvas, alternately blue and white. The whole has the appearance of a mingling confusion, nevertheless in a quarter of an hour the persons present have before their eyes a sea-view with waves, rocks and the moon in the clouds, exactly in the place pointed out beforehand.

While M. de Sarrak was painting his sea-view either by the phenomenon of thought-reading or second sight, he momentarily in a few strokes of the brush traced on the canvas the name "Teanne," corresponding with the name written on the paper by M. Barlet. During the whole time of the experiment, though to all appearances acting and speaking in a natural manner, M. de Sarrak nevertheless was in a trance under the guide and control of a will-other than his own.

What seems to prove this is, that when the picture was finished, M. de Sarrak, his strength giving away, asked to be released from the bandages, which now had become an instrument of torture. He also asked to be taken out of this special condition by the same treatment as used in a hypnotic sleep-

At this moment it was easy to ascertain that the eyelids were contracted, tightly closed, the eyes turned upwards and a little inwards, nothing but the white of the sclerotis to be seen; this is a pathognomonic sign, the same as takes place in the nervous crisis of a hypnotic or somnambulic sleep.

Evidently it would have been better not to have broken up the crisis so suddenly, but to have proceeded slower by magnetic passes or simply to have waited for a natural awakening, for M. de Sarrak was extremely fatiged and exhausted. The evening being far advanced he asked his guests to be allowed to postpone his further experimental demonstrations to another time. DR. PAU DE SAINT-MARTIN.

Nellie S. Bande in Cleveland, O.

In reply to numerous letters received regarding our work, etc., I wish to say that I have not been idle, but every Sunday and twice each week conducted services in Detroit, through the entire season, with the best results. Just prior to coming to Cleveland to fill an engagement with the Temple Society I officiated at the funeral of little Charlie Lapham, whom I had known from infancy, and had christened some time ago. About ten days before his transition grandfather, Mr. Lapham, was awakened by hearing the name of the child called by his spirit wife, whose pres ence was so real that he could feel He arose, sat up in bed to make sure he was not dreaming, when pres ently the little dog in another part of the house commenced barking and would not be quieted. After a little time, little Charlie, who was sleeping in an upper room, came running down stairs and climbed in bed with his parents, saying grandma came bedside and and as he him. her own-another proof of spirit re-

Yesterday a lady from Brookwork. Yesterday a lady from Brook-lyn, N. Y., a stranger to us all, came hoped for for the last twenty-nine

she was the happlest woman I ever saw, and as she said, "To think I had of Byzantium." to come all of this distance to receive communication from my loved ones through you, an entire stranger!" en rapport with the dear guides.

and it is a pleasure to work with tion.-Ex.

them. They have an Aid Society that is accomplishing a vast amount of good; every Thursday they meet in he temple and make all kinds of useful things that are sold, the proceeds to be used in defraying expenses And the gentlemen are also doing all they can with their money, time and influence to carry on the good work. Altogether they are bound to succeed time 18 taken

until April; then I am free to make other engagements, or should any society or campuceting desire my services, write as soon as possible. My permanent address is 411 Vermont avenue, Detroit. Mich., and all letters will be forwarded to me, no matter REV. NELLIE S. BAADE

The Crescent Symbol.

The crescent symbol of the Moham nedans has nothing to do with their peculiar religious opinions and cere monies. It was not originally a symbol of the followers of Mohammed at all called but was first used by the Byzantines Thousands of coins have been found heard her he became frightened, ask- in all parts of Turkey which date back ing to remain with the father and to the time when Constantinople was mother until morning. His request known as Byzantium, and on each of was granted, and in a few days he these the symbol of the crescent apsickened and passed on to join the pears, proving conclusively that it dear grandmother, who loved him as was in use as an emblem among the people of that region long before Byzantium was overthrown and its name For the last two Sundays I have changed to Constantinople. The story been speaking to good audiences here, of the drigin of the crescent symbol is with great interest manifested in the as follows: When Philip of Macedonia besieged Byzantium he had planned to storm the city on a certain cloudy into the meeting for the first time, and night, but before, his arrangements her son, daughter and husband, all in were completed the moon shone out spirit, manifested their presence and and discovered his approach to the begave her a message that she had sieged citizens, who accordingly marched out and repulsed his forces. something which would have been im-The husband explained everything possible in the darkness. After that satisfactorily, and she remarked to event all Byzantine coins bore the me, "Now, I am satisfied;" and I think symbol of the crescent moon, which was always alluded to as the "savior

Mohammed II. captured Constantinople. At that time the crescent was Then I was glad and happy to know used everywhere and upon everything. I had done a little good by coming Suspecting that there must be magical power in the emblem, the Mohamme Regarding this society, I shall re- dans appropriated it and have since main with them during this month, used it as their only symbolic decora-

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General Survey.

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

THIS GENERAL SURVEY DEPART MENT 18 ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS BAY WILL NOT BE PUBLISHED, AS WE HAVE MOT 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.

On the evening of Feb. 9 Mrs. Cora V. Richmond lectured before the Unity Society of Milwaukee, Wis, Last Sunday evening) she lectured there again. This engagement has not interfered with her regular Sunday meetings at the Masonic Temple, Chicago, at 10:30 a. m.

Geo. H. Jefts writes from Fitchburg. Mass.: On Sunday, Feb. 2, our society had the pleasure of hearing Brother R. L. Bishop, from Boston, morning and evening, to find in him strong and forceful advocate of Spiritualism, and also an honest messagebearer. So well were our members pleased with his work and personal appearance we hope to engage him for our platform several Sundays at the beginning of our new year."

On Sunday evening, Feb. 9, at Unity hall, Mrs. Maggie Walto celebrated the twenty-first anniversary of her mediumship. On that occasion Dr. C. Burgess, president of the Spiritual League, who was in the audience when Mrs. Walte made her first appearance on the rostrum twenty-one years ago, also took part in the entertainment on that occasion with famous Indian songs, assisted by Mr. Shaw in his well-known Indian dance, causing much merriment in the large audience that taxed the capacity of the large hall. One of the features evening was the playing of Miss. Eva Fresh, a talented young artist. Mr. Regancy, a professional reader, gave a selection which called forth Hud applause. Master Joe Higgins and three songs, and was given warm applause. Mrs. Emma Jenkins' wonderful soprano was again heard in the solo, "Sing On." Miss Irene Bourgue's sweet voice also added to the night's entertainment. A short speech was made in reference to Mrs. Maggie Waites' labors in the cause of Spiritualism. The evening was closed with messages given through Waite. - A plea was made in behalf of the League for members, and Dr. Burgess received a number of names to the same. Mrs. Waite is working faithfully for the interests of the League for the betterment of the cause, and clean Spir-itualism in general."

Mrs. A. Moulton writes from Salt Lake City, Utah: "I have just received the premium books, and am very much pleased with them. I

W. D. Wattles, well-known on the Spiritualist rostrum, has commenced per. called "Constructive - Science." It teaches constructive methods in acquiring health, developing spiritual faculties and attaining happiness and success. Subscription, fifty cents per year; send stamp for sample copy to W. D. Wattles, Iwood, Ind.

W. F. Schumacher writes: Spiritualistic Church of the Students of Nature had a very interesting meeting last Sunday evening at Van Buren Opera House. Brother Coe assisted the pastor' Mrs. Schumacher Many spirit communications were given, and the audience seemed well rewarded by their attending. Each Sunday evening at 7:30 meetings are

Rev. G. Tabor Thompson, one of the most eloquent speakers in the ranks of Spiritualism, is always ready to respond to calls to attend funerals and weddings, or to give night lectures near by. Address him at 526 Spruce street, Philadelphia, Pa. Thompson has charge of one of the largest and most flourishing societies

Mrs. Ella York writes from San Francisco, Cal.: '4 find much food for thought in your paper, and enjoy the different opinions of your many correspondents. I accept all appeals to my soul and reject that which does not, but do not criticise nor condemn the writer, whether a a spirit or mortal. I consider all spirits are in different stages of unfoldment and growth, and express themselves accordingly. Whether we are in the body or out, we must strive to lift our brother up if we wish to progress. If we pull him down, then down we must come also. "How I wish the spiritual forces unite and work as one body. How the people of earth might be benefited and enlightened! If everyone recognized that they are spirits now, the unseen forces. At the present time the only use many have for the ganized a Ladies' Auxiliary, and have spirit world is for material matters. compelling their spirit friends to try and do things they are not capable of doing, thus forcing poor advice. and untruthful statements."

Rev. E. E. McCarthy, who has been homa, writes from Bartlesville, as follows: "We have not been anywhere socially and financially. With the where we have been able to draw on proceeds the circle has furnished the Sunday evening so many members of every church as we have here, so much so that it caused public critiother places. Letters addressed to Andrew Jackson Davis' name on our state will develope more interest in ful suggestions. Our meetings are Spiritualism than many of its sisters," very harmonious.

manumummumide dimensionaminimum 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 neessity of preparing your copy for the printer. Please bear this in mind.

Our German, readers especially those in New York City, will be interested to know that there has been formed a German Spiritualist Society in that city, the first of its kind there

in. The founder and leader is M. J. Warmuth, 939 Third avenue, at whose home occurred the first meeting, on February 5th inst. The society will meet there the first Monday in each month. The inner circle will meet there weekly. They have a good medium, and their prospects are bright for a good society.

