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

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NEW THOUGHT MOVEMENTS.

They Are Rapidly Gaining Recruits, While Orthodoxy Is Constantly Losing.

The orthodox clergy in the West, alarmed over the poor attendance at their services, and at several recent meetings of ministers in this and other Pacific coast cities, the subject was discussed. "How shall we reach strong men and induce them to attend church?"

One minister said, "Tacoma has a population of 100,000, but more than 60,000 do not attend religious meetings."

I know of an Episcopal church in a California town from which fifty members dropped and went to Spiritualist, Christian Scientist, Theosophical, New Thought or other liberal meetings, or stopped going to any religious meeting altogether.

There may be many reasons why thinking men and women are no longer to be found in the pews of the orthodox churches, but the principal one is because they have ceased to believe in an inflexible, blind, cruel, revengeful and changeable God, an endless hell, a personal ubiquitous devil, the blood atonement, and the resurrection of the physical body. These doctrines, and many others that the people no longer believe, are still in the creeds and confessions of faith in the churches, and the clergy are compelled to subscribe to them when they take ordination vows. Occasionally a minister is honest enough and bold enough to repudiate the old dogma, but he runs great risk of being thrown out of the church as a heretic. In the Protestant churches the laity are broader than the clergy, and thousands of the more courageous and more intelligent have abandoned the church. This is going on so steadily and so rapidly that the clergy are nearly panic-stricken over it.

They succeed still in holding the women and children pretty well, but they want men—"strong men," so declared a pastor of a Tacoma church recently. Entire sessions of the "Ministers' Association" are frequently devoted to the discussion of this important matter. One prominent minister in the state, in discussing the steady and increasing desertions from the church, declared that in his opinion "the preaching does not reach the people, and is not energetically enough or often enough."

But that sort of preaching will not fill his empty seats. Intelligent people can no longer be frightened by the story of the "Fall"—that in Adam we sinned all, that God demanded the cruel death of his son as a condition on which he would save a portion of the human family from endless torment.

The theologians fail to see that about sixty years ago, we entered upon a new era of science. Inventions have been made, old methods and antiquated ideas were turned down and new ones adopted; everything went forward by leaps and bounds except theology. That has advanced a few inches, and is now being pushed forward by the momentum of other progressive movements.

The clergymen should have kept step with the inventor, the scientist, the physician, the statesman, the school teacher, but they did not, except in instances. He might have kept his jaws filed, but he did not, for he was proud hard and fast to the teaching that old wisdom was given to the world in the distant past and there was nothing new to learn. Because of this nonprogressive policy and prejudice, hundreds of thousands of his flock have come out and have gone over to the liberals and are marching on.

The Christian Scientists, though more "orthodox" than other liberal sects, yet denying everything but the doctrine of orthodoxy, has grown into robustness from the great multitudes who came to her from both the Protestant and Catholic churches.

Mrs. Baker-Eddy's church is rapidly taking the crown of the orthodox laity. They are building magnificent churches in both Europe and America, and are spreading "like a green bay tree." While it was a long step from orthodoxy to Christian Science, yet it was as far as the dissatisfied churchman dared to go.

Others still less orthodox, and more progressive, went to the Spiritualists, the Theosophists, the Unitarians, and other New Thought societies.

The orthodox clergy are becoming panic-stricken, hence the efforts everywhere to stop desertions from the church. Many of them are instituting in their houses of worship all sorts of amusements and entertainments. Some of them propose billiards, and nine-pins, and theatrical shows, etc.

Now, this is the sensible thing for them to do. Advise them to stop short of preaching old Jewish paganism, and turn their meeting-houses into social halls, and reading and lecture rooms, invite the poor, and homeless, and friendless, and not only amuse and instruct them, but when necessary, feed and clothe them, and assist them in obtaining honorable and useful employment.

In your lectures drop out the old bloody Jewish Jehovah, discard the immoral and pagan doctrine of the blood atonement which encourages men to believe that they can escape just punishment for wrong doing, by consenting to let Jesus pay the debt; teach the youth that he must reap as he sows; that God is spirit, an impersonal, infinite intelligence, and that the most acceptable service to God, is our service to our fellow-men.

God needs no beseeching, nor flattery, nor worship on our part. God's laws are eternally just and right, and it is our business to discover and obey them, so is he. If we think good, uplifting, loving thoughts, we shall grow to be good, kind and loving, and angelic spirits of the invisible realm will assist and strengthen us. If we think unkind, hateful, malicious, and degrading thoughts, we shall, ourselves, become that, and in harmony, unrest and misery, will sometime, somewhere, overtake and enshroud us, and punish us, until we, like the Prodigal Son, arise and go back to our father's house.

What I have written herein was not said in any spirit of unkindness toward my orthodox brethren. I feel sorry for those who still think they ought to cling to the ignorance, superstition and paganism of the distant past. I bid them to "about face," to remember that they live in the most enlightened day of the world's history. I ask them to believe that theologies and church creeds must be subjected to investigation and criticism as well as the

DIES HOUR AFTER CHILD SAYS DEAD MOTHER CALLED

"Father, Mamma's Calling You," Cried Boy. "I Heard Her Voice in the Steam of the Tea Kettle."

A. F. Hill of Boston, sends the following from the Boston American: "Brookline, Mass.—Papa, mamma's calling you," she says. "Are you coming, Isaac?" I heard her voice in the steam of the tea kettle."

Terror-stricken, little four-year-old Raymond Wilkinson rushed to the bedside of his dying father in their home at No. 18 Warren avenue, screaming this strange message. Then he went into hysterics.

Within an hour the father died. Mrs. Wilkinson died a few weeks ago. When questioned afterward the boy said that while he was playing in the kitchen he suddenly heard his mother's voice and that it sounded as if it came from the cloud of steam that poured from the nose of the tea kettle on the stove.

A Remedy for Fake Seances and Other Evils.

To the Editor:—For the advancement of the truth of Spiritualism, we make this suggestion:

If we are earnest in our desire as Spiritualists to advance its truth, its realities, its love for humanity, it becomes as now to adopt such methods as will banish all public seances. This can be accomplished only by a drastic measure.

Let Spiritualists in each state unite as a society, or individuals in a petition to the judiciary thereof, for a prohibition of all public seances. No seances in any case whatever, excepting those that are held privately, at which those only are present, as are known as Spiritualists.

We cannot command the respect of the inquiring minds nor the unthinking public, but we must be as Spiritualists looked upon with scorn and derision. There should be that unity of purpose in the knowledge and faith we possess, to place an emphatic disapproval upon all things that counterfeited our cause, and make Spiritualism a foundation for fakes.

A Psychic Investigating Society has been founded in the city of New York, for the purpose of the elimination of fraud by so-called hypnotists, spiritual mediums and mind readers who ply their vocations for money.

There are fraudulent practitioners making between \$20,000 and \$30,000 a year by deluding people.

It is suggested that for the possibilities of the good or the evil that these practitioners should be examined, and if worthy, licensed, just as the state licenses physicians, dentists and lawyers.

This is a step in the right direction. We will respect the commendation and respect if we adopt similar repressive measures.

DR. JAMES B. CANDY.

Langhorne Bucks, Pa.

"The Magician."

While sitting alone, by the fire, one evening, I felt the pressure of an unseen hand. Upon asking: "Who is there?" I was answered: "Poe, get your pen." Reaching for a pencil I wrote the following:

Though the midnight hours are dreary, And the sobbing night-winds roam, And the sea-birds softly calling, o'er the leagues of wind-swept foam; There he sits, while dying embers weave their ghosts upon the floor, Frosted head, in life's December, delving in his mystic lore.

And the rattling of the shutter is a message he receives; And a tale the night-winds utter as they should beneath his eaves, And the shadows gather 'bout him, on the long procession sweeps.

Though the busy world may doubt him, Still his midnight tryst he keeps.

CHART A. PITT.

Bellingham, Wash.

teachings of science, medicine, law and philosophy. The church must keep step with the progressive movements of the age, for if it does not, it will inevitably dwindle away and go out of existence.

No book nor creed is so sacred as to be above investigation and criticism. There have been revelations in the past, but there will be greater ones in the future. Science and inventions are in their infancy. Every human soul has a divine parentage. Every child has within him the latest powers of a mighty God. Every human being is a part and portion of the infant One. God could not be infinite if one individual soul were "less" or "better" out.

He is the greatest teacher, who shows us how to unfold our innate God-powers.

There is no death, or if so, it is as necessary and beneficent as birth. There could be no birth without death. We are embodied here for a little while in physical bodies, to be taught some needed lessons. If we are apt students we shall, on leaving this kindergarten—the caterpillar state—be promoted to a higher grade in the school of the infinite Father. If we are incorrigibly truant, refractory, and disobedient, we shall be put into the basement of the spirit school and kept there until we learn the lessons we neglected to learn here.

R. A. DAGUE.

Tacoma, Wash.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

Hail to the witch! it wise and true. Oblivion to the fake!

Makes Catechism on Darwin Plan.

Famous English Scientist Offers Faith That Welds Knowledge and Tradition—Other Worlds Greater—Man Not Highest Form of Life, Says Sir Oliver Lodge; His Future Existence Part of His Theory.—Special Cable Dispatch to the Chicago Tribune, from London, England.

London, Dec. 15.—Sir Oliver Lodge has issued the text of a scientific catechism which was read before a gathering of non-conformist ministers in London, and which is designed for the use of teachers interested in the education of the young. In a preface Sir Oliver says:

"From the viewpoint of the teacher and the trainer of teachers the following clauses have been drafted by me as affording a partially scientific basis for future religious education:

Q.—What are you? A.—A being, alive, and conscious upon this earth, my ancestors having ascended by gradual processes from the lower forms of animal life and with a struggle, and suffering, become man.

Q.—What, then, is meant by the fall of man? A.—At a certain age of development man becomes conscious of the difference between right and wrong, so that thereafter when his actions fall below a normal standard of conduct he felt ashamed and sinful. Nevertheless, the possibility of the fall marks a rise in the scale of existence. Creatures below this level are irresponsible, feel no shame, suffer no remorse, and are said to have no conscience.

Q.—What is the distinctive character of manhood? A.—That he has responsibility for his acts, having acquired the power of choosing between good and evil, with freedom to obey one motive rather than another.

DEFINES DUTY OF MAN.

Q.—What is the duty of man? A.—To assist his fellows, to develop his own higher self, strike toward good in every way and open his powers generally to seek to know the laws of nature and obey the will of God in whose service alone can be found that harmonious exercise of the faculties which is synonymous with perfect freedom.

Q.—What is meant by good and evil? A.—Good is that which promotes development and is in harmony with the will of God. It is akin to health, beauty, and happiness. Evil is that which retards or frustrates development and injures some part of the universe. It is akin to disease, ugliness, and misery.

Q.—How does man know good from evil? A.—His own nature when uncorrupted is sufficiently in tune with the universe to enable him to be well aware in general of what is pleasing and displeasing, a guiding spirit of which he himself should be the real, effective portion.

Q.—How comes it evil exists? A.—Acts and thoughts are evil when below the normal standard attained by humanity. The possibility of evil is a necessary consequence of the rise in the scale of moral existence, just as an organism whose moral temperature is far above the absolute zero is necessarily liable to damage by deadly cold, but cold is not itself a positive or created thing.

Q.—What is sin? A.—Sin is a deliberate, willful act of a free agent, who sees better and chooses worse, and thereby acts injuriously to himself and others. The root of sin is selfishness, whereby needless trouble and pain is inflicted on others. It is akin to moral suicide.

Q.—Are there beings lower in the scale of existence than man? A.—Multitudes. In every part of the earth where life is possible we find it developed. Life exists in every variety of animal of earth, air, and sea, and in every species of plant.

MAN NOT HIGHEST IN LIFE'S SCALE.

Q.—Are there beings higher in the scale of existence than man? A.—Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun, and the sun-only one of a myriad of similar suns which are so distant we hardly see them and group them indiscriminately as stars. We may be sure that in some of these innumerable worlds circulating about distant suns there must be beings far higher in the scale of existence than ourselves. Indeed, we have no knowledge which enables us to assert the absence of intelligence anywhere.

Q.—What caused and what maintains existence? A.—Of our own knowledge we are unable to realize the meaning, origination, and maintenance. All we can accomplish in the physical world is to move things about by means of our bodily organisms and leave them to act on each other, but we conceive there must be some intelligence supreme over the whole process of evolution, else things could not be as organized and beautiful as they are.

Q.—Is man helped in his struggle upward? A.—Man has not brought himself into existence, nor can he unaided maintain existence or achieve anything whatever. There is certainly a power in the universe vastly beyond our comprehension. We trust and believe it to be a good, loving power, able and willing to help us and all creatures, and guide us wisely without detriment to our incipient freedom. This loving kindness surrounds us every moment; in it we live and have our real being. It is the mainspring of love and joy and beauty. We call it the grace of God.

TRENCHANT QUESTIONS.

They Are Directed to Spiritualists, by a Medium Who Wants the Truth.

Only.

To the Editor:—There are a number of questions I would like to ask, and let anyone so disposed, answer them. All in the spirit of good will. These things puzzle me, and I would be glad to gain more knowledge.

Why are we not warned against sitting in the dark? We have been told there are no evil spirits. If all is good, what harm can darkness contain? If our guides, having been described to us by the best mediums and seers in the country, as wise, advanced, powerful and wise, request us to sit in a darkened room, why should we not do so? When they have given us abundant proof of their powers for good, why should we not trust them? If we do not obey our own guides, whose should we obey?

Why do we hear speakers relate the story of Hydesville and the "tinny raps" with such evident satisfaction, and yet hear those manifestations called "physical" condemned?

What proof is there that we have higher inspiration today than ever before? Advanced spirits tell me that the currents set in from earth toward the sensitive, especially when facing an audience, more often than otherwise. That being the case, why is the phase known as Inspirational Speaking held up as the highest?

There are contradictions in plenty given us from the rostrum. Why so tolerant of that fact, and ridicule the

writings of the mediums and prophets of old, because they contain contradictions?

We have repeatedly heard warm praises from the rostrum for Paine and Ingersoll. Why is this? These essays of the former on dreams and visions upon, do not stamp him a Spiritualist. The latter ridiculed a medium, and many of the manifestations recorded of the Spiritualism of that time. Is there any proof existing that he had any more respect for the Spiritualism of this day?

There was one who spoke as never man spoke before. He was called a wise man from the East, who led by a spirit light, traveled far to worship Him, Spiritualists call him Thomas Paine wrote is sound sense, those who were not wise—but foolish men, and the prophets who proclaimed Him divine, were all false.

If he was a mere man, and the greatest of all mediums as stated by Modern Spiritualists, why say that all trumpet work is diabolical when he said: "And I will pray the Father, and He shall send His angels with a loud sound of the trumpet to gather the elect together from the four winds of the earth and from the uttermost parts of the heavens."

If any medium is to be believed, why not believe the greatest?

We are admonished to seek the truth. Where shall we seek?

I commend your attitude toward all fraud. Three years ago I thought there was very little fraud, and that very much enlarged upon. I have changed my mind. There is a great

deal of fraud; and not all on the part of "physical" mediums. Lastly I have been much discouraged with the outlook for Spiritualism; but I was shown in a "vision by night" that I was really starting to CLIMB THE HEIGHTS. I hope it is true.

Yours for truth,

NELLIE E. VANDYKE.

Clyde, Ohio.

A LULLABY SONG.

Dear little baby, too tired to creep,
Dear little eyes, too tired to peep.
All snuggled up in a little limp heap,
Mother is singing her baby to sleep.

Lullaby baby, sleep, baby, sleep,
Mother is singing her baby to sleep.

Where are you going, my baby dear?
Mother is singing for baby to hear.
Dear little eyes that hardly can peep,
Tell me that baby is going to sleep.

Lullaby baby, sleep, baby, sleep,
Dear little baby is going to sleep.

Where is my baby gone? baby dear,
Say:
Gone where the Slumberland fairies play.

Angels of goodness my baby will keep,
Resting in Slumberland, fast asleep.
Lullaby baby, sleep, baby, sleep,
Lullaby, lullaby, sleep, baby, sleep.

JAS. C. UNDERHILL.

Hammond, Ind.

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Clyde, Ohio.

HIS VIEWS COMMAND ATTENTION.

Sir Oliver Lodge is one of England's leading scientists. Recently his utterances on various topics of religious belief and dogmas have attracted wide attention. His attitude, which expressed the attitude of many other liberal scientists in England is defined in the following paragraph in an article he contributed to the reviews:

"Assertions are made concerning material facts in the name of religion. These science is bound to criticize. Testimony is borne to inner personal experience; on that physical science does well to be silent. Nevertheless all of us are impressed with the conviction that everything in the universe may become intelligible if we go the right way to work, and so we are coming to recognize, on the one hand, that every system of truth must be intimately connected with every other, and that this connection constitute a trustworthy support as soon as it is revealed by the progress of knowledge; and on the other hand, that the extensive foundation of truth now being laid by scientific workers will ultimately support a gorgeous building of esthetic feeling and religious faith."

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Who Are the Infidels?

Abstract of Lecture by Dr. George A. Fuller, of New York, Delivered Before the Worcester Association of Spiritualists.

"The word Infidel has been applied to every teacher and reformer down through the ages. Anyone who has given new ideas to the world, whose thought was in advance of the time in which he lived, has been termed infidel. The Christian church has hurled the word at the greatest thinkers, the great reformers, the world has produced a synonym seemingly representing all that was evil in human life."

We as Spiritualists have been termed infidels by the Christian church for many years, and I for one am proud of the title. I believe we are in goodly company.

Many of us can remember those wonderful lectures that were given to the world by that galaxy of noble men, William Lloyd Garrison, Wendell Phillips, Charles Sumner, all deemed heretics in their time, a Spencer, a Huxley, and yet these so-called infidels have been the saviors of the world. Who are the infidels? The word infidel means to doubt, a lack of faith. Where do we find the most infidelity today? I say to you there is more infidelity to the square inch within the ranks of the orthodox church than is found elsewhere. A lack of faith, skepticism and disbelief prevail, and to a great extent throughout the other religious denominations of the world.

Humanity is seeking for truth, no longer satisfied with faith and hope, but requiring knowledge. The old question still comes ringing down the ages: "If a man die, shall he live again?" and the answer comes to every human soul who has wandered in darkness and doubt, "Turn your faces toward the light of Spiritualism, and knowledge shall be yours." You say, "I have you no doubters in your ranks?"

I answer, "Most assuredly we have, but I am not in sympathy with them." I am in sympathy with the investigator at all times, but these people (and we have many of them) who have been investigating for thirty and forty years, and have not come to any conclusion, ought to be born again, with brains enough to come to some conclusion in the face of the accumulated evidence that presents itself.

Who are the infidels? When the first cable was laid under the ocean, thereby seeking to hold communion with the land beyond the sea, the wise ones shook their heads and cried "Impossible!" A voice was heard and when the cable broke, and the world said "humbug! illusion!" But another cable was laid, and what was the result? There is not a child over ten years of age in our public schools today, but knows the cable message to be an established fact. If we can hold communion with the inhabitants beyond the grave, why can we not hold communion with the denizens of the spirit world as well? We turn to physical science and the teacher points to the laboratory, to demonstrate its claims; when we turn to Spiritualism we are told to go to the spirit world for evidence of the truths we present to the world, the foundations upon which we stand. The evidence is presented day by day, both in private and in public.

But right here allow me to say, that which is of the greatest importance to our movement, has been overlooked, slip away, and that is the Home Circle. Rarely, if ever, do we hear of them in our midst to-day, and yet many of our greatest mediums have come out of our home circle. Speakers traveling through the country twenty-five years ago, arriving at their destination, Saturday night, would be invited to enter the home circle which would invariably be held each week in the home of every Spiritualist in the land. I remember one earnest soul who lived in the town of Leominster, who did much for the Cause of Spiritualism in the years past and gone, by securing speakers and mediums each Sunday to present the truth to the people. There was one room in her house sacred to the home circle, with an altar dedicated to the truths of our glorious philosophy. Within that room on Saturday night she called her little family together, and whoever was a guest in her house, and herself entranced, there fell from her lips some of the most beautiful thoughts from those wise and loving souls "out there," and messages of love and consolation from the dear ones gone before.

It was my privilege to be present on many occasions of this kind. One occasion I will remember. There was present an agnostic. After the seance was over he arose and with tears streaming down his face, he exclaimed, "I have been to heaven to-night as near as I ever expect to be in this material life. I have to-night secured evidence which proves beyond the possibility of a doubt that my friends still live—evidence of immortality."

My friend, until we establish the home circle again in our midst we cannot hope to bring out the highest unfoldment of mediumship, for in the home circle the best results are obtained.

A few days ago a prominent clergyman of your city attacked Christian Science, calling it a humbug and delusion, and stated its followers were all insane. I am not a Christian Scientist, but when an attack of this kind occurs, I believe every thinking mind should protest against it. In the ranks of Christian Science we find some of the ablest jurists, doctors and thinkers; in the ranks of Christian Science we find culture, education and refinement. We as Spiritualists have felt the lash in the days past and gone, and we can truly sympathize with this new cult which has attracted to its ranks some of the most brilliant thinkers in the world, and which is doing a great work for humanity.

In the city where I now reside, the attendance at the Baptist churches is constantly decreasing. To create renewed interest, one of the clergymen of that denomination has introduced vaudeville, employing a whistling soloist to take part in the Sunday services. What would Jesus of Nazareth think if he were in our midst to-day. Think of a whistling soloist in the place of the simple teachings of the Master.

Upon one occasion in England there was a meeting of the high church dignitaries of the Anglican ways and means of checking the growth of the skepticism and unbelief within their ranks. The bishop and priest came down from London, the Rev. most Rev.,

very Rev. men, with all the letters of the alphabet attached to their names, and all the titles the Church of England could bestow upon them, met together to handle this problem. Some of them met it equally gingerly, while others handled it very boldly. One good bishop remarked, "Why is it that the name of no noted scientist appears upon our membership roll? We have some scientists to be sure, but none of the great scientists, those that have made a name for themselves are found in our denominations, and why? Simply because we have nothing to offer them. What have we to offer a Spencer, a Huxley, a Tyndall, and all the names of us are bold enough to investigate this new heresy called Spiritualism? We have no knowledge, no facts, to present to the world."

He was one of the brilliant lights of the Church of England. While he was criticized on every hand there were a few present who were in sympathy with the thoughts he expressed.

However, no one has ever heard of them accepting his advice, they neither affirm nor deny the claims of Modern Spiritualism; but have more than any other denomination let it entirely alone.

Down through the ages the attitude of the Church has ever been the same toward all the world's greatest thinkers and so-called infidels. After the law of evolution became an established fact and Darwin had long been an inmate of the spirit world, they removed his lifeless body and buried it with all the pomp and ceremony of the Church of England.

What a farce! What blasphemy! Today ignored, to-morrow adored; to-day ridiculed, on the morrow honored and eulogized.

Some little time ago I was conversing with a clergyman and he said to me: "Come into our denomination and preach and be respectable, and we will give you a fine church and a good salary."

I replied, "How can I? I do not believe the creed of your church." He answered, "Oh! that makes no difference; you are not obliged to tell all you know; say nothing about it, preach the same as you are preaching now, only don't mention the word Spiritualism, and you will get along all right."

I said to him, "So you would have me become a hypocrite, would you? No, never! not for the sake of being respectable, not for the sake of a fine church or large salary. Keep on your work if you can, but let me make over to Spiritualism and we will convert them and the light of Truth will shine across their pathway, all doubt will be dispelled in the sweet knowledge which is theirs."

The Salvation Army is doing a great work in our land to-day, in accordance with the teachings of the Master. A work

MARCONI TURNS TO SPIRITUALISM

The Inventor Converted by a Princess—Her Strange Experiences—The Princess d'Annunzio del Drago Says That the Spirit Form of Her Husband's First Wife Appeared to Her in the Night—She Also Saw Her Grandmother in Paris the Same Day and Hour She Died in Naples—Some Time Ago She Met Marconi and Invited Him to Her House to Assist in a Seance.

London, December 10.—The Rome correspondent of the Morning Leader, says that Marconi's conversion to Spiritualism is a remarkable medium. She took up Spiritualism after the death of her husband seven months ago. She is studying the medium of the spirit world. She has had all of her time by her side. She has had all of her time by her side. She has had all of her time by her side.

"Here in Italy we set as a rule do not believe in Spiritualism, which they consider in the light of a huge joke. If they knew I had taken up the matter seriously, they would laugh at me. They would look on me as a madman. In America and England it is quite different. There science has been brought to bear on spiritualistic phenomena."

"The subject has been raised to a sort of cult and studied on a scientific basis. I have felt since I was a child of four years, that I had some extraordinary power—something mysterious and undefined that enabled me to experience sensations denied others. I heard voices, which, of course, at that age I could not explain. Shortly after my marriage the first phenomenon of any importance happened. I was in bed, awake, when the blankets were pulled off violently by unseen hands."

"Strange to relate, I was not alarmed. Suddenly I saw a shadow over the bed, a black shadow, which gradually took the shape of a female figure. I saw it clearly and distinctly, all the smallest details of the figure, its features and dress. The figure spoke, saying: 'I am your husband's first wife. I am dead. I came to tell you that you shall have a son, but he will die. Give this to my husband with my love, and so saying handed me a lock of hair. I cried aloud for my husband. He rushed into the room and saw the shadow. He picked up the lock of hair I had dropped to the floor. He had a lock of his wife's hair in a locket. When we compared we found the two identical. When my son was born I again saw the figure of my husband's first wife. She pleaded that the child should be baptized, as it would soon die. He had hardly been christened when it died. No doctor could explain the cause of death, as the child was quite healthy."

"I saw my grandmother in Paris the same day and hour she died in Naples. I was warned several days before my husband died, when everybody, including himself, believed he was in the best of health. I began to hold seances here in my palace. I met Sir Marconi a few weeks ago at an entertainment given by the Marchesa Pinocchelli. I spoke to him about Spiritualism. He said he did not believe in it, so I invited him to come to my house and assist in a seance. He came last Tuesday. There were only three of us, Marconi and the medium. We formed a chain round a small table, and without telling all the phenomena we obtained, it is sufficient to say that when Marconi left he was a convinced Spiritualist and quite determined to study the subject seriously. He promised to put me in communication with Professor Crookes. I am anxiously waiting to see whether the great inventor will succeed in finding an explanation of spiritualistic phenomena."

—New York World.

A NEW VOLUME

By Hudson Tuttle Is Equal to Many Books.

Hudson Tuttle is a marvel of uncontrollable industry. He is open to the vitalizing vibrations of the ether, and the turbulent currents of terrestrial and celestial knowledge flow and upflow, and there seems to be unceasing winds and choppy seas round about the citadel of his personal life. The various agitations and irresistible inspirations of his brain and mind crop out in fruitful thoughts and ideas into intellectual comfort and into spiritual (religious?) happiness for the lasting benefit of the world.

Beneath my open left hand rests Hudson Tuttle's new book, closed, and not reading its pages, I do not consider myself duly qualified to express by analysis of its contents, a critical estimate of its consistency or logical value to the world of ideas. But I do consider myself competent to affirm that this volume is a compend of universal knowledge on the subjects treated.

Hudson Tuttle conveys his reader to the germs of fundamentals. He eloquently exhibits to deepest foundations of truth.

Hark ye, ye who can hear in this book the earliest and faintest cry of the babyhood of mankind.

Listen! Do you not hear the inherent voices of the infinite central cause of all the universes?

Thursday morning last the mail carrier handed me Hudson Tuttle's new book, "The Evolution of the God and the Christ Ideas"—adapted to educate the most scholarly reader, and not less adapted to enlighten the common mind. Then next morning's mail brought me a newspaper, published in Great Bend, Kansas, which is "devoted to teaching the discovery that God is a myth like Santa Claus!"

Thus it was made easy for me to take the step from the sublime to the ridiculous. But this was not my first exploit in stepping through these thrilling and chilling portals. For I have known talented minds—men, who did not know enough and were not industrious enough to earn a decent living for themselves and families, but who, nevertheless, could (so they thought) in brief logical argument demonstrate the absolute impossibility of "The Great Positive Mind." And yet, these same God-annihilators are generally philanthropists and advocates of the best things in materialism.

On the other hand, here comes our beloved inspired brother, Hudson Tuttle, with his philosophic wand of unceasing inspiration, unfolding the grand gradations in the realm of implanted ideas, and developing at the summit two immortal flowers, fragrant with perfume of the truth about God and with the highest and holiest conception of Christ. He has plowed over the whole field of theology and Christology—subsuming everywhere as he went along—and we know that where the share is deepest driven the best fruits grow. I will say, that if you

would know what a rich and rare seed friend Tuttle has, with unexcelled industry, prepared for the world, you can obtain his volume and enjoy the details thereof in the depths of your own spirit. A. J. DAVIS, Boston, Mass.

A SERIOUS QUESTION.

"What Is the Matter With Spiritualism?"

One hears this question asked quite frequently. That there is something wrong somewhere along the line must be apparent. As an organized movement Spiritualism is not a success. It is next to impossible to keep a local society alive for any great length of time. A society may well be organized with much promise of a permanent existence. In twelve months it is dead—so dead that even a lecturer of national reputation may fail to draw an audience of a dozen people. Even old-time Spiritualists are conspicuous for their absence.

There are a number of reasons for this deplorable condition, and first of all we would mention the divergent views of our lecturers. One class of them builds while another class tears down. One lecturer may preach Spiritualism pure and simple. He does not antagonize anybody's religion. He does not believe that he will be able to build up the cause of Spiritualism by exposing the errors of theology. He assumes that when the people are converted to Spiritualism there will be NO ORTHODOX CHURCHES TO DESTROY. He reasons it out that he will not be able to win people from the churches by charging them with being imbeciles. Furthermore, he is convinced that if he attend strictly to his work of promoting the grand principles of Spiritualism—teaching the Fatherhood of God and the Brotherhood of Man—teaching the people to live the lives of righteous men and women, then he will have quite enough to do.

We have too much oratory about the past and future, and too little concerning the practical affairs of life in this world. Not a few of our speakers love to dwell on the mistakes of Moses, or some other man; they live in the past. Their thoughts are of a distant age, in which the average man can feel little or no interest. And then there is the lecturer who delves into the future. He delights in drawing word pictures of the spirit land, generally indulges in speculations as to what we will be doing a million years hence.

And then we have the radical lecturer. He hates religion—hates the orthodox churches—hates Christianity, but more especially does he hate the churches. He has but one motto, and that is to "rip them up by the roots." By this he means that he will completely demolish the church structure. He has scattered the flock to the four winds of the earth, for it must be borne in mind that a majority of the members of nearly all our societies came from the churches, and while they no longer believe in church creeds, they still retain the faith that afforded their parents so much consolation, especially in times of trouble. And hence it is that no society can prosper under the teachings of radical lecturers. THIS IS AN ABSOLUTE FACT!

Another thing: Spiritualism will never succeed until its teachers are able to reach an understanding as to what it really is. And besides this must be separated from all the various items under which it has been weighed down for the past years. We want pure Spiritualism. We want it as a religion. We want it as a philosophy. We want its phenomena, demonstrated by methods to PRECLUDE ALL POSSIBILITY OF FRAUD. We want lecturers to teach the people to be pure, to be honest, sober and industrious—to live noble and unselfish lives. If Spiritualism does not make men and women any better than they were before they were converted to its truths, then the world would be just as well off without it.

And then we must find some way to separate the fraud mediums from the genuine.

It is now too late to cry out that Spiritualism is not a religion. It is defined as a religion by the consultation of the N. S. A. and moreover, IT IS THE RELIGION of a majority of the Spiritualists. That ought to be sufficient.

Whether we approve it or not, the time is near at hand when we will have Spiritualist churches instead of societies; pastors instead of lecturers; and Sunday Schools instead of Lyceums—and irresistible inspirations of his brain and mind crop out in fruitful thoughts and ideas into intellectual comfort and into spiritual (religious?) happiness for the lasting benefit of the world.

A FULL-FLEDGED RELIGION, and just as soon as our lecturers learn to preach SPIRITUALISM, and let other religions alone, we shall become a power for good in the religious world.

Our friends, the Christian Scientists, are thoroughly organized, and work together in harmony. They have but one general purpose, and that is to teach Christian Science. They don't teach anything else. They say nothing of other religions—they teach strictly to their business, and hence their efforts are crowned with success.

Let us repeat it most emphatically that Spiritualism should have its platform of principles—call it a creed, if you will, but it must have it. It is to succeed. Why is it that we have no colleges? Why is it that the great majority of the local societies must hold their meetings in dingy halls? Simply because men of means do not care to bequeath their money to a cause which is so essentially elements to make it enduring.

In addition to spirit communion, upon which all Spiritualists agree, we must have a correct ethics and a philosophy to meet the requirements of this intelligent and progressive age. Let our lecturers preach salvation—a salvation which may be secured only by right living.

Let the great purpose of our work be to enlighten our fellow beings to the end that they may be spared the horrors of an accusing conscience when they shall have crossed the dark river—then we shall feel that we have done something for humanity.

J. A. WERTZ, Anderson, Indiana.

"Immortality, Its Nature, Possibilities and Proofs." By J. M. Peckham, M. A., M. D., Ph. D. Contains the address read by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Paper, 10 cents.

"A Conspiracy Against the Republic." By Charles E. Wain, M. A., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

Letter from Andrew Jackson Davis to His Correspondents,

Who Complain That They Do Not Receive His Books from the Publisher.