Dr. J. A. Marvin writes from Anderson, Ind.: "The cause is being resurrected here in Anderson, and is beginning to take on a new life. We have great hopes for the future. With a nice temple here, it has been a shame and a disgrace to Spiritual-ism that for a long time they seldom held meetings in it, and when they did very few would attend. The soclety has practically gone to pieces. We have now succeeded in effecting a new organization, with Fred Mc-Comber as president, and a live and active poard. The temple has been renovated and made attractive, whereas, before it was gloomy and uninviting. . We have secured an elegant choir, with Mrs. Post as soloist. and planist, and there is no better in the city. Your humble servant is at the present time the regular speaker. The lectures are absolutely inspirational and seem to satisfy and please all. We hope to have a test medium on Sunday evening. We have also established a Wednesday evening developing circle, from which we hope for much good. We shall try to place ourselves in the hands of our spirit friends and seek to carry out their plans. . I am sure that I can soon send you some subscribers for.
The Progressive Thinker."

W. J. Colville is lecturing in San Francisco, Cal., in Whitney Hall, 1164 O'Farrell St., Sundays and Tuesdays, at 3 p. m.; Wednesdays and Fridays, 8 p. m.; also in Hamilton Hall, 13th and Jefferson Sts., at 3 p. m. and in Parrott Hall, 2309 Santa Clara Ave., Alameda on Mondays. Thursdays and Saturdays at 8 p. m.

Minn., sends the following: "Sir Oliver Lodge, the distinguished scientist and president of one of the largest of England's universities; Camille Flammarion, the great astronomer of France; Doctor Lombroso, the eminent Italian physician to the Pope; think they are all fine, especially the Sir Alfred Wallace, the scientist, who "Interwoven Letters from a Son to contemporary with Darwin, promul-His Mother." I think Carlyle Pegated the scientific fact of evolution tersilea's works are grand." of matter into organic forms.: and us set at height the fiction of fiat These are among creation. the many eminent men in the old world and then in our own country such men as Rev. Minot J. Savage, Professor James Hyslop, Rev. I. K. Funk the editor of the Literary Digest and head of the great publishing house of Funk and Wagnalls, are among those who having investigated, have given their adhesion in words and actions to the facts with which our departed friend was comforted and which he has taken with him to that other country, so to speak."

The F. O. O. S. of America sends the following announcement: new era for Chicago! If you are satisfied that we are fulfilling our promise to make Chicago the psychic center of the world, join us, and put your shoulder to the wheel. Look at this list of talent for the remainder of the season: Rev. Will J. Erwood, Feb. 16 and 23; Mrs. Ada Turk Knapp, Mar. 1; Hon, Harrison D. Barrett, Washington, D. C., Mar. 8 and 15; Miss Elizabeth Harlow, every Sunday afternoon and evening, and every Wednesday for April and May, the only dates she can give Chicago until 1910. Come and hear them at Hygela hall, 406 Ogden avenue, corner Robey street, top floor.

Rev. Adaline Cooper writes from Syracuse, N. Y.: "The Lone Star Spiritualist Society of Syracuse, N. Y., is still building. The officers and members seem to try to outdo each other in their work. Our secretary, Mrs. Elizabeth Blascardt, has not been absent but once since we organized. We are holding entertainments very often. The Poverty Social was a success financially, and socially. Mrs. Joseph Parker, formerly of Moravia, N. Y., and Mr. Cornelius Jackson, formerly of Watertown, won the prizes for their allire. We are about

to hold a Crazy Social." Laura Lister writes from Philadel-phia, Pa.: "The ladies of the First Spiritual Association of the Twelfth Andrew Jackson Davis' wife, whose spirit name is Silona. The following officers were elected: Mrs. Lawrence, president: Mrs. Levis, recording secretary; Mrs. Balman, treasurer; Miss Lester, corresponding secretary. We lecturing in various towns in Okla- held our first bazaar a few weeks ago, and it was a grand success, both rostrum of the church with new carpet, chairs and lecturn. Our meetlings are held every Wednesday evenclsm. Regrets were freely expressed ing after the regular evening service. when we announced our intended de- We have 37 members, and we are tak-We-expect to remain in the ing more members in every new state till April, unless called to We also have the honor of having this place will reach us anywhere in membership roll. The Rev. G. T. the state. We look forward to the Thompson, paster of the church, is altime in the near future that this ways with us with his ever ready help-

Dr. T. Wilkins writes: "I am prompted to say that our beloved siser and co-worker, Mrs. Isa Cleveland has been taken to a hospital for treatment for blood poisoning, contracted from the prick of a pin in the hand, and now asks for your kindlest healing and restoring thoughts. Do not think of her only as to send out all your force of mind for her speedy recovery. Hold her in love. Give her strength from your own divine soul."

I. W. Richardson, secretary of the Delphos campineeting, desires to correspond with first class test and message mediums, with a view of engaging their services. Address him at Delphos, Kansas at once. Ferd. C. Suhrer writes:

usual services of the Fraternal Order of Spiritualists in Hygeia hall Sunday, Jan. 29, were well attended consid ering the disagreeable weather. Much interest was manifested in the different parts of the services which resulted in great good to all. Mrs. Ada Turk Knapp occupied the platform in the evening and without any attempt at oratory gave us a heart-toheart talk relating her experiences as a medium from early childhood, which contained many amusing and serious incidents. Our large hall was completely filled by an expectant congregation which listened almost breathlessly and the speaker's voice was clearly heard by everyone. The 200 people assembled was a glowing tribute to Mrs. Knapp's popularity as a medium. Many personal friends were there, and the reception which followed was marked with words of praise and congratulation. Announce ment was made that Mrs. Knapp would conclude her talk at some later date which will be made known. Will J. Erwood, of Elkhart, Ind., will be with us again on Sunday, Feb. 23. Brother Erwood's return is by solicitation of those who have heard him. and by those who have not, and they all unite in sounding his praises. Be with us and hear something out of the ordinary. We have some more good news. Mrs. C. Fannie Allyn, the veteran lecturer and organizer of Lyceums, will come to us the first Sunday in April (the 5th). She comes to make arrangements for the organization of our Lyceum next season. There is, perhaps, no one better known or whose career has been more successful in Lyceum work in this country, and her coming is awaited by many friends and acquaintances. She will find many eager and willing to assist her in a work so badly needed.

Correspondent writes: "The Golden Rule Spiritualist. Society is having some of the best lectures that have ever been given before it by Prof. W. F. Peck, of St. Louis, Mo. The attention of the members of the audience certainly shows that they are not intending to miss any of these soul-inspring lectures. All should hear this gifted orator. On Sunday, Feb. 23, his subject will be, at 3 p. m. The Age of Reason vs. The Age of Truth;" at 8 p, m., "The Science of Immortality." Messages from some of our best mediums after each session. Mrs. Mary Weaver, one of our best mediums, gave convincing proof of

spirit return, as did Mrs. Hill." Maggie-Henry writes: "At Universal Occult Society, 77 East 31st street, Judge A. C. Dunn of Winnebago, hall C, we had a very interesting meeting at 3 p.m.; also in the evening a short lecture by H. S. Fraser, and spirit messages by various mediums. We had a very good attend-

Correspondent writes: "The Rose land Spiritual Culture Club; 11526 Michigan avenue, Kensington, is on deck for the Convention with their 40 or 50 members. The meeting on Sunday, February 16, was an excellent one so far as numbers and close attention were concerned. The address by Dr. T. Wilkins and the messages by Mrs. Harper and Mrs. Hilbert seemed to be highly appreciated to their full value. Mrs. Hilbert was still in the hands of la grippe. but once in the hands of her spirit friends, the bodily aliments had to take a back seat. President Perry and his co-laborers can well feel proud of the start this society has, and the kind of people the meetings attract: also of the beautiful music produced by their little family orchestra—the Richards family "

Correspondent writes: "The Rev. H. Demby, pastor of the Church of Progressive Spiritualists, 3329 non avenue, was too ill to be in his pulpit, last Sunday, and his place was filled by Mr. C. Kirchner. The thuslasm was as usual, but. Elder Demly was greatly missed." J. W. Ring writes: "Just a few

words from the lily fields of South-ern California. The delightful Spiritualist Temple in San Diego is tainly a splendid place to lecture. The people are kind and willing to assist, the climate is ideal, and one can see that advancement is being made. I have thoroughly enjoyed my stay here; will close March 1, and start on a few weeks' trip up the coast. We have much "doing" here at the Temple. Thomas Paine's birthday anniversary was observed with an all-day's meeting when Col. John-L. Dryden and Mr. Chas. J. Andersoneach gave interesting discourses appropriate to the occasion. A few weeks since Mrs. Mary C. Vlasek of Los Angeles exchanged a Sunday with me. There are many goodly reports of her work while here. Early in April I shall be in Indiana to spend summer. Now, may each reader take a fresh whiff of the invigorating breeze from the menty Pacific, laden with the perfume of blossoming flowers; along with the earnest good-will of the Ring of the West."

Grand free mass meeting given under the auspices of the Second Spirit-Church, Cleveland, Oalo, ed by the State Assoassisted by clation, to be held in Memorial hall, W. Superior avenue, Feb. 23, 1908, 10:30 a. m., 2:30 p. m., 7:30 p. m. The following persons will participate in the exercises: F. D. Dunakin, president O. S. A.; A. Dion and son; C. A. Sollinger, secretary O. S., A.; S. A. Mahaffy, treasurer O. S. A.; Mrs. Lena Wolf, Mrs. D. N. Shoemaker, Mrs. L. A. Wilson; second vice-president, O. S. A.; Mrs. F. E. Mulder and Rollie Merritt, D. Herrick, trustee, O. S. A.; Mrs. Sadie Herrick, Mrs. Mary C. Ward, state missionary; Rev. Wm. Strong, Hamilton, Canada; Mrs. Harriet Noland,

Mrs. D. L. West wiltes from Elgin. The Progressive Research Society of Eigin is progressing rapidly, adding new members at each meeting, losing sees occasionally through

death and otherwise. Our mediums have the power through their guides to demonstrate spirit return to our satisfaction, and we only wish others could have the proof of life after death. We regret the treatment of Brother Geo. Brooks, and hope for his acquittal. He has worked in Elgin, and is well liked here. We wish all good, true Spiritualists success; ikewise The Progressive Thinker and its editor."

Mary B. Hill writes: "The entertainment given under the auspices of the Band of Harmony was another occasion which brought pleasure and profit. Mr. Dennis, a young violinist of some fame, rendered very fine music, accompanied by his sister, Miss Dennis. Miss A. Nichols, who always favors us with her sweet song, with Mrs. Adams as plano accompanist, and Miss Carrie Richmond, who is an artist, and excels in elecution and 16ceived great applianse. Each did excellent work, and made a very rleasant entertainment to a crowded house, and to them is due the credit. The next regular meeting of the Band of Harmony wil occur Feb. 27, in room 309 Masonic Temple. Everybody is invited. Bring your lunch as coifee is served at 6 o'clock. We will always guarantee you a profitable, helpful H. M. Shanks writes: "I am glad

to see you are having good success in driving out the grafter-fake element. I am also glad to see you have help in the city law makers. It looks like some good and wise spirit or spirits were inspiring the City "Dads" in our

favor, May the good work go on." E. H. Thompson writes: "The Fraternal Daughters held their Valentine party at the home of Sister Thompson as announced in The Progressive Thinker. We are very pleased to say that it was both a social and spiritual success. The two commodlous parlors were packed to overflowing. The evening was given over to games and singing, and the reading of valentines, which filled the rooms with laughter, and it was midnight when we all sang. God be with you till we meet again. On Wednesday, Feb. 19, we are to have with us Brother Will J. Erwood, in Atlas hall, 406 Ogden avenue."

Mrs. Dr. Caird, secretary, writes: "The Illinois Sunflower Club will hold its monthly tea party at Lincoln hall, 70 E. Adams street, Feb. 25. 25. A special effort will be made to secure good mediums for this occasion, so that all can receive readings. Do not forget the time and place. Come and give your mite toward helping the cause along. Miss Louisa Ott will preside at the urn. March 20 we cele-brate our birthday. A splendid program is being prepared. All are invited."

Mr. and Mrs. E. W. Sprague have been for some time negotiating with the New Erh (Oregon) Campmeeting Association, regarding their serving that organization during the entire time of its next season's campmeeting. but in consequence of the great expense of travel across the continent and return; and with no assurance from the railroads of the usual tourists' rates, it has been decided to give up the engagement for this season at least. This leaves Mr. and Mrs. Sprague with some time free to engage with other camps, and if those who have written them have dates not yet filled or any others may want their services, they may be able to arrange dates with them now. Address, E. W. Sprague, 1082 Trumbull Ave., Detroit. Mich.

HARRISON D. BARRETT. An Item from the Harbinger of Light,

Melbourne, Australia. Harrison D. Barrett's fine address

as president of the National Spirit-ualists' Association of U.S., America, was given at the annual meeting held in October. He has held office con-tinuously since 1893, when, by his help, in conjunction with other prominent workers, the Association was founded. This address is one of the most able of its kind, dealing as it does with the present lofty outlook of Spiritualism on the one side, and the debasing commercial element on the other that, especially in the United States, has opened the door for description. After fraud of every speaking of the scientific aspect now so generally accepted as the surest and best mode of investigation to which intelligent people are turning, he says, "there has never been a time when the shadows of Spiritualism have been so conspicuously placed before the masses." Mr. Barrett did not seek re-election, and is succeeded by the vice-president, Mr. George B. Warne.

An Old Soldier Briefly Expresses His Views.

the Editor: It has always seemed strange to me why all church members hold such a dread or antipathy against Spiritualism, and at the same time they believe in a future life. Why is it? In this late day of enlightenment they should begin to

If they will allow good, common sense to guide them, some rational ideas would enter their brain, inform ing them that they are living a life contrary to the Bible they read, and the Lord they worship. Many have experienced the mistake, while thousands of others are willing to root right along in the same old well-worn wagon-rut that great grandparents traveled years and years before they were born. At does seem strange to me that some incident in the lives of such people has not set them to think Why don't they think and investigate for themselves?

There is not a church member who does not believe in a future existence. and wherein in that respect is this be lief different fromea belief in Spiritualism? Any of you church-goers and church members please answer me that one question.

I see by the daily papers a proposi tion has been made to consolidate the Episcopal and the Roman Catholic churches into ponell It might be good-idea top consolidate all the churches into one brotherhood, for all are hoping to gain the same happy

home beyond this life.
J. W. BOYD. National Home, Milwaukee, Wis.

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

eaders know that the good work goes

They Are Keeping Things Moving at a Lively Pace.

bravely on at "our Temple." Although it did seem to abate a little for a few days after the holidays were over, by the first Sunday in January our Brother J. W. Ring came out with more vim than ever, and still continues to give us ringing discourse on the True Harmonial Philosophy He told us a few Sundays ago that if he couldn't give us something to "jar," he would think his talking did not amount to much; and he does strike some sledge-hammer blows, and hits the nail on the head every time. His lectures continue to draw large and enthusiastic audiences.

In accordance with mutual agree ment between Brother Ring and Sis ter Mary C. Vlasek, of Los Angeles they two exchanged rostrums for one week, including Sunday, Jan, 19. Mrs. Vlasek gave us (beside the two services on Sunday to large and wellpleased audiences) two week evening message seances to large and appreciative audiences. We anticipate having her with us again in the near future.

On'Jan. 25 we had in the Temple one of our ever enjoyable all-day meetings, "A Thomas Paine Memorial

Speakers: Rev. Ring, morning and

evening, and J. L. Dryden and Chas.

J. Anderson in the afternoon, The intelligences seemed to interweave the four discourses, as though they had been previously well reheased. Mr. Anderson had arranged to occupy our Temple rostrum every Tuesday evening during the months of January and February, but owing to unavoidable circumstances his services were discontinued with the last

Tuesday in January.

I must not fail to mention that at our all-day meetings the friends and members of the society are supposed to bring well filled lunch baskets, and at which times the ever-willing helpers, the "Busy Bees," take pleasure in serving hot tea and coffee, and make things cheerful for all.

On Sunday, Feb. 2, the only feature out of the ordinary was a "Flower Shower," conducted by Mrs. J. L. Brooks, and to-day (Feb. 9) an extraordinary occurrence, postponement of all services at the Temple on account of a continual downpour of rain, with flooded streets. We are now making great preparations for a Valentine party on Friday, under the auspices of the Busy Bees; assisted by Brother Ring.

On Sunday, 23rd, all-day meeting, Washington memorial. On Friday 28th, Brother Ring puts on the laugh-"Leap Year in a Village with One Gentleman," followed with dancing.

Sunday, Mar. 1, terminates Brother Ring's present engagement with us after which he goes East to fill other obligations. We are loth to give him up, but we feel assured that with his helpers he can and will do a noble will have to be content with the thought that he will come back to our Temple some time in the not very far distant future.

W. J. Colville will be with us Mar. 5 to 24, inclusive, and we all know what that means, two lectures every day while here. Then on the last Sunday in March Mrs. Katie Heussman Harveston, of San Francisco; begins, with us, an engagement of four months. So you see we have no thought of "closing shop" for a while at any rate. T. J. McFERON,

of San Diego.

A New Society in Muskogee, Okla. To the Editor: I beg to submit the following report of a series of meetings I have recently conducted in Muskogee, Oklahoma.

In response to a letter I received calling me to Muskogee, Oklahoma, I left Lawton on Jan. 24. When I arrived in Muskogee I was very cor-dially received by the persons who had planned for my trip, and was located in extremely comfortable quarters. Full arrangements had been made for a series of meetings, to be so conducted that they would leave something lasting in the city for our cause, and they did. The result of the meetings was the organization of a good, strong society; that has on its membership list some of the known business men of Muskogee, The society will make application to our excellent State Association for a charter.

The officers of this new child of Spiritualism are as follows: Mr. C. Sanders, president; Mrs. Emma Kruse, vice-president; Mr. H. C. Kruse, secretary-treasurer; Messrs. S. Eckert and C. Henderson, and Mrs.

C. Eckert, trustees. Shortly after my arrival the Spir itualists of Muskogee gave me a fine reception in the home of one of the local mediums.

The efficient secretary-treasurer is already corresponding with a lecturer in our movement with the view of engaging the services of a pastor. is the intention of the members of the society to not lie idle one minute, but "to the work" immediately. It is highly probable that when our state convention meets here in Law ton, the Muskogee society will endeavor to have the next convention meet in their beautiful and progress ive city. REV. ALICE BAKER

of Lawton, Okla. "A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Pee

Pastor Church of Spiritual Light

mles versus Dr. Helen Densmore and W. J. Colville. Price 30 cents. "The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M. Dedicated to Preachers, Missionaries and Church Members. Price, 20 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price, 25 cents.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation. of Personal Based on Hygiene and Health Cul ture. By twenty physicians and spe-cialists. Edited by Albert Turner." Of special interest and value. Price, \$1.00.

At a board meeting of the officers of Just a few lines to let your many

the Indiana State Association of Spiritualists, held at the home of the secretary, Mrs. Carrie H. Mong, Muncie, Ind., plans were laid to visit all socleties. We wish that the secretaries of every chartered society would correspond with the state secretary at once. Let us know what is needed in your locality, and we will do all we can to help your society.