To Very Dear Friends, Everywhere:—First, and before replying to my valued correspondents, I desire, with a heart full of deep gratitude, to acknowledge the voluntary and most emphatic efforts of our progressive thinker, Mr. J. R. Francis, the efficient editor and successful publisher, to arouse the Spiritualist public to subscribe and to pledge themselves to purchase a full set of the books as soon as new editions can be printed. He has continued from week to week this loud call, and I gladly observe that many hearty responses have been received from earnest and loyal friends of Spiritualism.

Many complaints, both oral and written, have reached me during the past two years, from those who state that they have been unable to obtain my books from the publishers, among them the following, from an established newspaper publisher and bookseller, in a large city, which will suffice to illustrate the general tenor of most of the others:

April 24, 1905.

"Dr. A. J. Davis, 63 Warren Ave., Boston, Mass.
"Dear Sir and Brother:—I wrote to you some time ago in reference to your publications, and the fact that many of them are now out of print. I wrote to the Banner several days ago, requesting a list of the books which they can furnish me, for I advertise them for sale at this office and put the same in my catalogue. For some reason I have received no answer to my letter. My object being to only advertise books which we can supply. It is very annoying to advertise books and then find I cannot supply them."

It appears to me that the general public is entitled to such material information, relating to the matter, as I may have, as it was the spirit and purpose of an arrangement made with the publishers in behalf of the public, to have the books kept 'constantly in print and accessible to the public.'

Impressed and disturbed by these appeals to me, and not fully understanding the productive circumstances, I concluded to institute an investigation, but strictly in a spirit of friendship, yet in search for justice to all concerned. Accordingly I have secured the services of counsel, Mr. Frederick Atherton of this city, a gentleman who is not prejudiced against any person or principles in our movement.

Dr. Dean Clarke, about three years ago, commenced to agitate a plan to incorporate a Publication Society, which would purchase my plates and keep all the books in print, but nothing came of it. And just here I may remark that the practicability of this plan is now under consideration, and it may in due time be fully realized.

One day my truly loyal friend, Mr. A. E. Giles of Hyde Park, Mass., said: "If you can make arrangements with the Banner of Light Publishing Company so that your works can, for the benefit of the public and in the interest of human progress, be certainly kept in print permanently, I will give sixty per cent of the sum required for that purpose and they can pay the balance." To this most generous offer the Banner of Light Company gladly agreed and its officers had drawn up, and signed, the following document:

THE POINT OMITTED.

Practical Suggestions for Improving the System of the N. S. A.

In a recent issue of The Progressive Thinker, under the heading of "The Point Omitted," I endeavored to call attention to some of the causes operating to prevent our national gathering from being as effective as we desire, or as the needs of a rapidly expanding movement demand.

While we can but feel gratified with the results growing out of these yearly gatherings taken as a whole, accompanying this is the realization that the tendencies will be corrected, and that we will become National in fact as well as in theory. Certain it is that no amount of transcendentalism—not even a complete and earnest devotion to the restricted application of a great moral principle.

But this article will permit of but one more suggestion, bearing upon the question of supplying a method which is to be local, and in building up a system to cover future demands. And this suggestion will be a very practical one, and perhaps there will be less diversity of opinion as to its usefulness.

One of the most pressing needs of the hour is to locate our National President—not the present occupant alone, but whoever may occupy that position in time to come. Not "locate" him over some particular society, but place him in an office, presumably at the headquarters, so that the people can find him when needed; or communicate with him when it becomes necessary.

We intend no disrespect to President Barrett; he has simply carried out the program (or lack of system) provided for him. But a National President who hails from the "land of Canaan," but who is quite as likely to materialize in Texas, or Oklahoma, or the Sandwich Islands, as at headquarters, and with whom a communication by mail will grow infirm with age before it can be received, and answered, is a great deal of time went to waste, and a great deal of time when needed, it did as the rest of the "Ranchers," but being very much adverse to hunting when I desired their use, I always "picked the leader," and I usually found the balance of the herd in the immediate vicinity.

It is time we paid our National President a living salary and furnished an office adapted to the work he has to perform. And by the same process of reasoning it would seem that our National Missionaries should be given some specific work to do and concentrate upon a certain portion of the vineyard instead of covering so much territory and spreading their efforts so thinly that the best results cannot be obtained, and should not be expected.

This is not faultfinding. All these people, so actively engaged, have done work of inestimable value; but the field is too large, and concentration of effort has become necessary.

If we do not exhaust the patience of the editor of The Progressive Thinker, we will pursue this subject further in one more article.

R. F. LITTLE.

Seattle, Wash.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

ment, while at the same time conveyed to them in a bill of sale my interest in the books, plates, etc.

Promise to Keep Books Constantly in Print.

Boston, Mass., July 1, 1903.

"We, Albert W. Brown, President; Harrison D. Barrett, Director; and Frederic G. Tuttle, Secretary and Treasurer of the Banner of Light Publishing Company, having purchased of Andrew Jackson Davis his entire stock of stereotyped plates, do hereby agree in behalf of said Banner of Light Publishing Company, to keep his list of books constantly in print and accessible to the public, and we do hereby promise faithfully to continue them in style uniform with past and present editions, and to maintain the existing standard of excellence as to paper, press-work, binding, etc. [Signed]

"ALBERT W. BROWN,

"HARRISON D. BARRETT,

"FREDERIC G. TUTTLE."

Not many months after the foregoing agreement, Mr. Fred. G. Tuttle passed suddenly from this world, whereupon the Banner establishment came into a new management; under which the troubles above mentioned rapidly multiplied. Subsequently, as I am informed, a new business arrangement was consummated, entitled "The Dartmouth Publishing Co.," and it was reported that by a blanket mortgage taken by the Dartmouth Company, and by a foreclosure, the paper and the valuable assets of the Banner establishment passed into the possession of the new corporation.

Now, therefore, it is plain that the plates are the property of the Dartmouth Publishing Co., and in order to obtain them, so that new editions can be printed, the management of this new company must be consulted and legally dealt with. But it is no part of my plan to enter the arena of litigation. The forty per cent due me (\$2,000) has never been paid. But I am perfectly willing to agree to let the two thousand dollars remain forever unpaid, if, by so doing, the publication and perpetuity of the books can be accomplished.

And right here permit me to say once for all time, that I sincerely regard my 29 volumes as so many agents (or teachers) adapted to the intellectual, industrial, scientific, moral and spiritual education and advancement of mankind. And I equally sincerely esteem the many books written under inspiration by all our Spiritualist authors both in America and England, in France and Germany, in Italy and in Russia—and I should equally regard it as a profound misfortune if, by any means they were thrown out of print.

In conclusion: A simple life is our choice and practice. For the past thirty years, by means of a modest income from my medical practice, we have lived comfortably, and have kept the 29 volumes in print. Our prayer now is, that some just and efficient way may be found whereby the above promise of the Banner may be fulfilled.

"Ever in love and peace,

ANDREW JACKSON DAVIS.

Boston, Mass., Dec. 15, 1906.

MY GARDEN OF FLOWERS.

My garden is laden with the breath of a sweet perfume. Of the scent of roses as in the golden days of June. And the mingling of odors with the varied shades and hues. Are radiantly sparkling in the sun-kissed morning dew.

And through its silent magic out of it there seems to arise a dream. The dream of the olden Summers and the blue-tinted skies. When the dawn tripped light-hearted, ushering in the day. Scattering the cares and shadows when my heart was in its May.

With my half-closed eyes I fancy the old home near. And a mother's presence beaming in tenderness and cheer. And the dear old charm of the humble garden bloom. Come back again to break the heart-ache and gloom.

On the drift of the breezes wafted over many a lonesome day. On the wings of fancy through the familiar past I stray. And the songs of the olden Summers with the dear ones I know. Come back with the bloom of youth, warm-hearted and true.

Ah! yes, there's the brook, rippling by past banks and mossy cells. Where the blue gentian peeps, the violets and the dainty blue-bells. And the songs it sings blue through the year like a spell. No words can paint its charm, no eloquent tongue can tell.

So I look and fancy the old Summers have once more returned. With the golden-hearted part for which my heart has yearned. And from my flower-scented garden with its tropical bloom. My thoughts are weaving pictures in Memory's mystic loom.

BISHOP A. BEALS

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(Advertisement.)

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AN UP-TO-DATE SERMON.

Scintillating With Grand Truths in Reference to Religion, and Explaining the Individuality Therein.

"Work out your own salvation." Phil. II, 12. Religion is intensely individualistic. It is a tree that never twice assumes the same form, nor does it even bear precisely the same fruit. It is as varied as humanity, for it depends on each separate human factor for its peculiar expression.

The search for uniformity in religion is a search for that which does not exist, and the wish sometimes expressed by individuals, to have another person's faith is a wish that can never be gratified.

There never yet were two faces precisely alike, for faces are not made by the many in a single mold; they grow out of life; they are shaped and seared and illumined by sensibilities, by emotions by aspirations, and experiences. The face is the story of the life, peculiar to itself, having no exact duplicate. Yet, with all the variations, there are types of faces, some that we would trust, some that repel, the face of the upward life and the face of the downward trend.

So it is with religion. It is not machine made. It is not a mask laid upon the man; it is not applied from without; it grows from within.

True religion springs up in the heart; it is shaped and determined by the experiences, the aspirations, the sources of life's inspirations. Ideally, it is the summing up of all the good that the life has known; practically, it is the expression in deed and word of that good.

Growing out of the ever-varying, inherited qualities, experiences and achievements of each life, it is not only never the same in two individuals, it can never be precisely the same on successive days in the same person. It works out into larger being, grows, and develops. It will not be the same in man as in the boy, nor the same in the boy as in the girl. Some days see mighty changes, but, in the living soul, every day sees some change.

This fact has distressed some introspective souls; they lament lost religious convictions, as a man might lament the loss of a loved one. Or they make fruitless efforts to conform themselves spiritually to the pattern of some other saint. Ideals are inspirations, not patterns; it is folly to grieve if you do not reproduce their precise lines and angles.

To test a man's religion by some rigid mechanical standard is as foolish as to test his vitality by his height. Still greater is the folly of measuring religion by opinions, as though one's health could be determined by his views on the so-called causes of man.

Religion is simply the life of the soul, the inner being that determines character; it must be measured by its vitality, its strength and purity, and value to the world.

The mechanic will probably continue with impudent ignorance to invade the realm of the soul; he will set up his rule of thumb creed or single doctrine of virtue or emotion and measure all souls by that. Perhaps he is still in so primitive a condition of soul growth that he imagines his crude standard encompasses all possible good.

Let the man whose heart is growing ignore the attempt to measure the life by the standard of things or to make all lives in one style.

Let every heart reach after the best; let every soul live out the good it finds within itself every day. WORK OUT HIS OWN SALVATION, as he must work out his own character, his own self in the world, through the toll and struggle, through the joy and blessing.

Through life's multifarious experiences we learn to live, through all the strange ways of the soul each one finds salvation, each in his own way, finds the path to the full life.

The eternal spirit is working in all, and where that spirit is there is liberty; the infinite breathes through the individual.

Religion first gave man his great thought of his value and his right as a soul; it has worked through the whole of history until we find the law of liberty everywhere prevailing, men working out a better life, from within and finding full salvation not in subjection to some code of perfect action, but in development of the things within, under the IMPULSE OF ETERNAL SPIRITUAL LAWS.

HENRY F. COPE.

The Late Empress of Germany and Occultism.

A thrilling anecdote is related of the late Mr. Krupp. One day, while traveling with the Empress Victoria of Germany, mother of the present Emperor, who had graciously invited him to spend the afternoon on her railway carriage, some of the ladies present spoke of the occult sciences and of the secret life of the soul during sleep. "I am sure, Mr. Krupp, being such a practical man, you must inwardly smile at such opinions, and may, perhaps, desire to contradict the ladies. Please do not hesitate to do so; I should be quite delighted to hear you discuss the subject," said the Empress. "I am afraid I shall have to disappoint your Majesty," answered Mr. Krupp, "as my father was a firm believer in occultism. He often told his family and his friends that he discovered the final formula of our famous cannon during his sleep in a railway carriage. He had sunk into deep slumber after having tried to solve the problem. His pencil and notebook lay by his side. As he awoke a few hours later, he found the page of the open notebook full of mathematical problems and he to the last problem which had puzzled him was there. His feverish brain had done the whole work during sleep as well as his hand, and with an accuracy that never ceased to astonish him."

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This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

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SATURDAY, DECEMBER 20, 1906.

WORDS OF CAUTION.

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

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

France and the Vatican in Deadly Strife.

Opponents of church rule and usurpations are watching with almost bated breath each day's news from France, for the outcome of the great issues there pending. France, next to Rome, has been the main support of Catholicism. And since the Italian revolution, and the wresting of temporal power from the Pope, limiting his control of civil affairs to the Vatican, his reliance for support has come largely from the French.

During the forming stage of Catholicism French scholars in the monasteries contributed largely to the making of ecclesiastical history. The extent of their labors in that direction will be never known; but it is hopeful when the records of the convents and the monasteries are thrown open to the public glimmerings of their frauds and forgeries will come to the light. Eliminate sacerdotals, and literature forged in France, Spain and Italy, and little would remain of the church.

The story of the present troubles in France, rightly traced, will carry us back more than a century, indeed, to 1789, and back of that to events leading to the commencement of the French revolution of that date. At that time kingcraft and priestcraft had complete monopoly of the affairs of France. They had been in power for centuries; had tyrannized over the people in the name of religion and God, and compelled them to contribute to the growth and support of the church. The church and nobility owned nearly two-thirds of all the real estate, much of it exempt from taxation. Church structures were the products of money wrongly wrung from the people. Church and state were virtually one, and civil government was administered in the interest of the clerics.

But the crushed people of France caught the spirit of the actors in the American revolution, which had just closed, and they rose in their might, dethroned and executed their king and queen, hurled priest and nobility from power, reclaimed their title to the church structures, and entered on an era of peace and prosperity. Bonaparte, the "little Corsican corporal," gained control of the army; he restored the priests to power, and gave them command of the churches, for which he was rewarded with a throne.

Several dynasties followed; but finally a Republic came to the front, and the people again bear sway. They suffered from the oppressions of the church, and sought in various ways to escape its unjust exactions; but, backed by Jesuits and the priesthood Catholicism still ruled with a high hand. In 1830 the Jesuits were ordered to leave the Republic, and the command was enforced.

Then the Vatican attempted to humiliate France, but the authorities resisted, and determined to reclaim their own, the church property, and compel the priests to become subject to civil law. But the church party resisted. Deriving their authority from God they determined they would submit to no rule other than that of God's vice-gerent, the Pope. His special representative to Paris, who set out to incite an insurrection, was lately arrested, and conducted to the frontier, where, instructed he would be severely treated if again found in the Republic, he was discharged.

But the end is not yet. The entire country is at fever heat. Freethinkers and anti-churchmen uniformly sustain the government. Even in Rome they attempted to placard the "solitudes with anti-Vatican inscriptions, and at last advised as we write, are planning a public demonstration. Right here comes a doleful lament

in the form of "an appeal to the American people," issued by Cardinal Gibbons, of Baltimore, wherein he presents the priestly view of these troubles. Whilst he arraigns the leaders of the anti-clerical party in France as "haters of religion," he admits: "There are honest and sincere lovers of a republican government among the anti-clericals." The burden of the Cardinal's grievance seems to be, that the effect of the French law will be to "see tens of thousands of men and women, who happen to be priests and nuns, turned out of their homes for no crime but that of loving God and serving their neighbors." He does not stop to tell us all this trouble comes from an attempt to overthrow the law, the refusal of the church to comply with its requirements, and obtain a license to continue church service, just as 80 Catholic diocesan associations have done, and as have 902 Protestant and 78 Jewish associations.

The severe blow, the one that doubtless hurts worst, is the withdrawal of government pensions to the clergy, of from \$350 to \$450 annually. This money was raised by taxation of all the people, to support a church for which a majority of those bearing the burden had no sympathy.

Cardinal Gibbons put himself on record by saying:
"SHOULD THE CHURCH (OF FRANCE) ACCEPT THE PRESENT LAW, SHE HAS BEFORE HER, VERY LIKELY, A PROSPECT OF GRADUAL EXTINCTION."

This is certainly a very desirable consummation, if the church cannot be sustained without special privileges, and pensions from non-clericals for her priests.

There is another feature in the Cardinal's lament that should attract attention: He says in substance: "The French law enforced, opens the way for schematical organizations, which have in fact, in a few cases, been already attempted." That is to say: The division of the church into factions without power to rule, will follow the enforcement of the law. Is not that a result devoutly to be wished? It seems so. When Christianity was united and dominated civilization, it tyrannized over governments and people. By division the oppressed have regained many of their rights, and will the residue when this great usurper, in the name of a crucified God, shall be relegated to its proper domain in the body corporate.

THE COMING ORDINANCE.

And the Lesson to Be Derived Therefrom—The State Association Carefully Watching the Interests of Honest Mediums.

For years we have entreated Spiritualists to drive from our ranks all who were practicing legerdemain, fraud or trickery, in connection with spirit return, assuring them that unless they did so the authorities would eventually pass an ordinance that would work great harm to the honest mediums and cause them no end of trouble and annoyance, and maybe compel them to leave the field altogether. So prevalent has the faking element become in this city, that the authorities have taken the matter in hand, and this is the result according to the Evening Journal.