The State Convention will be held some time in March, and we wish all societies represented with a full num ber of delegates. As the N. S. A. Con vention will be held in Indianapolis this next October, there will also be business concerning the same come before the State Convention, know there is much needed work in this state, and we hope that every one interested will avail themselves of the opportunity that is theirs to do what they can to help this work.

E. A. SCHRAM, Pres.

MID-WINTER MASS MEETING. Of the State Spiritualists' Association

of Minnesota. The State Spiritualists' Association

of Minnesota will hold, the annual Mid-winter Mass-meeting in St. Paul, Feb. 28, 29 and March 1, 1908, at Odd Fellows' hall, corner Wabasha and Fifth streets, with all-day sessions each day, beginning at 10:30 a.m. Dr. Geo. B. Warne of Chicago, Ill. president of the National Spiritualists' Association of the United States, will

ings.
The local speakers will also take part in the exercises: Mrs. Carrie Tryon, Mrs. S. M. Lowell, Mrs. J. P. Whitwell and Miss Alice Wickstrom,

be the principal speaker at the meet-

Message bearers of the Twin Cities: Mrs. Emma A. Sauer, Mrs. Paul Buehler, Mrs. Clara Lee, Mrs. Emma Peake, Mrs. C. W. Lutz, Mrs. H. P. Courtney, Mrs. Mary Griffin, and Mrs.

On Thursday evening, Feb. 27, at 8 o'clock, there will be a reception at the above hall to the friends and visitors, followed by a literary and musical, entertainment and dance, and a general good time

The secretary, 904 Hastings avenue, St. Paul, will mail programs to persons sending their names and addresses. It is the aim of the officers of the

Association to make this mass-meeting a greater success than the one of FRANK E. IRVINE, Secretary State Spiritualists' Association of Minnesota.

PASSED TO SPIRIT LIFE.

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

The shadow of death has already

fallen upon the new and comfortable home of John E. Sexsmith, and his well known wife, Mrs. Alice Sexsmith, at 1321 Wilcox avenue, Chicago. The former's mother, Mrs. Hannah J.-Sexsmith, without danger signal or a farewell word, passed from mortal form on the morning of February 5th, 1908. Startled by the sound of something falling, the son hastened to her room only to find her alened to her room only to find her already beyond consciousness and help. On the previous evening she had spoken of the fact that on the morrow, it would be just twenty years since her own mother had been translated by sudden death, little thinking of the nearness of a like change for herself, which would make that date doubly an anniversary of sadness in her family. Mrs. Sexsmith was born March 19th, 1842 in Richmond, Ontarlo, Canada. During seven years of widowhood, it had been her custom to visit at will, in the-several homes of her four children. It was one of these pilgrimages of pleasure, that brought her to Chicago, about two months ago, and she had seemed keenly alive to full enjoyment of this reunion. Funeral services were conducted at the above number, on the afternoon of February 7, by Dr. George B. Warne, in the presence of relatives and intimate friends of the ready beyond consciousness and help. relatives and intimate friends of the family. Burial followed at Forest Home cemetery. The vacant chairs in every family circle are mute, but forceful witnesses that we are gathering home one by one.

At the age of 79, Norah Merrell passed to spirit life at Kent, Ohlo The day before his death he predicted that he was about to have either a long sickness or a sudden death. He often expressed the wish that if he died in that manner that the first stroke might end it all, that he might not linger to suffer or be a care. He had his wish. His prediction was partially fulfilled. He died on his seventy-ninth birthday anniversary. Mr. Merrell was one of the promoters of the Lake Brady Spiritualist Association, helping to establish the camp on his farm. He gave liberally of his money, time and hospitality, the first meetings being held at his home. Cases of; need or distress always found help at his hands. He was always ready to help worthy persons who showed a disposition to help themselves.

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Ry Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal o, on "The Assyrian Sacred and other allied symbols. Worship, Third edition, with two huadred illus-

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In his office in New York, surrounded by charts and dials of strange design, Albert II, Postel, the Astrologer, studies daily over, the lives of men and women who have written him for advice on affairs of business, love, speculation, travel, marriage, health and the important events of life. The following letter gives an idea of Mr. Postel's ability:



Prof. Postel:

Dear Sir—You are certainly the most wonderful astrologer living. Everyone of your predictions came true. I consider that you not only saved me from an swful death but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely, MISS EFFA M. THYON.

The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural power, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Mr. Postel has received from people who have benefited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling toward humanity.

Readers of this puper can obtain a reading free of charge by addressing a kindly feeling toward humanity.

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SUNDAY MEETINGS IN CHICAGO.

The Church of the Soul, Cora L. V. Richmond, Pastor; services in Hall 369 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home, 3802 Ridge Boulevard, Friday afternoons, to receive callers.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m. per served at 6 p. m.

The Students of Nature, Mrs. M.
Schumacher, pastor, meets at Van Büren Opera House, corner Madison street
and California avenue. Service at 7:30

p. m. The Fraternal Order of Spiritualists,

Cleveland.
Services every Sunday evening, also
Wednesday evening, at 7:30. Lecture,
music and messages, 320 Flournoy st.
Mary B. Hill, pastor.
Spiritual meetings held every Sun-

spiritual meetings neid every sunday evening at 3 p. m., at 233 Lincoln ave., conducted by F. E. Loner.

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

Biblical Spiritual Society holds meetings every Sunday evening at 56th st. 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.

Maggie Henry, Home address 3103
Prairie avenue.

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

The Roseland Spiritual Culture Clubholds services in Bock's Hall. 11528
Michigan avenue, the first and third Sundays in each month. Good mussicgood sucakers and good message-bears. Sundays in each month. Good music, good speakers and good message-hear-ers are always on hand. Mrs. J. Long-staff, president; residence, 1932 Kingston avenue. City.

The Starlight Spiritual Society, 556 32nd spreet, holds services every Sunday evening; also Monday evenings and Friday afternoons. Mr. Bunde, pastor; Mrs. Weinick, medium. Nodoor fee, Everybody welsone.

The Church of Spiritual Revelation holds services every Sunday eyening.

holds services every Sunday evening 8 p., m., 5963 S. Halsted St. public cordially invited. Conducted by Edward Dierkes.

Origin, Development and Destiny or Men.

A Scientific and Philosophical Treatise, by Thos. P. Fletcher. ATSALISC, DY THOS. IT, FIGURIER.

(INTERTS: The Beginnings: Fundaments: Principles: Formation of Constellations, Systems, Bun Planets and Satellitis. The Origin of Methors in Comebilities of Manager and Satellitis. The Origin of Methors in Comebilities of Regions: The Great of Manager and Imparts Enowhedge: How the Soul Inceltres I s Highest Impressions; The Record Book, or The Heavenly Ether: How to Cultivate the Sixth Benefit in Finer or Spiritual Body; Growth and Degeneration: Morally, Spiritualing Froved by the Bible: The Bible and Christ; The Summer; "Wisa use We Do to Be Expand" For sail est this office.

Prince Notch: \$1.00. Paper 50c. Price, cloth, \$1.00. Paper 50c.

Molecular Hupothesis of Nature The Relation of its Principles to Continued Ex-istence and to the Philosophy of Spiritualism. By Prof. W. M. Lockwood. Paper, 24 cents.

MOLLIE FANCHER,

The Brooklyn Enigma.

An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses. By Abram H. Dalley, With Illustrations. Price cloth, 81.50.



This department is under, the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, " h of all things is to the best unworn out robe of the spirit be depreca" Correspondents often of Darkness, Devolution and Destrucweary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is una-voldable delay. Every one has to wait his time and place, and all are

treated with equal favor. NOTICE. No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the rebe made the name will not published. The correspondence of this department has become excessive-ly large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary chirtesy of correspondents is expected.
HUDSON TUTTLE.

Earnest Inquirer:—Q.—What credence is to be placed in the discovery, so called, of determining the sex of the child, as set forth in The Progressive Thinker of Feb. 1, in an article with the title, "It was a Boy?"

A .- It is claimed in this article that a Dk. Gayer, promised the parents that by hypnotic suggestion he would so influence the mother-that a boy instead of a girl should come to them. The father wanted a boy, the mother a girl. The "doctor" began the treatment three months before the wed-

The glamour of "science" is cast over the story. The treatment was given in the Doctor's "laboratory" in he presence of several Americans and Europeans interested in this branch of science." The Doctor found the "door" through the "subconscious." He there-by made the to-be-wife and mother, sigh for a boy! At that time he drew a drop of her blood and found she had exactly three million five hundred thousand red 'corpuscles, and after continued hypnotic treatment found that these had increased to five mil-The "eminent doctor" took the cash, no boy no pay. There was a boy and he received his pay.

It may be asked, what evidence is there that it would not have been a boy, had not this treatment been resorted to? The average of male over female births is from 8 to 10 per cent, and hence the probabilities are favorable for a male. The increase of red corpuscles has a decided appearance 'scientific accuracy," but is one of those indeterminate things, depending entirely on the brazen arrogance

The reader would infer that the "doctor" found that number of red corpuscles in the entire blood of his patient. Really it has been estimated that there are 5,000,000 red corpuscles in a cubic millimeter. A millimeter is about one twenty-fifth of an inch. This would give 78 billions red corpuscles to the cubic inch of bloodand about 300 times less of white cor-

By what process did the learned doctor count the millions? No one pretends to more than approximate

If, however, 5,000,000 is a standard a verage to the cubic millimeter, what would be the condition of a woman with a million and a half deficit?

The experimenter takes for granted that the mental state of the mother, her desires or anticipations has a controlling influence on the sex of her child. If observation has proven anything, it has shown that the mother's desire has no such determining influence. As to "subconscious," the whole subject, to which every ignoramus resorts for explanation of phenomena not otherwise explainable, it has first to be proved to have an existence.

One is curious to know how about the father? How about the increase of his, "red corpuscles." Would not his treatment more or less have been "scientific?" What would have resuited in running up the count of his red-corpuscles a million or two?

If it is possible to change from a girl to a boy, would it not be possible to have two boys-twins-by beginning the treatment earlier, and multiplying the red-corpuscles by a few millions. Here is the problem: If a mother with three and a half millions of red corpuscles in her blood will give barth to a girl, and with five millions to a boy, what will be the result if she have ten millions?

An obscure doctor became notorious a short time ago by a similar "for," carrying out his theory that a certain food, furnished would give this result. He apparently succeeded, but he and his theory have dropped into the waste basket of "scientific" pre-

This story, given a wide hearing through the New York World, should have appeared in a comic paper, with cartoon illustrations. The portrait of this great psychologist and Doctor Gayer, and the eminent "Americans and Europeans" who witnessed with open mouths, the pre-wedding treat-ment, would be highly interesting studies of character. The picture of the pre-husband and wife, dupes of such charlatanry, would also be interesting. An essential part of the story is omitted-the fee! . Was if so small as to reflect on the value of the hitherto'unheard of research of this great doctor, or so extortionate that it would measure the credulity of the anxious

Hereford Pike: Q .- What is the price of "Hafed, Prince of Persia," by David Duguid?

A .- Four dollars. If not out of

the Indians make flint arrow-heads? row-heads depends on the concoldal trated. Price, \$2.00.

A FEW IMPRESSIVE DEFINITIONS.

Self-Evident to Many Thinkers.

The following are not intended to e complete nor taken for granted It is not expected they will be believed by most most people. They are not in spirit, nor entirely in letter, original with the writer. They are written merely for the purpose of affecting the mental vibration of a few who may chance to notice them.

for each statement: 1. Dogmatic religion is a warped sounding board in the ethical consciousness of the world. It is a deacement of the trade-mark of manhood. Personal Responsibility.

The writer is prepared to give reasons

"Materialistic" Physical Science s the bastard-whelp of dogmatic the-

ology. The Roman Catholic church is the best unworn-out robe of the spirit

The consummate knowledge of the weakness of human nature possessed by the higrarchy of the Roman church, is only equaled in degree by the total ignorance of most of the priesthood, and all of the latty in regard to the real plan and purpose of the church.

The writer has been a Catholic and knows whereof he speaks, 4. Protestant Christianity reminds one of a man who, finding himself in bed with the devil, jumps out and clothes himself, but afterward crawls back on the edge of the bed and sleeps

till morning.
5. Liberal Christianity seems to be a combination of Truth, Policy and the Odds and Ends of Orthodoxy.
6. Christian Science is as dog-

matic as Catholicism or orthodoxy, and less consistent. It holds that all s good and nothing else exists. This is probably true, but in such a broad sense that it precludes finite inteNigence from determining finite things. For instance, Christian Science defines darkness, evil, and hate to be non-existent, merely the absence of light, good and love. Total darkness and complete evil do not exist. They mean annihilation and extinction; but endless shades of light and continuous

grades of good do exist, and this shad-ing and grading is what makes darkevil realities to the soul. The condition of a base string out of tune is not corrected by thinking it in tune, but by properly tuning it. Harmonically speaking, hate is the

absence of love, but mathematically speaking, it is not. Hate is a condition that results from ignorantly tampering with the harp-strings of love. Both have the same general origin, but not the same particular origin Hate is one of the vicissitudes of the ourney to love.

7. True spirituality is the natural religion of earth HARVEY W. JACOX. Caledonia, Mich.

Thoughts of our Beloved Cause. To the Editor: I have seen many discussions in regard to our cause standing on a "shaky foundation." I am sorry to say that many mediums paying too much attention to names. I know of some who term themselves Spiritualists, who will withdraw and not give any aid to the cause, if any society designates itself as a church. They will leave a society if any one speaks of Jesus or his work. They say, "Jesus has been dead many years, let him rest." According to the Bible the lessons that Jesus taught were worthy of our notice, and if we take

the fifth chapter of Matthew for our example, we will not go far amiss.

How does any one on the earth to-

lived & Our mediums, who have been or dained, are so modest, or are afraid of being known, that they refuse to pre-fix "Rev." before their names. I have asked some of our first speakers why they did not use the "Rev.," and they said, "look at so-and-so, they use the name of 'Rev.' and are not what they ought to be." There are many ortho-dox ministers who prefix "Rev." and are doing many misdeeds. We are trying to select the honest, worthy mediums, and educate the people to distinguish those that are honest

from the fakir.

If all mediums would unite with the State Association in which they live, or if there is none, to unite with the N. S. A., we would then be better able to know those that are honest

from the fakirs. I find by reading The Progressive Thinker that many mediums are under arrest. If we would join hands and act with one accord, we would be able to hold our religion up to the world as one of the grandest truths ever known.

REV. ADALINE COOPER. Syracuse, N. Y.

fracture of that stone, a property held in some degree by glass. Various methods were practiced, the most common being by pressure. The flint often being roughly broken into form, was finished by pressure of a pointed deer's horn, the arrow-head heing held against a thick shield of hide.

I have seen a medium under the control of an Indian spirit, who said he was "an arrow maker" in this life, form from a piece of flint an arrowhead that an expert could not distinguish from those used by the aborigines. He also broke out from a piece of thick glass most exquisite heads. This was far more difficult, and was performed by blows from a sharp pointed flint held in his hand, or in the finish of the sawtooth edge by pressure.

"Spiritualism and the Law." Series of Papers Compiled from Legal Authority by the Hon. Charles R. Schirm of Baltimore, Md. This pamphlet is one that every Spiritualist should read. It is a subject that people are not familiar with. Price, 25

Just from the press. "Optimism. a Real Remedy," by Horace Fletcher.
Optimism means health, pessimism
disease, is the watchword of this book. This book is nicely and daintily bound and comes in a box. Price, 50 cents.
"A Short History of the Inquisition." What It Was and What It

print, it can be obtained of the Two Did. To which is appended an Ac-Worlds Pub. Co., Manchester, Eng. Persecutions of Witches, The War Be-Frank S. Wellman: -Q .- How did tween Religion and Science, and the Attitude of the American Churches A.—The usefulness of flint for ar- Toward African Slavery. Fully illus-

The Dark Side of Spirit Return

As Viewed from the Standpoint of Ella Wheeler Wilcox.

TRUTH is what is needed, and that

We have been approached by leadliness, and all that is soul-elevating.

er is to illustrate all that is noble and lovely on THE ANGELIC SIDE OF SPIRIT RETURN, we should consider ourself open to the greatest censure whose main object is to bring Spirit- and shun it. -

The Progressive Thinker is devoted unlism into disrepute by leading to THE TRUTH, its aim being to ele- those astray who are influential in | brought them home, prepared and advate Spiritualism to a higher plane of the cause. There is unparalleled thought and action. The WHOLE beauty, loveliness and granden connected with the angelic side of Spiritualism, but on the reverse side there Spiritualists will have just so long as is DARKNESS, DANGER AND RUIN we publish The Progressive Thinker. to those who do not shun it. A case in point was related in a late

ing Spiritualists, requesting us to ig- number of The Progressive Thinker nore all the DISAGREEABLE FEAT- where bankers in California con-URES of Spirit Return, and dwell con- sulted mediums who were controlled stantly on the ANGELIC SIDE, the by Jesuit spirits, and made at first side of beauty, poesy, grandeur, love- \$0,000,000. Their confidence first gained, they were easily led into a While the main feature of our pa- pit of darkness and despair, and many innocent persons were ruined.

These Jesuit spirits come to earth as Angels of Light, and they are the most dangerous enemies that Spiritualism if we failed to consider cases of ob- has to contend with. Read the followession, cases where people have been ing by Ella Wheeler Wilcox, from the ruined by following the advice of Los Angeles Examiner, and open your earth-bound spirits.—Jesuit spirits, eyes to the dark side of Spirit Return,

now in Los Angeles, noting that officers of the California Safe Deposit and Trust Company of San Francisco conducted their financial operations under the direction or control of mediums, according to report, presents herewith, for readers of the "Examiner," her belief regarding such con-

trol, and spiritual existence. If it is true that the officers of a San Francisco bank consulted mediums and clairvoyants regarding business matters, this is but one more link in an endless chain which encircles the world to-day.

Many clergymen will preach sernons to their congregations, warning them against any belief in "the fraud and superstition" which masquerade under the name of Spiritualism. It would be wiser were these clergymen to suggest a careful study of psychic henomena, and a knowledge which will insure human safety from its undeniable dangers—dangers which menace the weak, indolent or vicious unbeliever, as well as the ignorant be-

liever or reckless investigator. The great mistake made by orthodox Christianity to-day is the preaching of a "heaven." wherein mortals "angel spirits" immediately after death, or else descend to the other land of "lost souls." Oulte as mistaken is the idea of a sleep until the Judgment Day.

Death does not make an angel of a mortal unless the work on earth was commenced.

The spirit-realms are many, and hey contain as 'varied conditions, grades and orders of existence as the earth. The man who dies with no god but

money, no religion but gain, goes into sions. the earth-bound realm—the first sphere—and remains there until he develops a higher ideal. He is just as much alive, and just as mercenary, and just as eager for power, as he was on earth; but he has no physical' body with which to act, and his greathappiness lies in controlling the pody of a medium, and, through this from material realms and minds. medium, other mortals. The earth-bound spirits retard their own progress to higher spheres, injure upon their advice.