"Swindling clairvoyants and other impostors of their tribe have come to the end of their rope in Chicago. Because of the Journal's crusade against the clairvoyants, Assistant Corporation Counsel Leon Horstein has prepared an amendment to the municipal code which contains the following paragraph:

"All persons who hold themselves out to the public as palmists, clairvoyants, trance mediums or as skilled in occult sciences or occult mysteries, or as possessing supernatural gifts or skill, pretending to tell fortunes or any of the means aforesaid, shall be deemed guilty of disorderly conduct and upon conviction thereof be subject to a fine of not less than \$1 nor more than \$200 for each offense."

This ordinance will be presented to the city council at its next meeting, and is already assured of passage. The Journal investigation having accomplished this signal result in the spirit world, the city of these swindlers and fakirs, closes with the story of how one woman exposed the tricks of her fellows in the craft."

The condition of Spiritualism in this city is almost unbearable. The Nichols Sisters, arrested and fined a hundred dollars each, are, we are told, still manufacturing spirits to order in this city, and others are working on a similar plane, deceiving the gullible. All of this fake-element are loyal to the Fake Organ, and support it in every possible way. Those meetings in this city that send their reports to the Organ of the Fakes, are measurably condoning fraud and rascality, and henceforth, if they continue in this course, we would prefer that they KEEP THEIR REPORTS FROM THE PROGRESSIVE THINKER.

We desire to say that the State Association is carefully watching this proposed ordinance, and will do all it can to protect honest mediums from the disastrous effects arising from it.

Where the Objection?
Cardinal Gibbons says:
"Monsieur Briand, the Minister of Public Worship of France, lately said: 'We have hunted Jesus Christ out of the army, navy, schools, hospitals, insane and orphan asylums and the law courts; and now we must hunt him out of the state altogether.'"

We have no knowledge whether this statement is true or not, but if true is it not a hopeful fact? In a secular government where the people rule, no God, nor Junior God has any place in any of the institutions designated. The place for a God is in the hearts of a people. In any other place he will fall into disrepute.

He who is afraid of asking is ashamed of learning.—From the Danish.

The Great Work.

That is the title of a Book. It is an epoch-making volume, so much so that we propose in a series of notices to outline something of its general nature, its scope, and the great good it will be instrumental in doing in bringing to the front the Independent Method of Spiritual Self-Development—a method that has a high ethical standard as a foundation, and any departure therefrom when the gift shall have been fully attained, is accompanied with a loss of the same.

THAT REMARKABLE BOOK.

The readers of this paper who followed the symposium discussion of "The Great Psychological Crime" in these columns some two years ago, or who have read that book, will recall the fact that its author plainly indicated his intention to publish another volume as soon as he could prepare the manuscript for it. It will also be remembered that the proposed new volume was to give to the world an exposition of what he was pleased to designate as "THE INDEPENDENT METHOD OF SPIRITUAL SELF-DEVELOPMENT" as he distinguishes this from "THE SUBJECTIVE METHOD OF HYPNOTISM AND MEDIUMSHIP."

By this distinction he clearly indicates that there are two distinct "methods" by which the great and absorbing problem of another life may be solved and the continuity of individual existence may be demonstrated. He states with the utmost assurance that one of these methods involves a process which is "Destructive" in its effects upon the individual subject to its operation, and that the other involves a process which is "Constructive" in its effects upon the individual who is subject to its action.

THE AUTHOR.
In short, does not hesitate to assert that one of these methods is morally "Right" and the other morally "Wrong." Moreover, with the same calm and unqualified assurance he identifies the process involved in subjective mediumship as "Destructive" and the method by which it is invoked as the "Wrong" one. This it was that caused leading Spiritualists all over the country, and in fact all over the world, to sit up and take notice when "The Great Psychological Crime" was under discussion in this paper. This was also that caused a good many worthy Spiritualists at that time to go into paroxysms of rage, and some of them to strike out wildly regardless of whom they might hit or hurt.

As a study in psychology and human nature it would afford the readers of this paper subject matter of the most absorbing interest and worthy of the most profound thought, if they could read some of the many letters received by the editor during that most interesting discussion. We refer now to the personal letters received by the editor taking him to task for opening the columns of his paper to the discussion of such a work.

Notwithstanding the fact that for more than forty years he has believed himself to be a loyal and consistent Spiritualist, during all of which time he has worked unceasingly for what he has believed to be the best interests of our cause, during the excitement of that most valuable symposium discussion he was treated by some of those for whom he has labored, as if he were a traitor, a fraud, a deliberate rascal whose only purpose was to murder the cause of Spiritualism.

So exceedingly bitter and unreasonable were some of the attacks upon him that they would inspire most men with either a deep sense of personal danger or an ungovernable sense of anger. But we simply smiled, filed those letters away for future reference, and went serenely forward with our work entirely confident that the time would come when even the most bitter and unreasonable of our assailants would come to recognize and appreciate the wisdom of our course. And we are glad to have lived to see the fulfillment of that unexpressed prophecy. Along with most of those letters we have since then been able to file either apologies from their writers or acknowledgments of their injustice. And it is a sincere, and we trust a worthy pleasure thus to find our judgment and our wisdom justified.

As is well known, at one time we opened our columns for a discussion of the merits or demerits of "The Great Psychological Crime," without personally taking any part therein, leaving Spiritualism to be represented by that grand old veteran worker, LYMAN C. HOWE, and in a profoundly

defiant, noteworthy manner did he defend subjective mediumship, while a prominent STUDENT of the book, in a most brilliant manner, "defended" the same, resulting in a discussion that was highly interesting, a real intellectual pyrotechnic display of master minds.

In this connection it may not be amiss to make clear the position of this paper as to its management and policy—lest there may be those among our readers who shall again be tempted to forget themselves at some time in the future.

Whilst this paper is edited and published with the sole desire and purpose of advancing in every legitimate way the cause of TRUE Spiritualism,

and therefore the best interests of every individual Spiritualist, who reads it, nevertheless it is the private and personal property of its editor and publisher; for the conduct of which he alone is responsible. It is a NEWS-PAPER in every sense of the word, and its policy is to give to its readers ALL THE LEGITIMATE "NEWS" WITHIN THE HORIZON OF SPIRITUAL OR OCCULT INTEREST.

Its columns are at all times open to its readers as a medium of exchanging thoughts, information and experiences that lie within the field of its chosen labors. In this past it has always welcomed contributions from its readers upon any and all sides of any and all questions and problems which are of interest to Spiritualists, and that will be its policy so long as it remains under its present ownership and management.

But while it thus constitutes a natural forum wherein each reader may find an opportunity to express his knowledge, his opinions and his beliefs concerning the vital problems of life, with perfect freedom within its legitimate field, this must not be construed to mean that the editor relinquishes his own right to make use of its columns for the same purpose. In other words, in the forty years or more of his study and investigation of psychic manifestations and problems, the editor has acquired some definite knowledge, has formed some more or less intelligent opinions, has arrived at some definite conclusions (which may or may not be correct), and has formulated some definite convictions and beliefs which he is perfectly willing to share with his readers.

In the future, as in the past, the editorial column will constitute the channel through which the editor will endeavor to give expression to his own knowledge, views, convictions, opinions and beliefs in so far as he is convinced they will be of benefit to his readers. He does not insist that his readers SHALL AGREE WITH HIM. Neither must they insist that HE AGREE WITH THEM in the views they express. In truth, there is scarcely an issue of this paper but contains statements, beliefs and opinions from its readers with which the editor does not agree. But he believes in the right of every honest individual to be heard concerning matters which he believes to be of vital interest to humanity, and one of his purposes in publishing this paper is to furnish a channel through which his readers may express themselves within legitimate limitations; quite regardless of whether they agree with the editor or not. In return for this liberty to express themselves through his columns, he reserves to himself the right to express himself with the same liberty he grants to his readers. But if at any time he shall fall into the mistake of making statements which are not correct he is perfectly willing to be corrected by any one of his many readers, PROVIDED the correction is made in the SPIRIT OF TOLERANCE, COURTESY AND CONSIDERATION.

The editor of this paper has never assumed for one moment that Spiritualism has reached THE GOAL OF ALL ITS POSSIBILITIES. He has never believed that we are yet in possession of all that there is to be learned concerning the life that is beyond the grave. Neither has it appeared to him consistent to assume that the past or present status of mediumship represents all there is in the way of a "method" by which to establish definite communication between the two worlds. He has endeavored to take SUBJECTIVE MEDIUMSHIP FOR WHAT IT IS WORTH, APPRECIATE THE GOOD IT HAS DONE AND RECOGNIZE ITS DANGERS AND ITS LIMITATIONS. He has looked upon the subject of mediumship in the same manner he looks upon life itself—as an evolution! He believes today that whether there is or not, there ought to be a more perfect, less harmful, more reliable and less dangerous method of bridging the gulf between the two worlds than through subjective mediumship—at least in the present state of development, especially among ignorant or uncultured people who do not understand how to handle occult matters, and often the result is the worst cases of obsession, leading to insanity and ruin.

These convictions are not of recent development. We have had them for many years. They are the results of years of personal experience and the most careful personal observations.

For these reasons when "The Great Psychological Crime" was published we read it with the most profound interest. We made a careful study of it. We found that it contained so many things in harmony with our own experiences and observations that we were convinced of the author's sincer-

PLEASE UNDERSTAND.

THE UNKNOWN LIFE OF CHRIST will only be sent out to those who send in ONE DOLLAR for The Progressive Thinker, and 10 cents in stamps to pay the postage on the book. The book is an ABSOLUTE GIFT to our subscribers. All can have it on the same terms, but remember the conditions. There are thousands of subscribers on our list that lately renewed their subscriptions, but this offer is in no sense RETROACTIVE. When our terms are not complied with, the ten cents sent in will be applied to the subscription of the one sending the same.

Ity, and believed that many of his statements were well worthy of the most thoughtful consideration of every honest Spiritualist. We felt that an open discussion of the book would develop wherein the author was mistaken or at fault, if so at all. We believed that the general results of such a discussion would be broadly educational and therefore beneficial to the great cause of Truth. We have since then had ABUNDANT EVIDENCE TO JUSTIFY OUR JUDGMENT.

The author of that book, fulfilling the promise he then made the public, has completed the manuscript of another volume on the general subject of "THE INDEPENDENT METHOD OF SPIRITUAL SELF-DEVELOPMENT," or "The Constructive Principle of Nature in Individual Life." It is now in the hands of the publishers and will be ready for delivery by the time this issue of The Progressive Thinker appears. The title of the book is "THE GREAT WORK," having special reference to the great work of Spiritual Unfoldment.

We have read most of the manuscript of this work, or speaking with precision, we have heard it read by the author himself, and we have a fair understanding of its contents and we believe some understanding and appreciation of its purpose and value. It is not our habit, custom nor desire, however, to prejudice our readers upon any question which is before the world for its intelligent consideration; least of all do we desire to prejudice our readers upon any question which is of vital importance to the cause of Spiritualism or to the welfare of humanity.

For this reason we do not desire to express our own convictions concerning the book or its contents until our readers have had time and opportunity to read it, for themselves and form their own conclusions as to its SPIRIT, PURPOSE AND VALUE. This much, however, we are going to say now in the interests of progress. It is our purpose to give this book as wide circulation among Spiritualists as possible, under the firm conviction that it contains information which every man and woman ought to now.

We have met the author, and are entirely satisfied that there is not the SLIGHTEST DESIRE ON HIS PART TO INJURE THE CAUSE OF SPIRITUALISM, NOR TO ANTAGONIZE THOSE WHO ARE HEART AND SOUL WITH US. In fact his time is mostly occupied in trying to render communication between the two worlds more complete, more satisfactory, and more in harmony with the constructive principles of Nature; in other words, SPIRIT RETURN in connection with the INDEPENDENT METHOD OF SPIRITUAL SELF-DEVELOPMENT, will give Spiritualism a new adjunct with which to redeem the world. Whatever may be the attitude of our readers as to the merit of the work itself, we feel that they should understand that it is not the work of an enemy, as some of our number believed when "THE GREAT PSYCHOLOGICAL CRIME" was under discussion.

An advertisement of the book will be found elsewhere in these columns. But those who desire to send us for it may do so, and we will see that they are supplied as promptly as possible. The price of THE GREAT WORK is Two Dollars, postage prepaid. It is gotten up in fine style, and will command your attention from start to finish.

Exceptionally Important!

THE UNKNOWN LIFE OF JESUS CHRIST, BY N. NOTOVICH, TRANSLATED FROM THE FRENCH BY MR. GHANDI, A LEARNED HINDOO. IS ONE OF THE MOST STARTLING AND VALUABLE BOOKS OF THE PRESENT CENTURY, THROWING A FLOOD OF NEW LIGHT ON THE HISTORY OF JESUS.

IT IS A MINE OF VALUABLE INFORMATION. IT FITS INTO OUR PREMIUM LIST, AS ONE OF ITS MOST VALUABLE PARTS. EXALTED SPIRITS WHO HAVE TRACED THE MATTER FROM BEGINNING TO END, DECLARE THAT THE NARRATIVE GIVEN IS TRUE IN ALL RESPECTS. THE BOOK IS NEATLY BOUND IN CLOTH, IS FINELY ILLUSTRATED, AND IS AN ACTUAL GIFT TO EVERY SUBSCRIBER WHO SENDS TEN CENTS IN STAMPS TO PAY POSTAGE THEREON, AND ONE DOLLAR FOR THE PROGRESSIVE THINKER ONE YEAR. THE PROGRESSIVE THINKER IS DOING NOW WHAT NO OTHER SPIRITUALIST PAPER EVER DID—IT IS SENDING OUT FOURTEEN BOOKS, CONSTITUTING AN ENCYCLOPEDIA OF VALUABLE INFORMATION ON SPIRITUALISTIC AND OCCULT MATTERS.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

HEAR! HEAR!! HEAR!!!

In Reference to the Remarkable Works of Andrew Jackson Davis.

I AM AMAZED THAT MORE THAN ONE CALL SHOULD BE NECESSARY TO AROUSE 10,000 SPIRITUALISTS TO RESPOND WITH PLEDGES TO PURCHASE A SET OF THOSE WONDERFUL BOOKS BY THE RARELY GIFTED AUTHOR, A. J. DAVIS. THEY MUST NOT BE LOST TO THE GROWING PUBLIC. EVERY SPIRITUALIST IN THE WORLD OUGHT TO HAVE ACCESS TO THEM, AND READ THEM. DIFFER AS YOU MAY FROM ANY OF HIS REASONINGS, THE EXPERIENCES AND DIRECT REVELATIONS HE CHRONICLES ARE OF THE HIGHEST VALUE TO THE WORLD. WHEN YOU GET ALL BUT ONE TO MAKE OUT THE REQUIRED NUMBER, I WILL ENGAGE TO FIND THAT ONE, AND POSSIBLY TWO. LYMAN C. HOWE.

Since last week, the following subscribers to a full set of the Doctor's works have come to hand:

Mrs. C. B. Stauffer of Chicago, writes: "I wish to subscribe for the complete works of A. J. Davis, subscription to be paid, I suppose, after publication."

A. A. French writes from Spokane, Washington: "Please put me down as a subscriber to A. J. Davis' complete works. We have a good many Spiritualist books, but none by Brother Davis. I have read some of his works, and think no library is complete without them."

Dr. A. R. Rhea writes: "When published, I will take a full set of Andrew Jackson Davis' works at twenty dollars (\$20) per set, as per advertisement in The Progressive Thinker."

A Gift! A Gift!

"The Unknown Life of Jesus Christ," a most valuable illustrated work, translated from the French by Mr. Ghandi, a learned Hindoo, is to be sent as a Gift to every subscriber of The Progressive Thinker. It has always sold for \$1.00. We purchased the copyright, and now we have the exclusive privilege of publishing the work, and wholly for the benefit of our subscribers. Before sending in your order, read carefully the following:

"The Unknown Life of Jesus Christ" is a remarkable book. It supplies a veritable missing link in the history of a remarkable personage. It fills a hiatus which has puzzled Christian as well as non-Christian scholars, to account for. The New Testament account of the life of Jesus is vitally deficient, as passing over in blank silence a great many years of his earthly existence.

It is the usual understanding of Christian writers and scholars, that the public works and teachings of Jesus, except what little was done before the end of the thirteenth year of his age, were comprised in the last three years of his life. Luke says (Chap. 1:80) "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Chap. 8:23, says, "And Jesus himself began to be about thirty years of age."

It is indeed strange that the most remarkable character in the world's history should drop out of sight for a long period of years, comprising the larger part of his life from childhood on, and no record of that period be found. It seems the last three years of his life comprised the years of his public ministry. Where was he, and what was he doing during these years from about his thirteenth to his thirtieth year?