Mrs. Ella Wheeler Wilcox, who is (the real medium, who is not a mere pretender) IS INNOCENT OF WRONG INTENTION.

It is not in accordance with God's stupendous design to let disembodied spirits do our thinking for us.

The whole purpose of life is Self-Development. Each mortal is meant to work his own destiny, his own It was taken by a spirit artist with out his nown or heady mind and his own nown of heady mind and his own nown of heady mind and his own nown of heady mind and his to be allowed him to so Nicerowance has his own powers of body, mind and enabled him to see Nicowa frequently, spirit while on this sphere.

IF HE DOES THIS HE WILL BE HELPED BY SPIRITS FROM THE claimed, "My God, there is Nicowa.

HIGHER SPHERES—THE REALMS The guide was a wonderfully well LYING BEYOND THE EARTH informed Indian. He often controlled PLANE, THEY WILL GIVE HIM Mr. Colson in public meetings, at PLANE, THEY WILL GIVE HIM Spiritual camps and other places, and INSPIRATION. Spiritual camps and other places, and made speeches that would have been INSPIRATION.

It is right for your brother in the senior class to cheer and strengthen you to work out your own freshman problems.

It is wrong for him to work out those problems and give you the answers, because he deprives you of mental development.

It is right for him to give you a subject for an essay or oration, but wrong for him to compose it for you Spirits of the higher planes are ever ready to give the right help, directly to er qualities. In time of great need sorrow or danger, they are sometimes able to reveal themselves to sight or sound, but this rarely occurs, save to those who have studied the right method, and become masters of the

philosophy. It is a sign of ignorance and bigotry to deny the fact of spirit communication to-day. (1) Many of the terrible crimes com-

mitted in the world, and seemingly unaccountable, are the result of obses It behooves every mortal to be alert,

wireless messages only from the highest realms. Such realms never send messages

A large percentage of church mem-

bers are men and women whose minds are more occupied with the thoughts medium by weakening her individuali- of lands, houses, equipages, clothes, ty, and they mislead mortals who lean | jewels, and food, than with intense aspirations for spiritual development. The moment a medium gives coun- Over such minds, earth-bound spirits sel and advice on purely earthly mat- ofttimes obtain dominion without the ters (money especially, the grossest of aid of mediums or the consciousness all things), that moment she is under of the victims. Why not study this the control of an earth-bound soul—subject calmiy and sensibly, and find and such souls are not to be relied its high moral influence, instead of upon. They are like druften men, sweeping it aside as "trash," "superbabbling in delirium. The medium stition" and "nonsense?"

PROF. J. S. LOVELAND.

Touching Appeal in Behalf of a Noble Man and Spiritualist.

To the Editor: The State Spiritialist's Association held a mass meeting in Los Angeles on the afternoon of Saturday, Feb. 1, and all day on Sunday, Feb. 2, which was a grand

The president, Mrs. Harman Patterson, presided. I am a stranger to the workers

here, as my home is in Toronto, Canada. On the afternoon of the first day of said convention a splendid audience was present, having heard so much of this man, Robert T. Hale, president of a Society for Prevention of Cruelty to Spiritualism. Having had the pleasure of hearing him speak, I will say unhesitatingly, that it would be well if we had thousands

of men like him. I can give but a partial account of Mr. Hale's address which was listened All power in every department of exto with rapt attention. Many eyes were dim with tears. (I give the address in part.)

The president of the Anti-Fake Soclety commenced his address by say-

"Your president has told you that the phenomena and the philosophy proved our religion as Spiritualists. No, my friends, your phenomena and your philosophy is as dross, with-

out Love. "You have in your midst a mana thinker, and an intellectual star. A man who, on the twenty-first of March disposition, jealousy, selfishness, and next will have seen ninety winters all the characteristics you see in them, next will have seen ninety winters come and go. A man who has devoted his life to the cause of making human species is called by various return mail. If they relieve you, this world better. For over fifty-seven years he has labored hard and to-day is in need. Yes, in need of that love to make the glorious Trin use nouns with a peculiar gesture, indicating an interior principle instead free book which explains clearly why not stay long at the best with us, and of verbs as in the present age. Devil,

man in need. mains were here before us to-day you nivorous animals, while Christ, as would bury them with flowers. My first used, was the personification of friends, he will not need them then. all that is good, noble, the grand af-He needs them now. Let no one dare firmation or command that "ye love lay a flower upon his grave that will one another." not help him now.

Prof. Loveland, I could not hold back the tears. Go to him now, and if you cannot do more, speak to him in love He cannot come to you. Don't wait until he has passed over to pity him. Do it now.'

Mr. Editor, many were led to tears at the close of Mr. Hale's address. The president called a recess for fitteen minutes and took up a collection amounting to \$20.17 for Brother Loveland. I want to say that this is the man who has been so much misrepresented, for no man can say aught against him and be true to themselves, as I see him. It is only those who, I have since learned, know he knows them.

Respectfully yours,
JOSEPH CHAMBERLAIN. Los Angeles, Cal.

AFFIRMATIONS.

The omnipotence of God must include all power that is, hence there can be no power outside of the Divine. istence must be a manifestation of God in that department. There can be no power antagonizing using crutches.

with omnipotence in any part of the universe; there can be no principle of gues, 326 W. 61st St.; Chicago, after evil at work, as opposed to the perfect trying six doctors and spending six laws of God in the universe, hence weeks in expensive sanitariums withthere is not a personal devil at work out reflet.
in opposition to Divine Willi The great fountain of causation, of tirely. It is a wonderful thing,"

evolution and involution, called by says Rev. J. Holz, Chicago. some the Great Positive Mind, and most commonly termed God, gave animals, insects and birds their peculiar but the same characteristics in the to try FREE. You will get them by names-sin, evil; influence of the devil, satan, etc. is no

I say to you, as Spiritualists, it is to satan, etc., is the personification of ig-rour dishonor to see as good and true norance and inharmonious conditions Foot Draft Co., X08 Oliver Bldg., among the human species, and some in Jackson, Mich. Send no money. "There is no doubt that if his re- this age have the disposition of car-

TITUS MERRITT.

A Prominent Spiritualist Passed to Spirit Life.

The recent passing on of Dr. Benj. Colson, of Bangor, Maine, removes one of the best known and prominent Spiritualists of the state. He has had a wonderful career. Fifty-one years. ago, while knowing nothing of me-diumship, and while his wife lay at the point of death, having been given up by the old-school physicians, he was suddenly entranced and rushed into the woods, gathered herbs, ministered them to the sick wife, She recovered and has been a well woman ever since; she has lived to bless the noble Indian guide and doctor who thus controlled her husband, and who has been his constant guide and support all these fifty-one years.

Immediately after the cure of his

devoted companion he began to prac-

tice medicine, always being unconsclous and under the influence of his faithful and successful guide, Nicowa. His success has been truly marvelous, having cured hundreds of cases abandoned by other physicians. His pustness has been so large at times that he kept two or three horses to enable him to answer calls far and near. His patients are all over this country. He examined and treated hundreds that he never saw, by means of a lock never studied medicine or medical works in his life, and never examined or tested except while entranced by his beloved guide, Nicowa, At first he was roundly ridiculed by other doctors. In course of time his suc-cess was so great that the opposition were forced to acknowledge the wonderful power and insight into disease and he was often called upon for advice, and into consultation other practitioners upon difficult and mysterious cases, always being able

to diagnose accurately.

Dr. Colson had a life-size portrait of his devoted guide, which he valued It was taken by a spirit artist with-out his knowledge. Clairvoyance had and when shown the portrait he at once recognized and joyfully ex-The guide was a wonderfully well-

informed Indian. He often controlled credit to many a pale-faced orator. His knowledge of the Bible seemed

Dr. Colson owned a fine cottage at Temple Heights, and was one of the pillars of that camp. He had a host of friends, being always jovial, witty, cheerful and happy. His health was always good up nearly to his last sickness. His age was eighty-two, lacking a few days. A truly good and useful citizen has

gone to meet a great reward in the bright beyond, and will all the more enjoy the companionship of his faithful guide in the happy hunting grounds "over there." FREEMAN W. SMITH.

Rockland, Me.

Letter from an Octogenarian. To the Editor: I have let my subscription to the best paper on earth expire while I was trying to get at least one new subscriber to send with mine. The stupidity, indifference and ignorance of the masses is lamentable. if not ALARMING. I believe the intelligence of the people is the life of wide awake, right minded and to any nation. I have been on earth make his mind a receiving station of over eighty-one years. I am a machinist, pattern and tool maker, and work in the shop more or less nearly every day; then at night I read The concerning Wall street, or money mat- Progressive Thinker, which gives me a soul-satisfaction as nothing else can My wife, after standing devotedly by my side over fifty-eight years, quietly went to sleep to earthly suffering over a year ago. Now my greatest pleasure is in trying to fulfill all the dutles of true manhood. My children and grandchildren may think at times that I am a little cranky, but I will try and satisfy them that one good example is worth more than all the fawning hypocrisy on earth. Please pardon me for tiring you with a few of my random thoughts. I enclose postoffice money order for one dollar, for which please send The Progressive Thinker one year to me.

Caro, Mich.

Let us send you ON FREE TRIAL a \$1 pair of Magic Foot Drafts, the great Michigan External Remedy, which is curing thous-

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Let us cure your Rheumatism (no natter where located, how severe, or whether it is chronic, acute, muscular, sciatic, lumbago or gout) with our powerful yet harmless Magic Foot Drafts. They have cured cases of 40 years' standing where doctors and

medicines failed.

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Magic Foot Drafts permanently cured Mrs. C. Tena Segoin, Auburn, N. Y., after ten years of suffering and

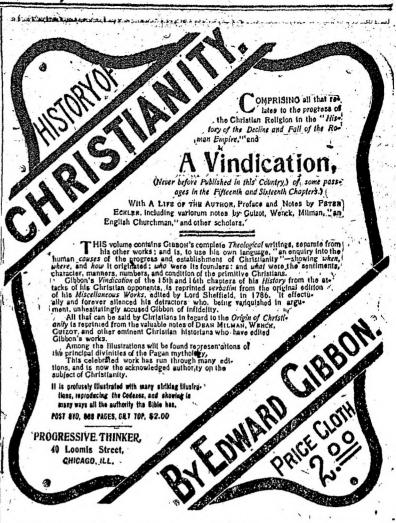
Magic Foot Drafts cured N. F. Bog-

Magic Foot Drafts cured me



send us a dollar, if not, don't send us evil, satan, etc. 36 no a cent. We trust you for a square The ancients were accustomed to deal. Don't delay, but send to-day they cure so quickly and thoroughly. Write to-day. "The Molecular Hypothesis of Na-

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Good Words to Spiritualists.

Illustrating how they may live to a healthy, happy old age.—Beginnings made in conquering the terrors with which it inspires man, and science shows how it may be made the best period of a life, while the children of to-day may find it more enjoyable than is youth.

would also. Why don't you do it? tions, such as intellectuality, sensu-Prof. Elia Metchnikoff [as set forth tion, control of movement. These are in the Chicago Tribune], a renowned replaced by elements of a lower kind, Russian investigator conducting researches, at the Pasteur Institue, sue of the brain.
says he is going to do it and spreads I the liver the hepatic cells, of abroad the general invitation. "Grow old along with me; the best

is yet to be," He then tells how to grow to a healthy, happy old age. Prof. Metchnikoff hopes for modern veterans who shall be as old as Methuselah and the other patriarchs of old, neither stricken-of years nor decrepit nor superannuated, but flush with the vigor of the beardless strippling and full, panoplied with the priceless experience and wisdom of ripe maturity, big with achievement.

We dread old age because it is abnormal, accidental, diseased, pathological, effete, unsightly, useless, burdensome. We dread death because it comes too soon, ere we have had a chance to enjoy life's prizes. Were old age beautiful and forceful we should anticipate with pleasure the long; wise years of the veteran, free from the follies of youth, full of calm and power. If physical death came and also of devouring all sorts of solid after a career whose accomplishment matter, a capacity which has gained after a career whose accomplishment and vigor and usefulness and zest had been completely fulfilled we should voracious cells. The function these abandon life easily and naturally, hav- phagocytes fulfill is exceedingly valuaing drunk deep of its brimming cup.

Young People Should Prepare to Grow Old.

Young people, argues Prof. Metchnikoff, instead of abandoning themselves to all the pleasures because they have nothing before them but a sad ! age and natural death.

ness of view, incapacity, and malig- fibers of the heart and so forth. nancy. The physiological old age of

large share in public affairs he regards | the land. them as productive of much harm, because they are without the necessary changes in their political views as they advance in years and gain experience In the future he believes old men will have charge of all complex and diffleult social functions. In this way vast improvements will be made in politics and in justice, which at present are defective because of their insufficient foundation.

Politics of To-day in Semi Savage State.

Politics as it exists to-day corre monds to the early stages of medical practice. Every adult male is thought fit for exercising functions as difficult as those of an elector or juryman, do no better than to associate himself The only excuse for this condition is that political science is in its infancy. When sociology is more advanced there the things that are harmful and be will come about a differentiation like that in medicine. When that has taken place old persons who have acquired great experience and who have pro served all of their faculties because of their physiological constitutions will give most valuable services toward the society of the future.

In their progress men will lose

solidarity. As . knowledge 'becomes more and more extensive and exact. Study of works such as these has confreedom to neglect it will be more vinced Metchnikoff that a science of and more limited. Since medicine has become more of an exact science the | up. He believes that attempts to proliberty of physicians has been restrained. Other forms of freedom such as to neglect proper precautions against disease, to expectorate on the floor, to let dogs run loose without muzzles, are worthy of savage days and will cease as civilization advances Nature will have to be consulted continuously." Just as man has been able to modify the nature of animals the Israelites recorded in the Old Testand plants, he must attempt to modify ament is well known. There is no his own constitution. Breeders form doubt in Prof. Motchnikoff's mind a conception of the ideal result when that much exaggeration was used in they are about to try the production these naive records. Or, perhaps, of some new variety which shall be ages were reckoned on a different leasing esthetically and of service. Next they study the existing individual variations in animals and plants on In that case Methuselah, instead of bewhich they wish to work and from which they will select with the minut-

Degeneration Into Decrepitude and Its Cause. -

To modify the human constitution it will be necessary first to frame the ideal and thereafter set to work with all the resources of science. If there can be formed an ideal able to unite men in a kind of religion of the future this ideal must be founded on scientific principles. And if it be true, as has so often been asserted, that man can live by faith alone, the faith must be in the power of science.

Metchnikoff has been one of the most illustrious priests of science in discovering the cause and the cure for the unhappy old age which Max Nordau, famous as a doctor, writer, and journalist, has described physically as presenting "an unpleasant nicture of decrepitude. Morally speaking, he is a blind and pitiless egolist having lost all interest in anything outside himself. Intellectually he becomes feeble minded and narrow in views, being governed by antiquated notions and incapable of grasp-

In old age Meichnikoff finds always

Would you like to grow old? No? lower cells. In the brain the nerve Would you like to grow happily old cells disappear; that is to say, the in good health? Yes? Most of us cells which perform the higher funcespecially by a kind of connective tis-

> reat importance to the nourishing of the organism, give way to connective tissue. In the kidneys the connective tissue invades and blocks the tubes by which the necessary process of eliminating waste matter is accomplished; and so on in other parts of the body. In other words, a conflict akes place in old age between the higher elements and the simpler or primitive elements of the organism. and the battle ends with the victory of the lower. This victory is shown by a weakening of the intellect, by digestive troubles, and by lack of sufficient oxygen in the blood.

> This conflict is not a metaphor. It is a real battle that rages in the innermost recesses of our beings. Distributed throughout every part of our bodies are certain cells which fulfill special functions of their own. They are capable of independent movement them their names of phagocytes, or ble, for it is they that congregate in vast numbers around microbes or other harmful intruders in order to

Phagocytes Get Busy on Old Man. :

But in old age the vitality of the righer elements is unduly weakened, prospect of morbid old age and death, while the activity of the phagocytes ought to make ready for normal old is engricously increased. One way, then, of fighting against old age would Old age is repulsive at present be- be to strengthen the higher elements cause it is an old age devoid of its of the organism, the blood corpuscies, true meaning, full of egoism, narrow- the nerve cells, liver cells, muscular

Even in the present imperfect conthe future assuredly will be most dif- dition of science it has many weapons ferent. Old age, at present practic- by which to prevent or at least diminally a useless burden on the communi- ish the slow and chronic poisoning of ty, will become a period of work val- the organism that leads eventually to uable to the community. As the old the degeneration of the higher ele-man will no longer be subject to loss ments. That success has not been of memory or to intellectual weakness, greater, argues the Russian investigathe will be able to apply his great ex- or, is due to the carelessness of the perience to the most complicated and people who are concerned. Our in the most delicate parts of social life. | most convictions assured us that life Dr. Metchnikoff regards young men is too short, and since the remotest as usually exceedingly bad politicians ages they have prompted us to make and in countries where they take a attempts for prolonging our days in

Many thoughtful men have occupied homselves with the problem. Despractical knowledge. Their incapaciticates and Bacon each had a system tyle clearly shown by the great Hufeland, a well known German procartes and Bacon each had a system fessor of the latter part of the eight eenth century, advocated moderation; cleanliness, and "vegetable rather than animal food, as animal food was more liable to putrefaction, while vegetable substances contained an acid principle that retarded our mortal enemy, putrefaction." Here, as Metchnikon remarks, this physician

the discoveries of modern science. Prof. Pfluger of Bonn, one of the nost distinguished of living physiologists, has published an essay on the prolongation of human life and sums up his inquiries by saying that he can with the advice given in all the treatises on the prolonging of life: avoid moderate in all things.

Advises Avoidance of Alcoholic Liquors.

Dr. Enstein, a famous German physician, has published another careful treatise and advises either a complete avoidance of alcoholic liquor or at the most extreme temperance in its use. much of their liberty, but will re- He prescribed in addition the simplifi-celve in exchange a new feeling of cation of the conduct of life and the avoiding of anything unwholesome. the prolongation of life could be built long life should be encouraged, the more so inasmuch as instances of lon-

gevity are already numerous. Quite a number of cases of centenarians who have preserved intellect and vigor until death have been recorded. Some of these attained such ages as 120, 140 and even 185 years, as Saint Mungo of Glasgow. The longevity of basis. Henseles has suggested that each season was reckoned as a year. ing 969 years of age, would have been but 242 years, a length of life not so vastly greater than ages recorded in

modern times.
There is evidence to show that in somewhat later Biblical times ages were reckoned in our years. Thus in the book of Numbers reference is made to those from twenty years old and upward, all who are able to go forth to war in Israel. The limit of age given clearly shows that years counted were our years. We may, therefore, accept as probable the assignment of such ages as 100 or 120 years to Aaron, Moses, Joshua, and others. And the words put into the mouth of Jehovah may be accepted

"And the Lord said, My spirit shall not always strive with man for that he is also flesh; yet his days shall be an hundred and twenty years."

as important evidence.