This remarkable book seems to answer the query. He traveled into India, the land of Buddhism and

Lamulism, and there became learned in the lore of that country, he became proficient in the study of its antiquities and literature, its religions and its philosophies.

In the Buddhist monasteries of Thibet, M. Notovich relates how he found access to some manuscripts which told of the visit of Issa (Jesus), and his life while there. This narrative fills the gap in the New Testament account, from his thirteenth year until his return and his public "showing unto Israel," as a divine teacher. The Buddhist records complete what the gospel records omit.

The translation of these Buddhist records forms an exceptionally interesting study to the general reader as well as to the more critical scholar, and student of ancient religious literature.

And now we are happy to announce to the readers of The Progressive Thinker, that, having secured the plates of this remarkable book, we have concluded in this holiday season to offer this volume to them as a premium. It will be an actual gift to each one who sends in One Dollar for a year's subscription to The Progressive Thinker, and ten cents in stamps to pay the postage on the book.

Any one who is now on our list of subscribers can also secure this book as an actual gift, by sending in ten cents in stamps to pay postage on the same, and One Dollar to extend the time of their present subscription one year.

Tit for Tat.
The civil and clerical authorities in France are grievously at loggerheads. The municipal authorities in a city in the department of Lozere, purchased a hearse for the use of the people on funeral occasions, but it was not decorated with a cross, so the vicar refused to allow it to enter the church grounds. The mayor met the senseless usurpation of authority by forbidding the church hearse to enter the streets.

As the church and its appendages, including the burial grounds, have been declared the property of the state, it seems probable the vicar himself will be required to retire when the end comes, and the sovereign people will determine what sort of decorations shall appear on their hearses. Priestly tyranny in France overleaped its bounds, and the penalty is being enforced by the Republic.

Country Amusements.
Now the figures that 13,000,000 of young people of both sexes do not attend church, and the public press is trying to elpher the cause. Country youth are said to be better attendants on church service, than those of the cities, and the reason given is, "other amusements are found in the cities which attract attention." The church amusements of the country, must consist mainly in listening to the country parson whooping up hell, for we can't see where else the mirth comes in.IMPORTANT NOTICE.
Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.HARRISON D. BARRETT.
Box 580, Seattle, Wash.A Scholar's Conclusion.
Our Augusta, Me., chronologist writes he has been carefully investigating the period Aretas was king of Damascus, and he finds abundant authority to fix that period when Paul escaped from the Damascuses, "let down through a window in a basket, and so escaped violence," at a period more distant before our era than Dr. Brown gave in his late articles on Paul, the Essenes, the Buddhists, etc. Indeed he fixes the period so distant as to make it probable Paul, if a real person, may have been one of the missionaries sent out by King Asoka to proselyte for Buddhism. The period 244 years before our era is an established date for that event. And the Essenes were the product of that missionary effort is also an established fact. So, too, the proof is conclusive that Paul's Epistles, grossly doctored, and adapted to Christian needs, were written to the Essenian churches.

It follows, as our friend suggests, that if there was a Paul who was beheaded 66 years after the beginning of our era, he could not have been the one who wrote the Epistles. So say we.

But there is no dependence to be placed on Usher's chronology, neither is there on anything coming to us as ecclesiastical history through Catholic hands. Monks, lacking scholarship, picked up anything their hands fell on, adapted it to supply their needs, then imposed those virtually forged documents on the world as inspired history. And the facts are just coming to light.

To make history of any value we must know the author, and his character for truth. Was the reputation of ancient monks better than modern ones? And what scholar, familiar with the productions of either class, will give credit to any statement made by them which conflicts with their creed or their interests?

The Star That Cometh Out of the West.

Discourse Delivered Through Mrs. Gora L. V. Richmond, Oct. 7, 1906.

It was said that the "Magians" (wise men), watching, saw the Star in the East that rested over where the infant Jesus lay. But the Magians were Persians, or if they were Chinese, or if they were the "Wise Men of the East," the star to them ascended in the East, the knowledge came out of the East, because at that time the East was the New East. Before that time the East was the Old East. The western continent "Atlantis" had become submerged; or a portion of it. The ancient civilizations that had passed to South America and Central America had yielded up their former civilization, and Egypt had passed into "ancient history."

But the Magians knew the time of the cycles, of the great revolution of the sun around the central sun, when the "New Light" should appear. There were always those who told the dawning of the New Light, whether it came to Zoroaster in Persia, whether it came to Confucius in China, whether it came to those ancient nations, "semi-barbaric," or whether it came through the old Grecian splendor or Roman power down to modern civilization. You have encircled the globe within the space of your history.

The East is now the West; you have clasped hands across the Pacific with the Orient. Japan is the new nation; it is rising as new stars rise. In the firmament shine the great constellation of western "Oriental" nations. It will be China—the China that will follow after Japan—Japan, and India, and the new Orient (then the new Occident) will appear.

From your western shore will come the greatest civilization; from your western shore will come the New Dawn, the new watchword of progress and liberty. Empires may take their course westward; but when the East has been gained, and the new object is in view, there comes the receding of the conquest of the East. The vast granaries of the West have conquered the Atlantic coast and Europe with the broad-mindedness incident upon the cultivation of unlimited fields of grain.

Some prominent man of affairs from England visiting Chicago lately, said, "Before many years Chicago will be the metropolis of this country." It must be so, not because it is the center, commercially, of the present circle of commerce in this country. It is also the center of many new kinds of ideas. You have had two or three "Messiahs," in fact almost an epidemic of messiahs, you have had many number of prophets like Dowdle. It is not very many years ago since Mrs. Eddy was here. Then we have "cults" and occult societies without number. This building is full of them. One of them is "New Thought," which is a new cult, too. It has been said of some persons and of some organizations that they have the happy faculty of appropriating the best in other cults and calling it new because it is theirs. Of course it is new to the one possessing it for the first time. It makes no difference if you or we have known these things for fifty years, if they are new to them. It is like the little girl who, pressing her face close to the window pane in the early evening while looking for her papa, exclaimed, "Oh, mamma, God has just made a star!"

But the impression we give you to-day is, to look to the West for the "signs of the times." You will find the best order of government in New Zealand, and Australia, and they are wherever you choose to call them, either in the "Orient" or "Occident." Certain it is from the western or the eastern coast of this country you circumnavigate the earth to reach there. It is the center of enlightenment. When you shall have the "Initiative, Referendum" and "recall" you will have advanced as far as New Zealand and Australia.

A representative government, a "government for the people, of the people and by the people" is what you need. It is the foundation of your Constitution, and your Declaration of Independence, and you must have it.

There is coming into your political horizon another man that will do for your present political conditions what Abraham Lincoln did for slavery: WIPE OUT THE DIFFICULTIES THAT STAND IN THE WAY OF THE POPULAR EXPRESSION OF THE POPULAR WILL.

Of course there were many things that your forefathers, in the framing of the new constitution, did not foresee. That which was supposed to be a "representative" government has not succeeded as such under the great influences or pressures that have been brought to bear against it. It was not a representative government, because it could not be with the institution of slavery. We are not talking about the slaves but the slave-holders. The truth is, that people have advanced mentally and spiritually since that time. Then there was but a handful of patriots, there are millions of them now waiting for the time to come for the Man to appear, for the Woman, for the Teachers to tell them the way to go. People are more ready now than they were then for an actual REPUBLICAN government.

Then they had just escaped from the idea of kingship, they were but one step removed from it; they were ready to give George Washington a throne or crown, but he would not have it. There were only about a half dozen men that kept them free: Washington, the two Adamses, Jefferson and Thomas Paine—Thomas Paine who has been found neither to be a "Godless" man, nor an "infidel," nor a "materialist," and who to-day for the first time has had suitable recognition. When it comes to be known that Thomas Jefferson for the most part wrote the Declaration of Independence, and formed the Constitution, and the other famous names we have mentioned assisted, the world will rise to the perception of knowing that half a dozen men were the founders of this government. And two men the preservers of it: One man, when the great stress and strain of the war of the Rebellion was upon the country because of the existence of chattel slavery, one man with the pen that controlled alike the sword and legislation of that period, and the man of war, the mildest man that has ever been in American politics.

Since the close of that war of the Rebellion two things have occurred. One is that the nation has gone persistently forward in the worship of Mammon, until it is almost the culminating period of that worship of the power of gold; and the power of gold concentrated by gold; the other is, it has gone steadily forward in enlightenment concerning the principles of the Declaration of Independence. These two extremes confront you.

In the midst of this a great impetus of great spiritual progress has seized upon the face. That which was a disgrace and was persecuted fifty years ago is now honored and exalted. Men of science have established a scientific body in England for the express purpose of investigating the realm and manifestation of spiritual forces of humanity. It is called by the vague name of "The Society for Scientific Investigation." But, nevertheless, it means the investigation of the spiritual facts that are in the world, which the "Psychic Research" Society fully investigated thirty-five years ago. The Psychic Research Society being the outgrowth of the Dialectical Society of England, in which Dr. Alfred Russel Wallace, Prof. William Crookes and others made a minority report ascribing the source of particular manifestations to the realm of spirits.

Then the American Psychic Research Society took an added step and investigated Spiritualism by that name. Then there sprang into existence, as if by magic, a dozen cults, of which "Mental Science," "Mental Philosophy," "Psychic Research" and "Christian Science" are the various branches thronging upon the way and through the gate opened by Spiritualism. To-day people are less reluctant to call it "Spiritualism" than before they tried these other

names and found they did not like them. Still there are a great many people who would wish, however anxious, to avoid investigating anything called "Spiritualism."

The truth is, a large percentage of spiritual enlightenment grappling with the "spiritual problem" has come into the world through Spiritualism. It is the knowledge that the spirit must be right before the mind and body can be right; and the consciousness that the spirit, pervading the body, is going to do all that ever can be done for the individual, society, and the nation. Now there are plenty of good laws; there has been a great deal of excellent legislation—and more, that is worse, but legislation will not effect the change. The change is to be wrought by the ENLIGHTENMENT of the people. We like that word better than education: Enlightenment, the ILLUMINATION OF THE PEOPLE.

There are many sources of illumination in the world to-day that are very active. There is the great rapidity with which you can convey a message from one person to another in human life: the telephone, the telegraph, the wireless telegraph, the printing press, the ignorant parentage of all this—constitute the sources of enlightenment. The daily press, vitiated for three decades or more, is rallying to the call of the new impetus. You will find in the more popular and liberal magazines of this country a deliberate advocacy of the advance social, political and spiritual thought of to-day. You find it there because men and women alike who have leisure and ability to investigate the subjects that cannot be investigated by those who conduct the daily press, bear forward the initiative knowledge of things that are hidden from daily inspection. It was a woman who laid bare the methods of the Standard Oil Company, Miss Ida Tarbell. And yet they say "women are not equal to men." There are some who have been interested in ferreting out the means and methods of the steel and other corporations. All this indicates that the people want to hear about them. The magazines would not publish that which the people did not wish to know about.

It is knowledge that constitutes power and enlightenment. So it is in the spiritual realm, people WANT TO KNOW; and they want to know about the application of spiritual truths to daily life. They do not care so much about the application of the Sermon on the Mount, or the Golden Rule, to the general daily revenues. So in the Sunday-school class, when the text comes up of "It is easier for a camel to go through the eye of a needle than it is for a rich man to enter the kingdom of heaven," it is a very difficult problem for young Mr. Rockefeller to explain to the pupils of his Bible class. We do not wonder that he is afraid.

The truth is, people want principles; they are sorry for the man, they do not blame the man, it is the foundation of the commercial system that must be altered. Nobody thought of killing the slave holder because he was born and reared to think that slavery was a divine commandment. Nobody thinks of killing the multi-millionaires or billionaires—they are killing themselves as fast as they can—they are going to jail in a few communities. But that which the people want to know is, how this spiritual illumination will affect the counting-rooms, the banking-houses, the boards of trade, and the corruptions of daily life? What kind of energy it will put into the mind's nature who earns his daily bread by the labor of his hands, or the daily labor of his brain? That is the question. This is the question that is uppermost.

Now these things that cause changes in the existing conditions do not always come by violent reaction. Violent reaction only comes in a case like Russia, where there is violent oppression, where there is a constant surveillance, where the police detectives and sergeants of royalty are at your very door, where you cannot worship, as you are in this room, without the menials of the government being hidden behind the walls, where everyone of you would be sent to Siberia to-morrow. The truth is, that when enlightenment comes to a people like those of the United States of America the revolution that is wrought in ten years becomes so startling that people wonder that it has not required bloodshed.

Pardon us for referring to it, but we like to; it is an object lesson. It is only a few years ago that the so-called Anarchists were hanged in this city, in the state of Illinois for expressing precisely what we are talking about to-day, and which every citizen in the city of Chicago has listened to every day since that time. You could not have listened to it before the great event precipitated the attention of the people upon the subjects we are talking about. It was not bomb-throwing, it was the THROWING OF IDEAS that was the crime. The "Anarchists" had nothing to do with bombs, but the ideas were the results of the liberal perception of what was needed by the people. Men do not take their wives and children with them when they are going to throw bombs, and the people began to realize it afterward. Then the Music Hall, now abolished, the largest auditorium in the city, was often filled on Sunday afternoon by the finest intellects of the city and world, who looked forward for the enlightenment of the people upon these subjects, were invited to tell the things that those men were hanged for. It shows the progress of the public mind when we tell you that the newspapers, the Chicago Tribune, is to-day publishing articles more incendiary against "capital" and "trusts" than the Anarchists ever thought of publishing. But the world has grown since that time.

To-day the enlightenment is sought in this way: What shall be the next step? In what way and by whom shall this knowledge come that will lead the people in the right way? You do not suppose that all this spiritual enlightenment has been going on for nearly sixty years in the world and yet has made no change in people's social and political progress? You do not suppose that the intersection of all this knowledge, that each human life fashions its spiritual state here and hereafter, has had nothing to do with the acts of daily life among people? The reform movement has been going on all these years, and the GREAT AVERAGE PUBLIC SENTIMENT in the intellectual, political and religious worlds is more than one hundred years in advance of what it was fifty years ago. Now, you are not surprised when Jenkin Lloyd Jones and several orthodox ministers assemble together on Sunday for the purpose of talking about "civic" methods and "civic" reforms. You are not surprised when there are liberal convocations of the clergy of "liberal" and "orthodox" denominations to determine what steps are best to recommend for the school board. You are not surprised now that any problem is taken up in the pulpits. Fifty years ago a minister would have been ostracized for speaking on Sunday upon municipal or state governments as they exist.

It has often been said: "We do not want you to talk politics." Why not? The state is in your hands, the city is in your hands; whether they are moral or immoral depends upon you. If there is any value in your spiritual knowledge, in your religion, it means the daily value. Not simply that you come here or go to any other place of worship, one day in the week, but it is what you do every day in your lives. Until this spirit pervades your municipal government it will not be safe for your women to walk the streets; it will not be safe for your children to go three steps from the door.

The truth is, that the SPIRIT OF YOUR SPIRITUALISM, the spirit of your religion must permeate your politics, your business, or the city and the state and the nation are lost—lost to the ideal of that Freedom which was intended by those glorious men whom we have named; and by that honored man who stood in the great chasm between you and the solution of the question of slavery, and those who have endeavored, according to the best of their wisdom to bear it forward to a final result.

Now it is another culminating time, it is another time; when a prophet is coming out of the West to lead the people; it is another time when other prophets come out of the West to teach you spiritually and politically; it is another time when the great question of what is to be done with these financial problems is also to be settled by one coming out of the West. When Mr. Lincoln said in his special message, to Senator Howard, Chairman of the Finance Committee, "I have had more trouble with Wall Street than with the entire rebel army," it was not then understood, you know now what it meant. When he warned the people against the "steadily encroaching power of capital against their individual and industrial liberty," you know now what he meant. That was in his special message to congress at the close of the war.

Now that the fulfillment is here, now that you are in the midst of this greater enlightenment there can be no hesitancy as to the steps that you will take when you are invited to take them by the leadership of one—not that you shall blindly follow, not that you shall blindly follow—but the one who shall best present to you that which you think you ought to do. You do not like the preacher who tells you something you do not believe, but you like the one who can tell what you believe, better than you can tell it. Now we flatter ourselves that we tell you better than you know how to arrange them, the thoughts that are deepest and uppermost in your minds and spirits.

There is coming, within the next few decades of years a prominent Star that will guide your nation through this great political cataclysm. That Star is coming from the West. It is to bring the Great Next Step. The next step is so revolutionary as our socialist friends desire, because you cannot bring about a great Fraternity of people until there is a great Fraternity of ideas.

The next step relates to average growth of the public mind in this country, which means CO-OPERATION WHEREVER THAT IS POSSIBLE. The co-operation of all the people is just as possible as the co-operation of a few in the form of a corporation. Corporations have been the object lesson for Co-operation. The next step is ARBITRATION, the one final appeal of all nations instead of war. It will be international, and that nation will be a PIRATE nation that does not obey.