Old Folks Should Be Ready to Dic. If, as Prof. Metchnikoff believes probably, science before long will be able to modify old age so that it will no longer be melancholy and repulslive, but active and full of usefulness. people of sixty and seventy will be ready to do their best and most valuable work, and instead of finding themthe atrophy of the higher cells of a selves cut off ere they have begun to set issue and their replacement by the fulfill the dreams of their youth and manhood, they will be able to see them carried to maturity and fruition. And having lived their life and tasted deeply of the earthly experiences, they will be ready and willing to pass away. A Russian woman of a hundred years of age said to her physician:

"If you come to live as long as I have lived, you will understand that it is possible not to fear death, but o feel the same need for death as for

A new feeling had come into existence in this aged person, a feeling incomprehensible to those less old. The Bible testifies to the frequency of old age in ancient times and to the complete presentations. plete preservation of the faculties of the-aged. It also contains references which Mr. Metchnikoff thinks can be interpreted as instances of the in-stinct of death

Longevity Destroys Fear of Death.

Dr. Metchnikoff's idea is that the great longevity of many of the patriarchs, ending in the appearance of the instinct of death, may be the cause of he small extent to which the idea of a future life had been developed among the ancient Hebrews. His idea is that instinct for life is to be gratifled like any other instinct and that on thorough gratification, satisfaction, even satiety ensues. This instinct is of the some order as the instincts of hunger and thirst, of the need of sleep, of movement, and of sexual and maternal love.

The devotion and care bestowed on their young by female birds and mammals are known universally. Yet that ove so tender and so absolute lasts only for the time during which the wants of the young need to be sat-As soon as the young begin to be independent the maternal love changes to indifference or dislike. At the next breeding period maternal love appears again, so that there is a periodic ebb and flow of the instinct.

The instinct for death seems to lie in some potential form, deep in the constitution of man. If the cycle of human life followed its ideal course according to physiological function. then the instinct for death would appear in its time, after normal life and an old age, healthy and prolonged. Most lives lead to an old age ruined by abnormalities. It is not surprising that under such circumstances men wish neither to grow old nor to die Old men, despite their attachment to life, do not attain the capacity to know all that is good in it, and they die in the fear of death without hav-

ing known the instinct of death. With the progress of knowledge and with the increased application of scientific principles to daily life, modern people will know what it is to live un-til they are "full of days," and they will relinquish physical life when their desire for it has been completely sat-isfied. ADA MAY KRECKER. Chicago, Ill,

REVIVALS AND RELIGION.

iome Plain Speech From an Episcopal Clergyman.

To the Editor: In a recent interlew, for publication in a local evenng paper, Rey. Andrew Bard, rector at St. Paul's Episconal Church, expressed himself as follows regarding. revivals," which are being pretty generally conducted throughout this ity and country:

"Episcopalians stand in awe of revivalism. It is easier to imagine Bismarck wearing a Jacobin's cap or Carrie Nation managing a variety show than to see the august congrega tion of St. Paul's occupying the mourner's bench in a tabernacle. To a majority of Episcopalians there is but one thing worse than no religion, of a day long past anticipates one of and that is to much religion. I can vouch for the fact that in St. Paul's

here is not too much of it. "A man who preaches hell and damnation will do more for the bulk of church-goers than the clergyman who peaks modestly of the great mysteres of God, Talmage, Spurgeon and Moody were specialists on the geography of Gehenna, and crowded auditor-iums. The Unitarian church, on the other hand, is losing ground, while the Episcopalian denomination manager to keep alive by social prestige and the frills of fashion. For successful evangelism give me a shouting hellfire preacher with a P. T. Barnum ap-

"I will say for my flock, however, hat they have a pretty church, good ntentions, empty benches, classic music, fine millinery, no objection to smoking, whist clubs, no wandering oys to-night, and a clergyman willng to be the scape-goat."

I also enclose an article written by Rev. Bard, which recently appeared in the Evening Bullefin of this city. The article demonstrated that occasionally a broad-minded man may be found holding down an orthodox pulpit, although such instances are rare. Rev. Bard is a polished orator and one could easily lmagine he had stumbled ipon one of Ingersoll's bursts of eloquence as he pursues these lines. -The sentiment and epigrammatic style cerainly follow closely Ingersoll's lead:

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(By Andreas Bard:),

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This is not surprising. In the past it was a crime to dissent. Spain threatened with her Inquisition, Paris with St. Bartholomew's, Delaware with her whipping post. For Cransey there is no room in the Episcopal church. Briggs finds no tolerance among the Presbyterians. The large organizations, like immense vessels of the sea, run over the little skiffs of independence. The whale swallows

But stagnation is death. Microbes only enjoy the cess-pool. A thousand times better for religion to be assailed by Ingersoll and Voltaire than to rot of indifference! Give me the tempest of thought. It clears the atmosphere. It rouses the sleeping. Its lightnings llumine the sky. Mephisto was the spirit of negation. But God was pleased to see him at times. Why? Because without him the race would retrograde. "Tis better to believe a few things," says Abbott, "which one has thoroughly questioned, than to believe many things which one has not walls. He must give as well as take.

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In this sense L submit some ossays

the Presbyterian who has an infallible

fallible experience; these cannot possi-

But beyond the fold I address the

them I appeal on the basis of reason,

I assert that above all creeds there is a

religion of the heart that binds man

to man. In it the great thinkers con-

cur. The stray ships of many oceans

find refuge in its harbor. The weary

pligrims of many roads rest at this

inn. Here you will find Hugo, Heine.

Goethe and Tennyson; Wallace, Le

Comté, Drummond and Agassiz. Starting from many points of view,

they come to the same conclusions.

In the temple where they worship Nature is God, Truth the Bible, Science

When men did not believe in the

of salvation as vast as evolution.

the whole of his profession. Large li-

is hidden amid driars and brambles.

the Thirty-nine Articles? Or a Pres-

minster Confession? Or a Methodist

who is reading! Wesley's arguments?

the heroic treatment which Bradlaugh

and Ingersoll administered. These

men introduced the age of destruction.

They tore down the tottering walls.

They applied the torch of iconoclasm.

With iron heel they crushed violets

as well as weeds. They emptied out the baby with the bath. After they

But a new era is dawning: the

twentieth century, the Age of Reconstruction. Whoever wants a hearing

now before the tribunal of the human

heart must build as well as destroy.

He must, like Michael Angelo, take

the stone rejected and sculpture from

he must hold in one hand the sword

to drive away the enemy and in the

other the trowel to rebuild the fallen

sadly his iddls shattered.

tribunal.

To

large congregation of outsiders.

juestioned at all!

This fact accounts for the rise of Christian Science, New Thought, Theon the Religion of Reason. I do not osophy and the return into the Roman Satholic Church of leading literary wish to antagonize. Those who have a higher light, can afford to smile at men. The soul feels hunger as keenly the candle of the less fortunate. The as the body. It cannot live on the Catholic who has an infallible Pope; husks of negation.

I do not find in the census taken

Bible; the Methodist who has an in- by the different churches any cause for glee. It proves that there are more bly be affected by a seeker after truth, outside than inside the fold. Shall, who, Theslus-like, follows but a we stigmatize these as infidels, ather thread through the labyrinth of error. ists, heathens? In the light of mediaeval theology, yes? But on a broader basis we shall be able to meet. It will be seen that a large percentage of these men have the highest regard for all that is reasonable and fair in religion. They bow before the Infinite. They have reverence for Christ. They profess belief in the soul, the Sermon on the Mount, the Immortality of all that is great and good. I would not raise an artificial barrier between them and myself. I would, call them Christians, because. consciously or unconsciously, their thoughts have been influenced by the Nazarene, their actions patterned after the lowly Master.
But it is a crime for the church to

the interpreter; and the heart the have superstition and prejudice watch existence of a devil, in eternal damin- like a Cerberus at the doors of the tion, in infallible men or books; yet sanctuary, to demand of those who they were unmistakably religious enter the surrender of reason. Reli-They looked toward the East. On gion must be presented in accord with their lofty foreheads played the morn-the thought of the day. It must be ing-lights of Eternity. They had comwedded to Science. It must be based munion with the Spirib of the uni upon acknowledged facts.

verse. Is not this religion? Some believe that God will take a

Into the yast sea of their thought few of us into a heaven of idleness our little opinions run like rivulets and that the great bulk of people will and mingle harmoniously. Some of go into everlasting hell. I have no us cannot but believe that the true quarrel with these people.

church is as high as the heaven, as deep as the sea, that it includes all papers a view as radically different sincere spirits, that its creed is as from such ideas as stars are different broad as the universe and its scheme from sky-rockets. I insist that one can discard many of these treasured I believe that the twentieth century will go down in history as the Age of Reconstruction. We have had construction will be the twentieth century will go down in history as the Age of Reconstruction. We have had construction we have had construction with the twentieth century will be a supplied to the twentieth century will go down in his twentieth century will be a supplied to the twentieth century will be a suppl struction to the limit. We are crushed by creeds. From the dungeon should be pressed into definitions; it is sufficient that it hovers about us of dogma the ivy of thought vainly like a spirit, creating harmony.

seeks an escape. It is probable that not a single church member knows From the expression that "Religion must be presented in accord with the braries immure the gems of religion. thought of the day. It must be Straw and stubble concent the diawedded to Science. It must be based monds of truth. The sleeping beauty upon acknowledged facts," it would almost appear that Rev. Bard is re-Is there an Episcopalian who studies ferring to the spread of Spiritualism. Should he have the good fortune to be byterian who has digested the Westbarred out of the orthodox field because of his heretical utterances, like Crapsey, and others, it is to be hoped Theological constipation called for he will become an exponent of a healthy Spiritualism.

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