The next imminent step is that which must necessarily follow your private ownership of public utilities; it is the logical question you will be called upon to face: THE PUBLIC OWNERSHIP OF PUBLIC UTILITIES is the next step. It will come as certainly as the public ownership of public roads and parks, and the public ownership of fresh air and sunshine, and it will be a great deal better than the public ownership of fresh air in Chicago with all these high buildings. This means that the things that most interest and are most needed by the people must, therefore, belong to the people, and are to be owned by the people. Now this does not mean "municipal ownership"; that is very different from public ownership. You possibly would have no more rights in municipal ownership than you have in private ownership. The reason of this—let us talk a little more about "politics"—is that there are political "rings," political "bosses," political "rulers." You are going to do away with these in PUBLIC OWNERSHIP, which means no perquisites of office. You as a people own the postoffice. You will own the telegraph; you will own the railroads, as you do the public highways, and you will insist on keeping them in order for the public.

Now the man that is coming, and the women that are going to help (they are going to help even before they have the privilege of the ballot) are going to show to man and woman their way to the ownership of the things that belong to the people! I tell you this now is born, is almost here—we are not going to tell you this name to-day (you thought you were going to hear it, but you will not), perhaps you will not know him when he appears. Perhaps he will be so simple that he will make no more ripple of thought than Mr. Lincoln did when he stepped into that meeting that convinced him that as long as he lived he would be obliged to uplift his voice against chattel slavery. From an obscure town in Illinois, born just over the border, no one knew who the man was and nobody cared what he thought; but the man and time were there. This New Star is born that is coming to teach you to take the next step.

The millennium is not coming immediately, as we have told you a great many times, but some of the steps are coming. What with the slaughter of the Jews and other persecutions for opinion's sake, for which the great voice of this nation will be to intercede for all the nations of the earth for political and religious liberty of conscience. At the same time checking any undue possession of political power by any religious denomination.

There is a great hue and cry about the Roman Catholic societies in France that have been expelled. One noble Roman Catholic father, enlightened and as liberal as he can be, said that the principle underlying the expulsion of

those Roman Catholic societies from France was the same as that of the massacre of the Jews in Russia. No, it is not the same; the former is not persecution for religion's sake; you have known of Roman Catholic growth and supremacy in France for many centuries and that country has been dominated by secret work against the liberties of the people in so-called religious societies. It has been a "principle" there, it is impossible here. It is because of that, that the statement of the comparatively new republic of France felt constrained to work against the secret influence of the agents of the Vatican in their midst. You would too, if you knew it, and if those things existed here as there. If they exist here to a limited extent it is not as there, because you have not had centuries of the Propaganda.

Now let it be understood once for all, that the French government has not been cruel; it is not against the works of charity; it is not against visiting the poor; it is not against all these things that make for humanity, but against that which menaces the interest and preservation of the Republic. France has fought hard and long for liberty; and between the Bourbons and the Bonapartes, their descendants and friends, who have strong partisan power, many of them in the church and some out of the church, France must be vigilant for her liberty. It means that any society that can at any time call upon its followers to rise against the government under which it exists is a danger to that government. If you have any form of worship that would lead you to take up arms against the United States, you are not a good citizen of the United States.

What you want now is to make your government fulfill its ideal: the liberty of conscience, the right to "worship God according to the dictates of conscience." You are endangering your fellowman and jeopardizing the liberty under which he exists if you do not secure these things to all. If the time ever comes that it is possible for this subject to come before the people we shall have more to say about it later. But at the present time there is a great unity of sentiment forming toward the Next Step.

Furthermore, there are three stars appearing, those who will be newly prominent before the people; those who represent this step politically; those who will bear forward the step that Froebel took in Education, the great enlightenment of the system of the kindergarten. It does not mean for little children only, but that this system shall be introduced into every educational institution in the land, that it shall be the principle of real growth from childhood to maturity, and the third is one who will bring great enlightenment on all subjects pertaining to the spiritual nature of man, conserving the knowledge that has been attained until the spirit of each human being endowed with ordinary intelligence shall be taught and shall have learned that death is as much an incident as birth, that it is the taking of the next step of life, and that the great spiritual purpose of this world, and the world impinging upon yours, is to be borne forward unto added enlightenment of the human race concerning spiritual things.

This means that, not only in religious denominations great strides are pending—as there have been great steps taken in the last few years,—but that Religion itself will take on a new denominational meaning, that the UNITY OF SPIRIT will be the grandest presentation of the purpose of the age, because when it has been wrought in all languages and amongst all nations they are the same. It will also be found as it has been found in mathematics, that the basis of all solutions of mathematical problems are the same; the principles are very few and very simple. So will it be found, under this great spiritual enlightenment that it is to spread over the world, that the proposition of the soul's immortality and the spiritual communion of those who have passed beyond the change called death with those who still live in human life, and the permeating spirit of the Infinite form the basis of all Religion; and that there could have been no Religion but for this power that is in the human spirit seeking the Infinite. There could have been no spirit, but for this intelligence that seeks expression in human life for the advancement of the human being.

There can be no preparation adequate for taking the Next Step in life unless you take it here and now. When this is known and understood, as it will be year after year, more and more perfectly, the great spiritual steps will have been taken by many more millions of people.

Now as these stars of spiritual, mental and political progress—three people—are approaching you, or approaching your recognition, there comes active duty, and the day and hour when you will be called upon to decide. If you have adequate illumination, if your mind is sufficiently free to receive the impression, if you understand the step you are taking, you will take the step intelligently and press forward. You do not ride in the ancient omnibus unless you are obliged to, the stage coach is out of order, even the best pair of horses are going out of use. You go forward at great speed in physical ways; you wish to obtain all within the shortest possible compass of time. So do not cling to any name of party or creed, or whatever, that impedes your progress.

ANOTHER ATHEIST'S VIEW.

That New Religion That A. H. Nicholas Writes About.

It cannot be asserted too often nor too forcibly, that religion when properly defined, as the world has always received and accepted it, is nothing more nor less than a system of false gods, a man who believes in religion and thinks it a good thing.

There is just as much difference in religion and morals as there is in vice and virtue, whiskey and water, or black and white colors; and a man can be very religious in conforming to the customs and all ceremonies of the church, and yet be a first-class black-leg and scoundrel.

Moral men need no religion, for the principles of right and wrong as defined by reason, are sufficient to insure good, clean lives, honesty, if by nature they are live creatures of nature. As a rule the more genuine religion a man has the greater is his lack of morals. We all know how religious the Russians are, and John L. Stoddard, the noted traveler, refers to them in these words: "Some even prostrate themselves before the painting of St. Nicholas and kiss the pavement. Be on your guard, however, in such places, for pickpockets combine business and religion, and while they cross themselves with one hand, they rob you with the other."

CHIMES OF THE NEW YEAR.

Last night the ancient clock of time, I heard repeat this doleful rhyme, Stark and cold, Wrinkled and old, With white locks and visage serene, Another year Lies on his hier.

And like the sound of a solemn rout, The hours went by with song and shout, And they seemed to say, As they passed away, Toll him out, Toll him out!

In the halls of the past his grave we've made, And we summon his ghost to the realms of shade, Toll him out, Toll him out!

These were the echoes that rose and fell, As midnight awakened its mournful knell, But ere the close of its last refrain, The ancient time-piece spoke again, And with the voice of a joyous lay, In tuneless measure it seemed to say,— Young and bold, With wealth untold, And eyes undimmed by a single tear, The bright New Year, In its pride is here.

And the elixir hours in a merry rout, Went by with the sound of a song and shout, And they seemed to say, As they passed away, Welcome him in, Welcome him in! His lips have smiles, and his heart has mirth, With these he will garland the beautiful earth, Welcome him in, Welcome him in! These were the echoes that rose and fell, With the closing chime of the mid-night bell.

CHANNING SEVERANCE.

"Death Defeated; or the Psychic Secret of How to Keep Young." By T. M. Feibels, M.D., M.A., Ph.D. Price \$1. "The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, normal or anything that has advanced or influence on human conduct; and

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Mrs. M. L. Chapman, 242 West 18th St. New York City, writes: "The 'Actina' cured my eyes after the doctors said there was no cure for my eyes. I have been entirely well for over four months. I can see to read and sew as well as before. I can honestly recommend 'Actina' for all ailments of the eye."
Alameda, Cal., March 27th, 1906.
Gentlemen:—I am more than pleased with the 'Actina.' I have worn it for 12 days, and wearing glasses for more than 30 years for Astigmatism. I immediately discontinued their use, and have not had them since. I consider it worth its weight in gold. I have recommended it to many of my friends. Very truly,
(Miss E. P. Tucker.)
201 San Antonio Ave.,
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General Survey.

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

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

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

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

Mrs. Georgia Gladys Cooley responded to an earnest invitation from the Psychological Research Society at Rockford, Illinois, and addressed them on the evening of the 16th, following the address with messages. She is a favorite wherever heard.

Dr. N. F. Ravlin passed through the city last week on his way to Fruitvale, Cal. The Doctor is one of the ablest lecturers in the ranks of Spiritualism, and should be kept constantly employed.

George W. Kates and wife are having good meetings in Conneaut, Ohio, where they are located for the months of December, January and February, at 288 Harbor street. They are capable of doing a most excellent work for Spiritualism.

Eva L. Stewart writes: "The Hyde Park Occult Society on the 9th listened to a fine lecture by Dr. C. S. Tisdale, on the Ancient Order of the Magi. He is well posted on this subject, and gave us some interesting things that but few know and understand, showing that the religions that are in existence to-day have had their origin from the Order of the Magi, even before the Christian era, and is in perfect accord with Spiritualism. He will be with us again on January 6, when he will continue the discourse. Mr. Fraser, Mrs. Wadsworth, and Mr. Durkin all gave encouraging messages. A rare treat was in store for us when Robert Gilray consented to speak for us, as he did on the 16th. He certainly has had a 'change of heart' since being told and 'woolly' words, and his talk must have been from the 'boys up-stairs,' as it was spiritualism from beginning to the end. He is to be with us again on the 30th of December. Our circles under Mr. Fraser are being well attended, and are satisfied. He is with us each Sunday evening. On the 26th of December we held our annual election. Our dance which will be on the 20th, will be unusually entertaining. Next one will be on Thursday, January 10. All welcome. Don't fail to hear Mr. Gilray on the 30th, and Mr. Tisdale on the 6th."

F. L. Seifert writes from Lawrence, Mass.: "Mrs. Abbott, president of the Pemberton Hall meeting, in her opening service, introduced The Progressive Thinker, and said that she hoped every Spiritualist would subscribe for it, as it WAS THE BEST."

This office sends a contribution to the Volunteers of America (the Salvation Army under a different name), and here is the reply, illustrating what this religious body is doing: "Kindly accept our gratitude for your contribution towards the expenses of our annual Christmas dinner to the poor of Chicago, which is conducted regularly by us in the following manner: By the distribution of baskets to poor families who are in need of food and whose case has been investigated and found deserving of help. These lists of names are given to the officers in charge of our institutions and also from letters received through the mails, and by the large public dinner given in the Coliseum on Sunday, December 30. When you are enjoying your Christmas dinner, think of the thankfulness we feel for the assistance which you have given us in this great work. We assure you that your money is placed in good hands; that the deserving poor shall be the direct recipients of the benefit of your contribution, and that they will be conducted economically and conscientiously."

Dr. L. Stansbury writes from Wellston, Okla., that Spiritualism is getting a good foothold in that section of the country. He says Rev. Alice Baker gave some excellent tests to the teachers and pupils of the Spiritualistic Church of the Students of Nature, 461 W. North avenue, corner Milwaukee, had a rare treat last Sunday evening at their hall. Dr. R. Greer, a prominent Spiritualist, a seer and healer, delivered a lecture, his subject being "The Gifts of the Spirit." The audience was well pleased with the lecture. Spirit messages followed by pastor and others, that gave each an assurance of life after death. The society will have a Christmas tree, Sunday, Dec. 30. Large gifts will be given to the little children, and they come to swell the song of peace and good will to men on earth."

The Ladies' Aid of the New Thought Society gave a delightful New England supper last evening. There were about 250 present to enjoy the repast, which consisted of brown bread, beans as you liked them, doughnuts, mince pies baked as 'mother used to bake them,' coffee and a great many other good things. The entertainment consisted of music, cards and a few recitations. At the close of the entertainment a large social pill was raffled, the lucky winner being George D. Barnden. There were visitors from Saugatuck, Rockford, Vicksburg and Allegan—Grand Rapids Herald.

John B. Christy writes from Christy, Ind.: "The Spiritualistic Quartette, (the Wattles family of Winchester, Ind.), have just held five splendid meetings here. The house has been crowded every evening and the interest was deep and widespread. Such evangelistic work as Prof. Wattles is doing is exactly what the cause needs everywhere. He shows that Spiritualism is not only a series of phenomena, or a philosophy of life, but that it is a life to be lived; and his appeal to people to lead the spiritual

life, has moved this community profoundly. We shall have the quartette back for a longer series of meetings as soon as their other engagements will permit. These meetings were a grand success, considering that there was a revival meeting going on at the M. E. church at the same time. The people want the truth as it is understood by the great scientific thinkers of the 20th century."

Lon Adella Reck writes: "Mrs. Minnie Sharlow of Detroit, Mich., closed her engagement for the month of November with the Independent Association of Spiritualists of Toledo, Ohio. Although coming among us a comparative stranger, this being her first visit to our city, her meetings were very well attended, the lectures enjoyed, and the tests satisfactory. Mrs. Sharlow is one who always has the Golden Rule before her, and proves it by her work. Her guides as well as herself have won the hearts of many, and we are looking forward with pleasure to the time when she will be again on our platform. Annual election of officers: Mr. Henry E. Dowd, elected president for the seventh consecutive term; Mr. H. Hoffman, treasurer; Mrs. Lon Adella Reck, secretary."

Correspondent writes: "Mrs. Helen P. Bussanue was the speaker for the First Spiritualist Ladies' Aid Society of Springfield, Mass., Nov. 4; on Nov. 11, Mrs. Sadie L. Hand, and Nov. 18 and 25, Mrs. E. D. Butler. All gave satisfaction, and the meetings were well attended. Nov. 13, the election of officers was held, resulting as follows: Mrs. Sara G. Hawkins, president; Mr. William C. Whitney, first vice-president; Mrs. Eliza Woods, second vice-president; Mrs. Clara G. Kellogg, clerk; Mr. Charles Thayer, treasurer; and Mrs. Lillian B. Whitney, corresponding secretary."

M. Hollinshead writes from South Bend, Ind.: "Your Premium Book received with many thanks. I have read Mrs. M. T. Longley's production, and I find much in it the same as I have received through my own mediumship. You are certainly doing a GREAT WORK for the benefit of mankind. May you live many years yet to continue the same in your prayer."

C. H. Wilson writes from Smithboro, Ill.: "Mrs. Indira Hill of Decatur, Ill., just closed a one week's engagement with the Spiritualists and truth-seekers of Smithboro, Ill., and we are proud to report that she was able to awake a profound interest in our beautiful philosophy. We cannot say too much of her holding forth as an efficient lecturer and message bearer for our loved ones who have passed on to higher spheres. It has opened up a good field in this beautiful thought, and we feel the seeds have been sown in splendid soil for the propagating of Spiritualism in southern Illinois. We wish to again thank Sister Hill through our grand paper for her kind endeavors while with us, and hope she will be able to spare us some more of her splendid service in the future. The writer had the pleasure of entering into her during her sojourn with us, and I wish to say to those desiring to be served, they will do well by arranging for her services, as she is well qualified as well as a perfect lady in every respect."

Correspondent writes: "Mrs. Nina D. Challen of Toledo, Ohio, a prominent name in both the philosophy and phenomena will next week visit Canton, Massillon and Akron, Ohio, for a week or ten days' stay. She has done work there before and given good satisfaction. All who know her will be glad to meet her again in a social and business way."

J. L. Foster writes from Elwood, Ind.: "Sister Sarah A. Crossfield of Indiana, Ind., will lecture and give messages for The Progressive Spiritualists in their hall over the Record office, opposite the Interurban depot, Dec. 30, promptly at 2 and 7:30 p. m. All reading this announcement can expect yourselves earnestly invited. We expect Spiritualists from Chesterton, Anderson, Kokomo, Tipton and Alexander. Arrangements have been made to have a lunch in the hall, and hope to spend the day in a grand, good soul feast. Sister Crossfield is a gifted and talented speaker, and all hearing her will enjoy a grand treat."

The Massachusetts State Association will hold its annual meeting in Berkeley Hall Annex, Tuesday, Jan. 2, 1907, at 10:30 a. m. Members are requested to be at the meeting promptly. Business session only. Carrie L. Hatch, secretary, George A. Fuller, president.

C. L. H. writes: "Appleton Hall, 9 Appleton street, Boston, Mass. The First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. M. E. A. Albee in the chair. One of the features of the meeting was the presentation of a gift to our faithful worker, Mrs. Alice S. Waterhouse, of day being the anniversary of her birth. The society felt that she had faithfully earned this recognition. After a social hour the evening meeting was held and the following talent took part: M. A. Hill, Mrs. Kate R. Stiles, Mr. Backstrom, Mrs. Shirley, Mrs. Dick. Several of the speakers paid a loving tribute to Mrs. Waterhouse, and told of her readiness to help, assist at any and all times. Mrs. Waterhouse responded in a very happy vein and thanked all for their kind words; she only hoped she merited them. Mrs. Hadie Hall sang several selections; Mrs. M. F. Lovering presiding at the piano. Ladies' Aid meets every Friday evening."

Correspondent writes: "At the Golden College Hall, a fine program, on Sunday, December 16, 1906, the Lyceum did finely. Our little teacher is progressing rapidly and it continued, will bring success yet. The meeting in the afternoon was fairly well attended, with usual good work. The evening brought out a large crowd to listen to our worthy sister Mrs. Eva Frayell, from Austin. She gave us food for thought, and we hope to have her with us soon again. The messages were of the best. Mrs. N. E. Hill, Mrs. Charles Thompson and Mrs. Traver, being the message bearers. Our speaker for December 30, will be the Honorable Charles Hughes. I wish to call the public attention to our Watch Meeting, at our Hall, 43 South Paulina street, O'Donnell College Hall. A fine program has been arranged and we expect a grand, good time. Dr. Geo. B. Warne will be with us on that night, and we wish all to come and help make it a Happy New Year."

An Appeal for Names of Spiritualists in the State of Washington.

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, who would like to communicate. Address him at No. 1613 Fourth avenue, Seattle, Wash.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

The ladies of the Sunflower Club will give a tea party on the 1st day of the year, December 31, at their hall, No. 70 East Adams street, from 2 until 6 o'clock. Mediums will read the clippings. Come and bring your friends, and have a splendid time.

Herbert Childs writes from Wichita, Kansas: "Let me congratulate you on the year, December 31, against frauds. The Spiritualistic sky is brightening. Even with a change in talking place. Previous falls, so-called, mediums drop down on us thick as blackbirds, but they have evidently found other pastures green. That is, the Progressive Thinker, we are not as verdant as we once were."

Married, in the presence of a few friends at the home of Dr. W. O. Knowles, 247 Conant avenue, on the evening of December 10, 1906, Edward Furrow, of Mrs. Alice Angeline Horner, both of Des Moines, Iowa. Their address is 43 Dudley place, after January 1st, 1907. Dr. Knowles officiated.

Mrs. J. W. Hull writes: "The Spiritualists of North Yakima had brother G. C. Love of Portland, lecture for them the first of December. He explained the bible from the standpoint of Spiritualism. His lectures were well received. Yakima has a good many Spiritualists, some wealthy ones, too, and it surprises me that the missionaries have so far overlooked this promising field. The speaker is ready and waiting for some good worker to thrust in his sickle and gather the grain. Who will it be?"

Samuel Huntington, Malden, Mass., writes: "Malden Progressive Spiritual Society, Lecture Hall, 138 Pleasant st., Malden, Mass., Dec. 16. The president presided at both services with Miss Mabel Carter, at the piano. The afternoon circle opened with a beautiful praise service. Mr. Greenleaf, our townsmen (whose son has lately passed on), presided at the piano. His spirit guides, now used on several readings, made interesting remarks. The Rev. Mr. Dean also made a short address. Mrs. Carter and guides gave several fine messages. Our expression, Mrs. Alice M. Wahl, occupied the platform at the various readings, prefacing her work by reading a beautiful poem, 'What Constitutes Happiness,' and then devoting over an hour to giving many beautiful messages. Mrs. Nettie Holt Harding occupied our platform Sunday evening, December 16th, and gave a most interesting 'Spiritual Revival' during the month of January, 1907, with the Rev. F. A. Wiggins, of Unity Church, Boston, on the platform Thursday evenings."

Mrs. Laura J. Martin writes: "Mrs. Isabella Powderly's Wednesday afternoon class will hold their 'New Year's Eve' December 31, at their residence, 321 W. 63rd street, just west of Centworth avenue. All are invited to join in welcoming the New Year. Refreshments will be served."

C. J. Barnes, the trumpet medium, is going to work in Michigan, Ohio and Pennsylvania, at various places. He will take orders on his route for The Progressive Thinker.

R. K. Robertson writes: "Lately I often find myself in the spirit-world, making discoveries and conversing with persons who have resided there a long time, and who tell me that they desire to get in touch with those left on earth. I also find some who do not know they have passed the border line."

Mrs. T. J. Boyd writes: "I have been in Washington only a short time, and though I know there are many Spiritualists in that city, I have failed to find any, or where there are any meetings held. I would be glad if any Spiritualist of Sumner, Auburn, Puyallup, or Tacoma would write to me. Address Sumner, Wash.; and let me have a chance of joining in your meetings."

Spiritualists of America, Attention! The proposed Endowment Fund for the N. S. A. has been started, and the first money paid in to the secretary, by two aged friends in the state of Ohio—one seventy-eight, the other seventy-six years old. Will not all Spiritualists follow their example? One dollar each from one hundred thousand Spiritualists makes the Endowment Fund an assured success. There are those who can give five dollars, ten dollars, fifty dollars, one hundred dollars, one thousand dollars, each to this same fund. Let us hear from them!

It is the desire of the promoters of this fund to make it the bulwark of safety for Spiritualism and protection for our true and worthy mediums. It is to be invested with great care and only the income used for the fund. We follow the noble example of our generous friends in Ohio. If the Methodists can raise twenty millions for their religion, why cannot the Spiritualists raise one hundred thousand dollars to support their cause? We can do it if we will but try. Send in your money, one dollar or one thousand dollars, more or less, to Mrs. Mary T. Longley, Secretary National Spiritualists' Association, 600 Pennsylvania avenue S. E., Washington, D. C. Be sure to mail your letter plainly "For the Endowment Fund" otherwise your offering may be applied to the general or the pension funds of the N. S. A.

Speak up, friends, and hasten your offerings on to Washington. Now is the time to give to render practical services to Spiritualism.

MARY T. LONGLEY, Secretary N. S. A.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

"Materialization" by Anna E. d'Esperance and Rey E. F. Austin. Excellent. Price 10 cents.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcus B. K. Wright. Price 25cts.

Another Good Man Passed On.

A sad news fell upon all hearts at the Southern Cassadaga Camp, when early on the morning of Sunday, Dec. 16, 1906, a message came from one of the other side of our beloved brother and co-worker, Horace S. Kellogg, had left the mortal form, and passed silently in the early morning hour "into the land of the hereafter."

With blanked faces, and bowed heads, the eyes in voices soft and low the whispered word came, "It is true; he has gone."

Everyone went with consolation in thought, in word, in look and act, to the bereaved opportunity, to express that sympathy that all felt, and to bring the balm of the proof of the glorious philosophy of spiritual truth to her heart, in the hour when its depths were stirred.

Mr. Horace S. Kellogg, as a member of the year, December 31, against frauds, had been one of its most efficient members; helpful in every way; cheerful, genial, kind, sympathetic and resourceful in suggestions for the good of everything pertaining to the camp, and the same can be said of him in regard to the Lake Brady camp, for this was his nature; and so all here felt deeply for his loss, not only as companion and brother, but as co-worker, counselor and helper. But our spiritual hearts must not look through material eyes; we must look with spiritual thought at the high, exalted, and every way better condition of his spirit to-day.

Still near enough to guide and cheer; His soul ascends life's golden stair, So put aside our care and fear, And let our thought reach to him there.

And he will still be worker, friend, Counselor, guide, companion too, Until this life we shall end, And we shall see with grander view.

On Friday morning, Dec. 14, at 10:30, after a tender and touching invocation by Mrs. Lillian Piper, the wife of the deceased, a service was held at the camp, presided over by Dr. Hilligoss, president of the camp, spoke briefly, pathetically, a few words in home service; after which the journey to the old homestead in Cleveland, Ohio, was begun, where the last words of appreciation will be said with relatives and friends.

Long in thought, by word and deed, will his memory live, Peared off by everyone, and consolation still, will give.

LEE MORSE.

Lake Helen, Fla.

IMPORTANT NOTICE

To the Friends of the Lyceum.

May I once again call your attention to the need of the most important work of Spiritualism. We hope to issue a Lesson Quarterly for our children, but must have some interest shown to warrant it. The Quarterly would contain for each Sunday, readings, and order of exercises. It could be issued for ten cents a quarter. How many do you want?

We have also a pretty lecture plan, costing but five cents a copy, \$4 per hundred for fifty. Each member should wear one.

The N. S. A. associates me to offer three banners to be given to the three schools showing the best record during the coming year. No matter how small your school, we will give you a banner if you show progress during the year.

All lyceums desiring to compete for the prize, send not later than January 15, the number of pupils enrolled, age, names of officers; these will be duly filed, and we will advise your secretary thoroughly regarding the duties of competitors. Let me have your hearty sympathy and support that we may make this work profitable to old and young alike.

Yours Fraternally,

ANNA L. GILLESPIE.

321 S. Highland Ave., Pittsburg, Pa.

Colorado Talks Back.

The chairman of the Republican and Democratic State Central Committees of Colorado have denied the statements set forth in a widely copied dispatch from Denver, to the effect that women were to be admitted to the Republican National Convention. Republican Chairman Vivian says the "Interview with recognized leaders of the dominant parties" took place in the too imaginative brain of some reporter.

Attention—Massachusetts State Association.

The annual meeting will be held in Berkeley Hall Annex, 3 Berkeley street, Boston, on Tuesday, Jan. 1, 1907, at 8:30 a. m. One member to attend the meeting, as only the annual business of the year, with election of officers, will be attended to. All members are urged to be present at this meeting. The business meetings should be of the most important character. Let us meet, so please all to be present at that hour at the above place.

CARRIE L. HATCH, Secretary M. S. A.

A SPLENDID HOLIDAY GIFT.

Send one dollar to Mrs. Louis Wilson, 301 Union street, St. Louis, Mo., and she will send you by return mail her father's book, entitled "The Art of Spiritualism," by E. V. Wilson. This book is intensely interesting as well as instructive. Its author was one of the greatest mediums in Modern Spiritualism. It has a nice cloth binding, and contains over three and a half hundred pages. The last edition is almost exhausted. Your dollar will help a worthy and struggling woman. Send at once.

By E. V. SPRAGUE.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in cases like these the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, 25cts, \$1.00.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcus B. K. Wright. Price 25cts.

FLOWERS AND THOUGHTS.

Sweet, beautiful flowers and beautiful thoughts.

So closely are linked together, That nothing in this world can keep them apart.

Through brightest days or stormy weather.

Lovely bright blossoms appeal to the heart.

Engender pure thoughts in our mind, They make us more cheerful and loving and true;

Teach us to be loving and kind.

The soul that is passive at sight of sweet buds,

Or fragrance of flowers in full bloom, Is sadly in need to awake and review The cause of its darkness and gloom.

If beauty and fragrance of flowers are lost,

To grieving souls who just grope, I fear that their path might not stir a good thought;

They live, and they die, without hope. J. H. YENNI.

Chicago, Illinois.

PASSED TO SPIRIT LIFE.

[Obituary notice, text partially obscured]

PASSED TO SPIRIT LIFE. On Thanksgiving morning, from her home in Great Falls, Mont., Augusta A., wife of James J. Mettler. The funeral was conducted by the Women's Relief Corps, of which she was a member.

The coffin was borne with flowers contributed by friends of the deceased. Her family were all present, which consisted of a husband, two sons and a daughter. Death had no terror for her. J. I. METTLER.

Our greatly beloved brother, S. L. McDermitt of Canton, Ohio, has gone the way of all the earth, to try the realities of another and brighter sphere.

He passed out of the material body on Dec. 10. While he was poor in worldly things, he was rich in the spiritual.

We feel that the angels will be able to converse with him as he is here. He was well versed in the philosophy of our cause, and an earnest worker therefor, having the advantage of many who knew not the why and the wherefore thereof. J. C. MOHLER.

PASSED TO SPIRIT LIFE. Dec. 6, at Battle Creek, Mich., Mrs. Kittie Ann. Service conducted by Rev. Frank T. Ripley. She was a long-time reader of The Progressive Thinker.

At Flint, Mich., on Nov. 14, the spirit of William Golden was born into the angel world at the ripe old age of 82. He asked his friends to call him early in the morning, but the white-winged angels, when he first steps he was not permitted to leave, had borne his waiting spirit home, to join his beloved wife who had taken the journey twelve years before. The writer conducted the services.

MRS. MARIAN CARPENTER.

At her home in Battle Creek, Mich., on Nov. 25, Mrs. Lillian Piper, the beloved wife of Edward Piper, at the age of 46 years, passed to spirit life. Seldom has the hand of death reared a sweeter soul than that of our dear sister, or laid to sleep a life of nobler memories. (She knew what it was to stand as a mediator between the two worlds. She was a medium, and her sweet-voiced messages and words of comfort will live in the hearts of those who heard her. She was firm in devotion to principle and right, and acquaintances, recognized in her nobility of character and broad sympathy. She leaves a faithful husband to mourn her absence, but he enjoys that restful security, knowing full well that some sweet day will see his clasped hands to part no more. Her body was laid to rest just as the sun was mingling with enchanted mists of the shore of the far west. By her request some few years ago, Mrs. Marian Carpenter spoke the words of consolation and comfort.

E. B. CARPENTER.

PASSED TO SPIRIT LIFE from his home in Chillicothe, Md., on Friday, Dec. 7, Joseph E. Ager, aged 73. Mr. Ager was a most worthy and noble citizen, a member of the Spiritualists' community, a successful farmer and dairyman; a prominent officer in the Grange and a staunch Spiritualist. His death was sudden and due to heart failure. He had only recently returned from the annual convention of the Grange, which occurred in Denver and was making his plans for the coming year. Mr. Ager commanded the respect and esteem of all who knew him and his funeral in the chapel of Rock Creek Park Cemetery on Sunday, Dec. 9, drew together a large throng to pay tribute to his worth and memory. The exercises were conducted by Mrs. M. T. Longley of Washington, in the delivery of a truly Spiritualistic discourse. Mr. Longley feelingly rendered selections of his musical compositions, and the Grangers closed the service with their own beautiful tribute to the ascended brother and friend. Mr. Ager leaves on earth a dear wife and three children, one son and two daughters; one son had preceded him to the spirit world. May the peace and joy of spirit communion be to the companion of fifty-three years and to the children a light to banish every trace of gloom and pain. M. T. L.

On Dec. 14, occurred the transition of Mrs. Elizabeth Ager, after more than two years of suffering by paralysis. Her age nearly 72 years. She had been a medium almost from childhood, and nearly contemporary with the Rev. Sisters. She had wonderful demonstrations of spirit power. She was a devoted wife; was the mother of twelve children, three of whom had preceded her to the better life. She met the change with joyful anticipation.

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

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

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

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and V. M. D. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

"Longer's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published. It is called "The New Testament of the author's most popular songs, including 'Only a Thin Veil Between Us' and its 'Companion Piece.' Cloth, 75 cents. Boards, 50 cents."

The Wisconsin State Spiritualist Association.

Greetings from the Secretary of the Wisconsin State Spiritualist Association—Rev. Geo. H. Brooks, president of the W. S. S. A., having completed his report of work done in the state for the interest of Spiritualism since coming into office last April, I wish to say no officer ever worked as hard and as earnestly under circumstances such as Mr. Brooks had to meet everywhere.

Financially he had success, in fact more than we ever dared to anticipate when starting out into the field of work, not knowing where to stop, but making a most earnest effort for all the good possibly to be attained both for the Spiritualists and the state association.

As a representative of the people we have been able to pay all running expenses; paid all interest due on notes held against the W. S. S. A., and have some money in the treasury which we expect to make part payment on some note in order to make our interest less, and we most sincerely thank the good friends, in all localities for the kind courtesy shown our president and the help of the W. S. S. A.

While Mr. Brooks was out in the state working hard from place to place, your secretary has tried also to do something in the way of raising money to help defray expenses at the next annual convention, which will be held in Milwaukee, April 13 to 15, 1907. I have succeeded in interesting the Ladies of Milwaukee and each one will turn over her home for an afternoon coffee, or entertain in some way, and raise money.

Mrs. Anna McIntosh of 189 Lloyd street, has announced a flower reading on January 8, 1907, 2 p. m., to which she invites all friends interested to attend.

May the happy Christmas greetings reach each and every one interested in the truth of Spiritualism.

LOUISE G. LOEBBEL, Secretary W. S. S. A.

202 North Avenue, Milwaukee, Wis.

Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER BEEN like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritism; look here and there, in every book and corner of the world, and you CANNOT find a parallel to the remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are substantially bound in the most durable and beautiful material.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25. But if you order more than one Premium Book, the price is as follows:

Any two of the Thirteen Premium Books you may order, price 70 cents.

Any three of the Thirteen Premium Books you may order, price \$1.10.

Any four of the Thirteen Premium Books you may order, price \$1.50.

Any five of the Thirteen Premium Books you may order,

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that it is impossible to make in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes terse, by asserting, without further explanation, that the facts are as stated. Correspondents often weary of their questions and write letters of inquiry. The supply of material is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given. If the letters will not be read, if the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry, and it is impossible to answer them all. I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

August Clemens, Washington, D. C. Please give address of Geo. W. Warden.

A. George Woodward Warden may be taken as pre-eminent a type of the true American lawyer, a man of business affairs, with large hold- ings in real estate, yet a distinguished popular lecturer and an author of many scientific works into which he has thrown the imagination of the poet, and has bewitched the science of the occult with his theories. Withal he has found time to write several volumes of poems and at least one novel. The intent of his scientific works is well expressed by their titles: *The Stairway to the Stars*, *The Universe of the Future*, *Organization of Life in Celestial Space*. His address is Kansas City, Mo., 902 Main street.

L. L. Q. I have been a medium, but now I fear I am not. The trouble came from opposition at home. My husband don't want me to have anything to do with Spiritualism, as he fears I will become insane. Now my most earnest prayer is to become a medium, and go out into the world heralding the good news of this great cause. What do you advise?

A. To "advise" in such domestic subjects is a matter of great delicacy, and as the advice is usually not wanted, the adviser gets small honor. But this case, a sample of a great many, seems so transparent, that one may hazard reply. It is no wonder the husband of a wife who fears "obsession," whatever that may be, and instead of caring for the immediate demands of home life, has his mind filled with fanciful notions of a herald of the cause, objects to the whole affair. He ought to object, and put in his objection in the very budding of the anticipation. Now to be a medium, and in the quiet of the home circle converse with the spirits of the dead, and bring heaven to one's own hearth. This to a husband would be a thousand times more sacred. But if into this Eden the horrible possibilities of obsession, and the insatiable desire for power, are introduced, the loss of all communion. If to this is added a wife who will desert all home belongings in Don Quixotic chase after the illusory will-o'-the-wisp of reforming the world, some one ought to object. If in the sacred quiet of the home spiritual influences spiritualize the domestic life, conquers the rudeness of the children, the antagonism of the husband, and like a delicate perfume exhalant from every day life, the seed is planted that will bear fruitage for the "heralding of the great cause." There will be no thought of "obsession," or disturbing influences; no antagonism, and should the opportunity come for lighting the torches of wisdom, or giving to famished souls, there will be no sacrifice, but giving from a superabundance, with blessings on the giver.

S. O. Stafford. Q. Has anyone satisfactorily answered for the "homing instinct" of animals, birds, etc.?

A. The question refers to the wonderful and almost unbelievable capabilities of these lower order of beings when taken far from their homes, to return in the most direct course, to the place of their birth. Of all the so-called instincts of animals this is the most mysterious, and all the theories hitherto advanced, none are more than opinion. Volumes might be filled with authentic instances, where domestic animals have been carried hundreds of miles, and found their way home. Dogs have been known to return over five hundred miles of country that must have been unknown to them, as they have this remarkable faculty. The honey-bee will fly to clover fields miles away, and after visiting the blossoms, zigzagging here, there, up and down in a manner that would utterly confuse the sense of direction in man, arise in the air, and circling round, start on a line as straight as a bullet's path for its hive.

All birds have this faculty, some in greater perfection. It has been attributed in the homing pigeon, until its achievements are almost incredible. Five, eight, and a thousand miles have these loving creatures been carried, across continents and away over the trackless ocean, and when liberated returned. Of all these stories that of the one liberated by Nansen, the Arctic explorer, after thirty months' confinement in the frozen North, is most affecting. It flew over a thousand miles of ice and iceberg, and another thousand of ocean and plain, and alighting on the window of Mrs. Nansen's home in Christiania, called

her attention by pecking on the window pane. She found the note it brought from her husband, confined in the horrible prison of the ice king. Aside from the remarkable fact that it came undeviatingly home, is, perhaps, the equally remarkable endurance manifested by this long-sustained flight. We may estimate the flight as consuming two days and nights of incessant vibration of the wings, and the expenditure of energy in maintaining the heat of the body in an atmosphere for the first 1,000 miles 40 degrees below zero. To accomplish this, perhaps not more than half an ounce of food was consumed. Of course there was a reserved energy if human ingenuity could fashion an engine that would make the same perfect transformation of the heat in coal into force, there would be a saving of so much, that the present devices would appear to waste all. There is nothing to compare with the energy displayed except the force of high explosives.

But to return from this digression to the explanation of the means whereby the transported animal is enabled to direct its way homeward. Nearly forty years ago when writing "The Philosophy of Spirit," which was published as the second volume of "The Arcana of Nature," I became impressed that the theory of thought waves from transmitting to receiving brains offered an explanation to this mystery. Since that time this impression has strengthened, and with the coming of the wireless telegraph, may be made transparently plain to the understanding. With the discovery of psychometry and thought transference the subject is yet more clearly within comprehension. We need not stop to prove that animals have nearly all the sensuous faculties of man, some of these even in greater intensity. The sense of direction, almost equal to animals. He is rarely lost, and it is not all animals, birds or insects that can reach their homes. The trained carrier pigeon is sometimes bewildered and lost.

The theory is this: If we suppose the receiving instrument of the wireless telegraph, when it receives the vibrations from the transmitter, endowed with intelligence, and desire, could propel itself, it would go straight as an arrow's flight to that instrument as long as he could see the home. That all localities throw off vibrations, and that these are distinct for each and all, is proven by the experience of all sensitives. And again it has been over and over demonstrated that in this class of psychic phenomena, distance is an element that does not enter into the problem. In thought transference a mile or a thousand miles are the same.

Hence the homing faculty is sensitivity to these vibrations and the ability to distinguish those from the home from the mingling vibrations of other places.

To illustrate again, I fear at best this explanation will appear no more than a fancy, a man might go out into the darkest night, and be perfectly assured that he could return in a direct line as long as he could see the lamp in the window. A half-mile, a mile, or if the light was in a tower, perhaps five miles, and though other lights might shine, he would in pitch darkness direct his way to that and that alone. The homing pigeon a creature as long as he could see the home so far as vision is concerned, but it has the faculty of receiving the vibrations from that home, as the eye would receive the vibration of light from the lamp in the home window, and is as unfailingly guided thereby.

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However valuable, in and of itself, Spiritualism may be, its value to the world will be determined by its power to appeal to people who think. It may be the richest nugget from the mine of universal truth, but only so far as it arrests attention and arouses interest can it prove of any service.

True Spiritualism, whenever and wherever it has been intelligently presented to thinking, unbiased, reasoning people, has not only merited, but has usually received a respectful hearing.

Pseudo-Spiritualism, ever claiming great things in the discovery of mines, oil wells, springs, etc., has never, to any extent worthy of notice, been sought after by thinking people, and whenever it has succeeded in gaining attention, it has ended in a disgust of it, rather than in an acceptance of truth which real Spiritualism seeks to bring to the world.

A spiritualistic ministry is a ministry intelligently understanding the religion, science and philosophy of Spiritualism, with a knowledge of how to intelligently present its claims, together with a disposition to faithfully perform all functions pertaining to a genuine servant of the cause of truth. To these qualifications, doubtless, much might be added, but absolutely nothing should be subtracted.

"Rev." is too cheap to necessarily constitute one a true minister, especially when, as in some Spiritualistic quarters, it is purchased at so much per head. Even, however, when bought at the exceedingly low price of one dollar, the "Rev." is far cheaper than the price paid. In all such cases, the one selling the title is only disposing of purely fictitious property, and from the outset whoever assumes the burden of this highly attenuated honor (?) dubs himself or herself as an unmitigated fake, and in many instances goes into the highly spiritual (?) business of pretending to have the power to discover mines, find hidden treasures and give tips on the stock markets, and to this is usually added the claim to be able to amaze men and women, reconcile quarrelsome people, reveal the peridy and unfaithfulness of husbands, wives and lovers.

According to "The Century Dictionary and Cyclopaedia," an up-to-date authority upon definitions, a "reverend" is one "worthy to be revered—entitled to esteem, or respected, by reasons of one's character." What is there in these qualifications to be ashamed of? What is to be found in the "one-dollar-per-head" reverends which is in harmony with the standard definition of the term?

It is readily acknowledged that one may be a true and faithful minister without assuming the title of reverend, but if one incorporates in his life and in the performance of service to humanity all that is implied by the standard meaning of the word reverend, it will be found that he constitutes himself, very logically and legitimately, a very fair sort of a minister. To sanely sympathetic visits upon the sick in hospital and home, cheering them with a floral or some more tangible contribution, speaking words of consolation (not in a private "sitting" at so much per hour) to those in distress; elucidating the truth of a continuity of life beyond the portals of the grave, and emphasizing, even with a FREE demonstration, if possible, the fact of spirit return, to those bereft of some dear one, by so-called death, the true minister of the Spiritualist faith will as naturally be led as one who is thirsty is led to pure and refreshing water.

The real reverend will also publicly minister to the people in no phraseology of rank, but with words that are alive with that character of thought which will stimulate to correct living and to the performance of those sacred requirements which simple justice, to say nothing of higher motives, legitimately demands of every man and woman. We would not only emphasize the necessity of a ministry in Spiritualism, but as well the importance of a ministry located in some given place for a term of years. There are many reasons why this condition should obtain. In the first place, a permanent ministry, worthy of the name, could not fail to give character and local standing to the church or society over which a minister presides, and in the next place, this idea is of equal importance to the ministry itself. A settled ministry must, of a necessity, compel the minister to study, and consequently become an up-to-date thinker.

It is a very different proposition to speak for seven or more years before one people and be able to hold their interest, than going from place to place with perhaps a half-dozen lectures in the head (especially for the trance) or in the pocket for intellectual or oratorical display, as is sometimes the case. There is a vast difference between assuming the responsibility of the success of a society than in having absolutely no concern in this matter. What we

need and what we want is A MINISTRY WITH RESPONSIBILITY RESTING UPON IT.

It is pertinent to inquire why some speakers as well as laymen in our ranks are making such a protest against "reverend" and a ministry in Spiritualism. Organization has never obtained without leaders, and no leader has ever succeeded in effecting permanent organization who attempted to cover too much territory, except as he has accomplished it through deputations to a local ministry.

It is because they consider the objective expression of churchianity but a fetish or hypocritically solemn custom, and therefore object to any seeming imitation of it? Certainly the bad habits of society can be more directly reached, and the power of their destruction or reformation can be more forcefully applied from the inside than from the outside. If the world is to be converted to, or convinced of, Spiritualism's truth, it must be taken in hand just where it is, for our voice is too weak to be heard by such as sorely need the benefits of Spiritualism. If we shut out to them from the hill-top of these newly-discovered heights. Let us attempt to reform the church from the inside, for we can never accomplish it from the outside, while the non-churching will ever heed to the appeal of reason when presented with as thin a garment as possible of dogmatism and radical selfishness.

There can be no danger of a "one-dollar-a-head reverend" locating for any length of time; for he began his career in deception and continues to capture dupes by the exercise of his wits. The gauze which covers what little of truth he possesses, if there is any, is so thin that his real character would be soon observed and repudiation would very soon follow.

"There are also some, who object to 'religion,' or to having Spiritualism designated as a religion. If by religion is meant much of that character of thought and life which passes with some as being religion; then, I, too, am one of the objectors.

"I will here define just what I mean by religion. 'The healthful development and right life of the spiritual nature, as contrasted with that of the mere intellectual and social powers.' This definition is mine, but mine by adoption, for it will be found in the New Century Dictionary and Cyclopaedia. What objection is raised to religion, when thus defined? Wherein would such a religion militate against the highest service of Spiritualism to the world?"

There are thousands of people, whose only objection to Spiritualism is in the fact that they have translated its meaning by this doggerel, charm-selling, uniting-of-severed lovers, finding lost property things, which parades itself under the name of Spiritualism. Perhaps some Spiritualists' objection to religion is to be found as they translate it to mean "The rites or services of religion; the practice of sacred rites and ceremonies." "Reverence toward the gods, fear of God, piety, religious awe or a collection of religious formulas."

There are at least two duties which the Spiritualists owe to the world, and which I feel it would be well to thoroughly discharge. First, to declare clearly, broadly and openly, its belief in such a religion as answers the demand of such a definition of religion as we have given, and then so live it that pseudo-religionists will be glad to embrace it, thus leaving this false thing out to die of inattention; and second, to establish a ministry and through its ministry teach a strong organization as will be able to sweep forever these flagrantly objectionable features from off its otherwise fair pages; such features as at present are the disgust of the thinking and which are keeping thousands of men and women from morally and financially rendering support to the cause.

One whose idea of what constitutes a true ministry is so limited as to assume that any one is so ignorant as to think that it consists of simply the title of "Rev." is too ignorant of its requirements to be qualified to enter upon the discharge of its sacred (not solemn) duties.

Let the N. S. A. proclaim to the world just what it means by "reverend," if it approves of such a title, as it evidently does. If it approves of a ministry, define the required qualifications, and what is expected of it. If any religion is expected of men and women, who claim to be Spiritualists, let us know, and with no uncertainty, what that religion is to be like. Then all thinking people will know where you stand with reference to these matters, and will be at liberty to accept or reject.

I have defined what "reverend," "ministry" and "religion" mean to me. This definition may not be at all interesting to any of your thousands of readers, but it is of vital interest to me.

FREDERICK A. WIGGIN.

Unity Church, Boston, Mass.

Hindu Spiritual Magazine.

(Continued from page 8.)

other place to expound the problem whether all are the manifestations of the "Supreme Soul," or separate individual distinct luminous spheres.

When such communion is established, the performer is able to have the aid of those agencies whom he invokes and all his desires are accomplished through them.

The invoking of the forms in the lower strata are almost similar to the above, but they do not tax the performer with such high powers of concentration. These lower forms are always addicted to a tendency of evil and the so-called peeling of stones, throwing in obsolete articles, etc., attributed to the superhuman agencies, are the action of these forms.

CHAPTER II.

The class of men professing to have practiced Yoga, if we exclude from the account the sages and rishis, was certainly not very large, even at the time when India held sway over the world in civilization—Scientific and Psychic.

But before the close of the last fifty or sixty decades it was nearly impossible to meet with an individual who looked to Yoga practices as his only, or indeed principal aim of life, as the time-honored sages and rishis have taken to the recluse. This is in no way remarkable considering the degeneracy of the soul of India amidst all the difficulties resulting from popular imbecility and ignorance. The Indians at one time did reach the zenith of glory and are now declining—as every nation ought to—and are dwelling on the soothing recollections of the past—reposing themselves in indolence and luxury—if their attitude can be called such.

Oh! sons of the glorious Ind, your repose has become too long and it is now or never: "AWAKE! ARISE! OR: BE FOREVER FALLEN!" Remember that thou art the descendant of those estimable ancestors, who in their meek and humble spirit of their own faith, were in rapport with the Creator.

This hereditary "predilection" for "pay" chit studies will ripen in course of time and will set in a still stronger light when you realize the intellectual, ethical and spiritual pursuits and mysteries of the world after death, will melt away before you and it will be a case of inviting the supreme rest—death—in stead of shunning it as an added and fearing its consequences.

Dear reader! Do not be under the impression and delusion that this

branch is the monopolized and privileged course set apart for the special benefit of the son of India. It is neither connection nor birth, but sense, perseverance and mastery that make the man—psychic man. The elements of psychic clairvoyance can be acquired by anyone who applies himself with the greatest assiduity. The fondness of the study, through life, and the familiarity which they will open with the grand and beautiful mysteries of that unexplored region—Spiritual Realm—will undoubtedly contribute to your entering "the Silence" and becoming in rapport with the Creator or rather, thy "Self."

That rapture with which you hold communion amidst the gloom of surrounding earthly objects, will burst forth the barrier between yourself and the Unapproachable and you will feel yourself surrounded by a delightful society.

Opportunities are not now wanting which invite an exposition of the principles of Nature, on which the eternal rest and salvation of the soul is established.

Reader! you are not certainly the first man who finds himself incapable of resigning the romantic world or the uncontrolled reveals of the imagination for the dull realities of the world above, but indeed have been able to constrain their imaginations and delusions. Now you are on the threshold rather the threshold of that vast and mysterious region and do not turn away when you are prepared to enter!

The time is now at hand when man, arising from the pit of sorrow, and shaking off the deadening graspings of slavery to selfish covetings shall realize his true relationship to the Changeless and Illimitable, and shall know the perfect bliss.

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For a person who is to undertake the Yoga practice, it is absolutely necessary to know some essentials of knowledge, before entering the realm of practice. Such a knowledge may be called the Sadhana or preparatory knowledge for the path of Yoga.

There are four such rudiments of knowledge and they ought to be mastered as thoroughly as possible. The knowledge, or rather the four rules, may seem to be as simple as useless to the reader, but the Yoga ought to take a particular care in grasping them. It is only from small that great things evolve. A strict belief in all with perfect candor will lead to higher developments. It should be well remembered that Faith is the highest Religion.

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